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All this has combined to produce a succession of experiences, some of which make the texture of this volume. I have not desired to add another to the long list of Indian travel books. I have not attempted to furnish readers with a complete catalogue of things seen and things heard [illegible] to tell the story of

I found on finishing these pages that many Sanskrit and Hindustani words had crept in, as also a few from the Tamil vernacular. I have therefore carefully pruned the text and freed it from almost all of them, so as to make what must be in parts a difficult book easier to read by an average Westerner. For I have written it less for the student of philosophy -- who may know a little of what contribution India can make to this subject -- than for the general reader, to whom the whole of Indian Yoga is a dark and impenetrable hinterland. If I can catch a little of his sympathy # for it and for its few remaining practitioners, I shall have redeemed my promise to certain Indian sages. And, finally, I hope that the style in which the following chapters have been written will reveal the first and fresh colouring of my impressions, as it was intended to do.

As, little by little, the meaning of art begins to dawn upon him, he discovers in the handiwork of the men of Cathay a seduction so gripping that it leads him to proclaim to scoffing ears that the Chinese manner in painting is nearer perfection than any other in the world. He is compelled to declare again and again to wondering fellow pupils that he does not know of any land where the Hands of Beauty are more plainly evident than in what was once the Flowery Empire. Where else can you find, he asks them, such knowledge of the subtle powers of colour as in that ancient land?

Yet the centre of his interest lies always in the triangular peninsula into which the first Aryans made their way, when they broke through the rugged mountains of the north-west and wandered towards the Indus valley.

it behoves every European to keep his feet away from the corns of religious superstition in India, so I regretfully extinguish the cigarette.

"There is another cause which must be taken into account. Up till recently, the Brahmins were the custodians of knowledge and scholarship. They rigidly kept all learning to themselves, as a kind of monopoly. The knowledge of Yoga was therefore confined to members of their own caste. [illegible] I shall not attempt to justify this procedure now, beyond pointing out that it was feared the science would degenerate if taught to the masses, and that it would be misunderstood. The inhibition which allowed Brahmins alone to study and practise Yoga, has now broken down, partly because genuine teachers and fit pupils are so scarce. But the atmosphere of mystery and reserve engendered in the past still remains."

"You forget that you are a native and that I hail from a distant land," I smile. "It is trite but true that distance lends enchantment to the view."

"You must not use the word native when talking of us, or you will be highly offensive," says the other, in a tone of mild remonstrance.

I hastily apologise.

The Pundit calls for paper and writes a brief letter to the disciple of the Benares Yogi and hands it to me. This jogs the memory of the Business Man, who says:

"I prefer to pass no opinion," he replies unexpectedly.

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But are you aware that

This reserve of theirs does not seem quite defensible, I object.

"Do not let me discourage you.

We must understand that, since the advanced degrees of Yoga were practised in solitude, it became the custom for pupils to withdraw into retreats. Thus they lost contact with the world for a time. Those who did re-enter cities after their long absence, carried with them the same love of secrecy and seclusion which had been fostered in their retreats. Therefore they were very reserved even when living among the crowds again."

Because of this reclusiveness it is seldom that anyone can traceout the whe abou s of the other great Yogis who are known to exist hidden in various Himalayan recesses. According to hints I have picked up there must be at least a half dozen men of superlative attainments secreted aomgst these mountains whose existence but absolutely unknown to the world at large and known on ly to their desiciples Of course there is no difficulty in finding hadreds of sadhus faqueers of no particular merit anddubious character-nothing m re than religious vagrants but these men never hide themselves:on the contrat they are only too glad to have you take notice of them for it means possible financial support to athi n life.

A Character Sketch.

By

PAUL BRUNTON

Author of A Search in Secret India, etc)

With his entry into the political arena more prominently
the Founder of the People's Party, the Maharajah Saheb has
ievitably drawn upon himself the attention of many eyes in the

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The Professor can contain himself no longer. He gives a scornful laugh.

"Try to talk Yoga to the young students in my lecture room. They will laugh at you or turn impatiently away. Talk politics, economics, science, and they will welcome you in heated discussion. India is fast changing, and I am glad it is," he concludes.

"Precisely! I understand their point of view and their impatience. But are they not suffering from the defects of youth? I remember my own student days, you see. But come, Professor, these wonderful claims made for Yoga --do you really think them untrue?"

"I prefer to pass no opinion," he replies unexpectedly.

"You think mine a vain quest, I know. But are you aware that the latest discoveries of our Western scientists show that there may well be some solid basis behind all the mystery of Yoga?"

"Do not let me discourage you." The Professor gives an aplogetic exclamation. "But remember, you will meet with people who call themselves Yogis, or who call themselves Masters, but it is a rupee to an anna that in nine cases out of ten, they will be either frauds or fools."

"Quite. I understand that. Still, you have not answered my first question."

He hesitates. I plead again. And then he replies:

"No one but an ignoramus would say that we understand properly the nature of man and his mind. The Indian thinkers of the past have likened it to a gem hidden under much earth. Whoever wants to discover this gem, must dig deeply for it. Yoga was supposed to be a way -- or rather a number of ways -- of performing this mining operation, (thus) leading to the finding of an immortal spirit."

"Do you accept this simile as true?"

There is a long silence. He looks away, out of the window, at the thick groves of cypress trees which enclose the mansion.

"As a teacher, educated in a Western university, my head packed with a dozen modern sciences, I do not believe it. As a Hindu, my blood steeped in religion, my ancestry permeated with deep metaphysical thought for thousands of years, I cannot help believing it!"

"Yet you neither trouble yourself about Yoga nor encourage others to do so!" I reproach him.

"Why should I? Yoga is a full time job. I had to study for my career and then work hard building up the career itself. Besides, I have a wife, children, home. No--I have no time for Yoga," he admits frankly.

The final contribution to our symposium is made by the Pundit.

"I have no doubt that if you could find a real Yogi master, he could teach you something that might be useful even in Europe. He could teach you how to find inner repose, emotional control, and the divine meaning of one's self. But such a master is rare. If you do discover him, he might not want to teach a European. The difficulties ahead of you are great. But try, if you feel that you must. I wish you good luck."

A protracted silence falls on the room. Then our host calls for some more sweets -- little balls made of boiled flour and sugar.

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*At odd times and in different places, I encountered a strange tradition which declared that Jesus did not die on the cross, but that he was afterwards taken down and his wounds secretly tended until they were healed; he then wandered for long in the East and eventually came along the caravan route into India. There is, of course, near the city of Shrinagar, in Kashmir, an ancient grave which is locally fabled as being the true tomb of Christ. But confirmatory evidence is completely lacking, and in a country where legend passes for fact one must needs begin with a sceptical attitude. However, I was told by a Swami (teacher of holy men), whose retreat is situated among the Himalayas, that he had penetrated into Tibet on an adventurous journey and there discovered a Gospel of Christ which is not included in the New Testament. This copy was kept in a lamasery securely guarded by the monks, the original having been carried off to Lhassa. He also told me that the book gave details of Christ's survival and of His subsequent visit to Tibet and India. Another strange statement contained in the book asserted that Jesus visited India during the mysterious gap of years in his recorded life, and that He was instructed in the wisdom of great Yogis. The tradition may be far removed from fact, but I set it down as a matter of curiosity.

"It is not a miraculous power to be able to cast and read a horoscope. Anyone to whom the knowledge is given can become an astrologer with time and study. We astrologers are really like lawyers, for when a man has studied all the necessary law books he becomes fit to deal with court cases. A certain amount of mathematical knowledge is necessary to calculate the chart of the heavens at the time of birth, and sufficient study of the astrological texts handed down to us by tradition is required in order to interpret the chart. There are hundreds of these texts, just as there are hundreds of law books."

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Life has somehow slid precariously under me. Darkness has thrown an impenetrable canopy over my head. My quest has come to a disappointing terminus. I feel helpless, tired, worn out, and crave for rest. For too long life has been a round of troubled search, erratic wandering and frequent discomfort. I know that in India there can be no content for me. So I turn my face towards Europe. The picture of quiet green fields and nestling villages comes appealingly before my mind. How delightful, how cool they will be now!

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Within these walls my gloom deepens. Shall I write a mournful epitaph upon the tombstone of [redacted] my aspirations? Shall I throw interest in Yoga overboard and regard it henceforward as nothing more than profound piffle? For doubt seizes my heart and my will

Before the sun has risen too high to render existence uncomfortable, I set out one morning in search of the Yogi. A high caste, retired Government official acts as my companion. Once in the city, I decide to walk the remainder of the distance for the sake of pleasant exercise. I leave the European quarter with the thought that, if the air were not so sticky and moist, if the sky did not burn and boil one so much, Madras would (perhaps) be one of the nicest of Indian towns in which to live.

Our route brings us through the Indian quarter, where poverty does not appear so drab as it does in many other cities; for here it resides in picturesquely huddled houses with old red roofs. Two rickshawallahs follow us for no inconsiderable (distance,) uttering loud and long invitations to avail ourselves of their trim vehicles. They verbosely point out that it is extremely undesirable and really unnecessary for gentlemen to use their feet, when such magnificent rickshaws as theirs can be utilised. They talk so eloquently, despite their funnily accented English, that I almost fall a victim to their salesmanship. But my determination to take an easy stroll across the city reasserts itself. The expectant rickshawallahs retire in disappointment.

We pass through the quaintly named districts of Pudupak and Pudupet into Georgetown's narrow lanes. A funeral party is preparing to leave one of the small low houses. The attendants, whose well oiled skins glisten in the tropical sun, blow their horns and beat their tom-toms. Yet no one else seems to be particularly concerned about

surprise and delight.

I address a simple sentence to the sage, by way of greeting. He turns to a disciple who knows English and asks him to interpret his answer to me. I am informed that the Maharishee possesses a little knowledge of the language, but it is so elementary and he is so unaccustomed to converse with a European, that he prefers to use the services of an interpreter.

The time has now arrived for the mid-day meal of the hermitage. Someone asks me to join them. I have had no opportunity to make arrangements to provide myself with food, so I thank him and accept the invitation. We adjourn to the thatched cottage and seat ourselves on the stone floor of a completely bare room. Everyone takes up a position in front of a wall until three-quarters of the available space is thus occupied. The fourth wall remains unapproached and I notice that a small stone dais has been built before it, the surface being about five inches above the floor's level.

I take my place between a pleasant faced young man and a bearded giant. I gaze around at my fellow diners. The striking social contrasts which exist among them, discernible from their appearance and dress, impresses me immediately. The man of obvious culture sits alongside the peasant who can neither read nor write. High caste Brahmin is ready to eat with low caste Untouchable. I am not a little surprised, for I have discovered that the South is a veritable stronghold of Brahminocracy, the place where conservative traditions will be the last to disappear. When I express my surprise, I learn that the Maharishee has abolished caste within his own retreat, that he is as far above all social considerations as the pariah is below them, and that he has even discarded the sacred thread which, as a Brahmin, he is entitled to wear. He ignores most of that structure of

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complicated prohibitions which the Brahmins still maintain in Southern India. Separateness among men fades away under the benign influence of the spiritual attraction which draws them to this place.

Two plump, middle aged ladies emerge from the kitchen and tour our dining room distributing fresh plantain-tree leaves. Two or three of these leaves, neatly stitched together, serve as a plate throughout the Madras Presidency. They provide an economical and labour saving subtitute for china crockery; washing up is unnecessary for the used leaves are thrown away. But I have taken the precaution to bring some aluminium utensils and astonish the perplexed dame by refusing her offer.

Sudden silence falls among the chatting sitters. The Maharishee enters the room, carrying his tiger skin in one hand. He spreads it over the surface of the stone dais and takes his seat -- a serene and urbane figure. He looks around and smiles when he notices the only plate in the room. When I produce a fork and spoon -- again the only ones in the room -- he smiles a second time.

The two women make a second procession around the floor, pouring a quantity of watery rice upon each leaf. They disappear and return with a third delivery of spiced flat cakes. The Maharishee waits until every person in the room has been served and then utters a monsyllabic command to begin. Immediately the other diners attack their food with tremendous gusto.

My gastronomic experiences in the Madras Presidency have left mixed memories. I cannot say that I have taken kindly to the dishes in this part of India. I am not accustomed to having my rice mixed with sugar, salt, olive oil and garlic! As a consequence, certain preliminary fears begin to haunt me now. I take two or three mouthfuls of rice and find that my fears are more than realized. It is the typical food of the South -- peppery, tongue-burning, liberally

besprinkled with chilies and turmeric, and completed by a totally incongruous admixture of sugar! My unaccustomed European palate instigates quick and active rebellion when brought into contact with this super-pungent and sickly-sweet diet. But considerations of etiquette force me to conceal this insurrection. I struggle on desperately for a while, but to no avail. Involuntary gestures of disgust and unusual facial contortions betray me at last. My neighbour wonders and then chuckles sympathetically. I run up the white flag, put down the spoon and fork, and leave the major portion of the food uneaten.

"Can you not eat it?" asks the Maharishee, in understandable English. A kind expression of concern crosses his face. I reply that the food is without doubt excellent, but that Westerners are not accustomed to such strange and pungent spices. The host immediately gives instructions that, at the next meal, plain rice only should be served me. I content myself with awaiting the next course.

The other diners eat in a curious fashion. Bent over their food, they throw up the rice and catch it in their mouths most dexterously! They eat, too, with great rapidity. Apparently it is bad form to be the last to finish!

The next course arrives --a dessert of boiled flour and sugar balls, which Indians throughout the land eat with much delight.

We eat our meal in silence, so far as speech is concerned. A round score of us sit there on crossed legs. I gaze around once more at the faces of my fellow diners and see, among the mass of undistinguished visitors, the countenances of resident disciples --calm, happy and benignant. A drink of curds completes the frugal meal.

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The sun unmercifully raises the afternoon temperature to a

I squat on the floor of the carriage but he makes no effort to move. He smokes an undersized Indian cigarette, of the kind made from the lowest quality plant and wrapped in tobacco leaf. It is certainly abominable to anyone who has smoked a decent, paper-wrapped Western cigarette. Yet he stands there and puffs away with infinite gusto. It seems to me that the fellow derives far more pleasure from his noxious weed than I can ever derive from my delicate Turkish cigarettes.

He enters into a loudly whispered conversation with the English-speaking devotee who is to accompany me. So many frequent and pregnant glances does he throw in my direction as he talks, that I am quite sure he is enquiring into my personal history from babyhood until the present time. He seems in no hurry to start. This is India, this is the leisurely East! I think of our vanished Western cabbies, who once reigned supreme in our cities before the horseless age came in, and who would whip up their animals almost before one had time to tell them where one wanted to go!

However, the driver eventually approaches me, makes a curious gesture whose purport I am at a loss to translate, and then we are off. As the pony trots down the rough track, I catch a fleeting glimpse of the hermitage garden, where white jasmine and oleander flowers grow behind a low bamboo fence. So the devotees of the Maharishee are not above garnering a little beauty from Nature, despite their ascetic detachment from this world!

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We join the road and run on through pleasant scenes. A dry red dust covers the ground and seems to spread itself out everywhere. I notice a high, jagged rock standing a little way from the roadside and some old-time hermit's sanctuary perched on its peak. We halt for a minute or two while I climb up its perilous side. The place is quite deserted. What succession of world-renouncers has lived here, I wonder, what concourse of God-seekers has made a home here through the centuries?

Farther on we reach a line of palm trees behind which I catch the gleam of water. Again we halt as I descend to the ground and walk behind the living screen, to behold an artificial pool stretch itself in sunny comfort, rippleless and silent. But what intrigues me more is to behold a little group of women and children who have formed themselves into a half circle around a young man. He takes up some Indian instrument and begins to sing -- a song tinged with the dark colours of melancholy. His soft, sad voice finds an echoing refrain in the lute-like tones of the instrument. Whoever he is, I judge that the singer comes from the North, because I recognize the words as Urdu, a language hardly ever heard in the South. Raven-black hair falls to his shoulders; his face is pleasant and refined, yet somehow it seems to bear a tragic air. Suddenly, I light upon his secret, for his eyes betray him as a devotee of the goddess opium. They gleam red with the effects of heavy partaking of the maddening hemp juice, (while their dilated pupils offer sad confirmation.) I gather from the man's appearance that he is probably a gypsy from some distant part of India. Many of these gypsies are inveterate drug takers. Hemp drugs are much valued in t h e East, not alone for their charms over the mind but also for their presumed protection against dread fevers. When the man finishes his song, I give him a silver coin to lighten his way and a smile to lighten his melancholy heart.

"How is it that the astrologers I have seen are such an illiterate looking lot?"

"Yes, such men are so numerous as to have brought shame upon our science and disappointment to those who trusted them," admits the other. "The most learned astrologers are not to be found sitting by the wayside. They are often deep students of our ancient philosophies and well versed in Sanskrit literature. In these days, there are not many who have studied the astrological texts with care for many years, as I have. Those who have picked up a scrap or two of astrological knowledge are much more numerous, and they do more harm than good."

"There are astrologers in Europe, too."

"I know. Look at those books. I have had them sent from England. They are written by your Western astrologers, whose methods are somewhat different from ours. I must tell you that the Western system is like a machine of which important parts are missing; without those parts the machine cannot work properly. The Western astrologers have but a fragmentary knowledge and their predictions must often fail of accuracy. Our Indian system is more complete and therefore our prophecies fit better to events. Even then we cannot say that ours is without fault. The truth is that some important astrological texts have been lost since former times, and without their information one must look in vain for perfect prophecies. Nevertheless, as I have said, our results must surely be far better than those obtained in the West."

"But do not imagine that astrology plays more than a minor part in the West;" I inform him, "certainly, nothing in comparison with the importance given it in your country.

And then an unexpected incident shows his kindness of heart and excessive politeness. He is aware that my understanding of the Hindi tongue is too slight to enable me to follow his lengthy dissertation. So he brings his address to a close before its time and then asks his audience's permission to deliver one in English. The permission is, of course, quickly given, although it means that half his audience will catch the sound of his words without the sense.

He retells the old Oriental fable of Leila and Majnoon . He chooses the simplest words and repeats and reiterates his sentences so that his meaning may be perfectly clear.

Sahabji relates how Majnoon sets out on a visit to Leila, his beloved sweetheart and how the camel which is carrying him, turns back again and again in the direction of the place where its new-born calf has been left behind. The master explains that this fable, like so many other Eastern tales, possesses a spiritual meaning. Majnoon represents the soul of man,while Leila is God. The camel pictures the human mind. Urged by an innate love of God, man sets out on the long journey to find Him. But after a while the fleshly mind distracts his attention and turns him back towards sensual desires and earthly ambitions. Thus, there is a constant to-and-fro travelling between the divine and the worldly in desire.

How, then, is the camel of mind to be overcome? "Give the reins over to one who has himself conquered mind, to a master," comes Sahabji's answer. Yield the mind up to him, follow and obey him faithfully, and he will surely lead you to the divine. But if you trust to your own limited self, you are likely to pass your entire life in vacillation between spiritual aspiration and worldly reaction. Mind is the connecting link between the material and spiritual planes, but its attachment to the world is so strong that, without a master's hand

to guide and control it, the spiritual remains exceedingly remote. "Many minds, because of their egoism, find it difficult to submit to a master," continues Sahabji. "Yet he who, with the help of a true adept, once sets his foot on the divine road, verily he will one day be blessed with the beatific vision of the Supreme Father. Though in outward appearance a true master is an ordinary human being, internally his spirit is always in communication with the Supreme Being. With his aid a disciple's mind is led until it eventually finds the spiritual goal."

The intense earnestness and passionate sincerity which inform Sahabji's address leave their mark on me. There are moments when I begin to wonder whether I can go on clinging to the cargo of intellectual scepticism and scientific cautiousness which I have brought with me from Western shores. I turn around and gaze at the hundreds of rapt faces which reflect back to their teacher their absolute confidence and complete trust in his words.

The man introduces himself as the proprietor of the local theatre. He tells us that he has made thirteen (fruitless) efforts to persuade the Parsee holy man to visit his theatre. These unlucky attempts have so far been made through various disciples; now, he has decided to approach Meher himself in the hope of getting greater satisfaction.

"Will you bless my theatre with your presence? Will you honour me by occupying my best seat at to-night's performance?" he asks plaintively.

The conversation has been carried on in the Gujarati language and Meher's secretary has translated the words for me.

"Ask him why he is so eager to get Meher Baba to attend," I request him.

"My business has been sadly depressed lately," is the answer. "I am losing money. If I can get the holy master to grace my theatre with his presence, I know that my good fortune will return."

The holy master seems doubtful. He stares vacantly at the ground. Suddenly he turns to me and flicks out a question on his alphabet board.

"Would you like to come with me to the theatre?"

I nod my head. The theatre proprietor receives a favourable answer. Immediately his mouth stretches into a grin of happiness.

So, at the curious hour of ten o'clock at night, I find myself seated with Meher Baba immediately in front of the stage at the only theatre which Nasik possesses. The audience seems to be composed wholly of men, but I notice laterthat the upper galleries are curtained with thin transparent gauze, behind which the faces and forms of women can be seen. No other European is present.

Most plays in Indian theatres deal with historical or religious themes. The one which unfolds before us tells part of the story of the conflict between Shivaji, Prince of the Mahrattas,and Aurungzebe, the Grand Mogul. The principal episodes centre around the little Prince Sahu, grandson of Shivaji.

The voice of the chief actor, who takes the part of Shivaji, the hero, booms across the stage with telling effect. Although I am hopelessly ignorant of the Mahratti language, I have little difficulty in gathering the sense of the story. It is a fascinating task to watch the play of expression and gesture of these actors and to attempt to fathom the meaning of the words which their lips utter, helped as I am by familiarity with this chapter of Indian history.

During an interval we are invited behind the scenes and the manager regales us with cups of tea. I watch the boys, who take the parts of women, deftly ply their make-up. These adolescent youths, who wear plaited wigs and wear gaudy costumes, apply a thick, white powder to their faces and colour the lids and brows of their eyes. My thoughts run back to the old Globe Theatre of Shakespeare's time where, three hundred years ago, boys gave colourable imitiations of women. And then I remember that, in a few cities like Bombay and Calcutta, I have seen Indian women already appearing on the stage. It is plain enough that the evolution of the Indian theatre out of its medieval rut, will follow the same course as that which the European theatre has already travelled.

As if to confirm the prophecy which flits across my mind, this play is followed by another wherein the single female part is actually played by a woman. It is a piece full of light comedy, whose principal feature is a long dialogue replete with witty repartee. The actress is obviously a woman of low-caste, and I know that few high-caste women have yet had the courage to step on the boards. She lacks both the attractive grace and talented finesse of our Western actresses. Neither is she one of those beautiful women who, as an old Hindu book quaintly puts it, "scald men with their eyes."

The last scene is played and the last witty word is uttered. At

an hour which is not far off dawn and which, in the West, should find all respectable people sound asleep, we push our way through the babbling throng which dawdles in and around the theatre's only exit.

Meher Baba makes a strange remark to me in the carriage on the ride homewards.

"In my last but one incarnation, I was Shivaji himself!" he informs me. "With all his bravery as a warrior, Shivaji was no less spiritual at heart. Some of his most important followers will be with me again as instruments of my great workings in the world. Among them in those days, in the seventeenth century, there was a foreigner. He, too, will be with me as a prominent member of my circle when I publicly manifest as the messiah."

§

Nasik is frequently called "The Benares of Western India." It is so ancient a town, so full of picturesque shrines which belong to the Hindu faith. Legend links it with famous episodes of early Indian history as recounted by epic poems. Pilgrims pourinto the place throughout the year. Whether Meher Baba has chosen the town as his headquarters because of its religious associations,and whether he has pitched his tent only a hundred yards from the Godavari because the latter is a river almost as sacred as the Ganges itself, I do not know.

I walk through the narrow, winding main street between rows of ancient houses with projecting upper storeys and decaying doors. I pick my way through a labyrinth of steep lanes that follow crooked and curving routes. The houses are interesting remnants of an age which has not yet passed from India. There is a charm about their antiquated fronts and an attractiveness in the languid existence of their inhabitants.

I pause for a moment at a street corner to watch the spectacle of an itinerant barber shaving his client beside the roadway, the one crouching and the other sitting cross-legged. Farther on I pass a

and hence a stream of pilgrims come from far and near to this temple to request her favours. Admirable credulity! Once I discussed s question of superstitious pilgrimages with a highly educated Hindu woman, who was Headmistress of a Girls' College. She pointed out an aspect which had never struck me. "The social value of these pilgrimages is immense," she declared. "Eighty percent of the pilgrims come from the villages, and probably know little beyond to do their native place. A long pilgrimage is often the first opportunity of their narrow lives to visit the wider world, to mingle with people of other states, and to obtain a lengthy holiday. Surely that is a good thing?" I agreed.

During the night I am awakened by a weird commotion. of the tumult I rise hastily and enquire into the cause. It is only the local temple orchestra! I look at my watch. 3.15 a.m! But then, this is India. Religious fervour must find its expression, even in the middle of the night.

It is an unfortunate fact that much of one's railway travelling in India must necessarily take place at night. How often have I paced away the midnight or early morning hours at some gloomy junction while waiting for a train connection! How often have I been presented with the choice of starting a journey in daytime and finishing it in the middle of the night, or of starting in the middle of the night and finishing it in daytime! Thus it happens that when my train steams into Nasik Station at the hour of two in the morning, I am fast asleep in my berth. The five minutes' halt passes but Morpheus does not release me from his tight clutches. The warning whistle, which announces impending departure, is given. And then, by a complete miracle --whether due to Meher Baba or not I shall never know! -- I awake simultaneously and fling a question at someone sitting near the compartment door.

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Nasik! The answer falls on me like a cold shower. I leap up, p a coat over my pyjamas, and begin hurling my suitcases on the platform without calling for the services of a coolie. The train begins to move out of the station and I follow them as quickly as I can. I make an unsuccessful attempt to continue sleep , unattractive waiting room.

I came across a remarkable Yogi at the town of Hubli in the course of my travels. His name was Siddharud Swami. He was well known in the locality. I must confess that his high character and exceptional personality impressed me. Quite recently he announced the exact hour and day of his death. Towards the appointed time he gathered together all his disciples, closed his eyes in meditation, and within a couple of hours had quietly and naturally passed away. [illegible]

...akens. The mysterious trail I have been following begins to seem a mere delusion. Is Nirvana non-existent and are all Yogis humbugs? What a fool that man Chandi Das is, with his absurd advice to hurry back to Bombay and find my desire satisfied! All I have found is illness. So much for the wonderful powers of this Yoga seer.

And thus I am curiously reminded that one's viewpoint is chiefly controlled by feelings, not by thoughts, and that the heart throws a heavier weight into the scale of judgment than the head.

For my time in this country has not been wasted. Though I have not found any foothold for my feet, I have amassed a fund of curious information. Some of it is written on the pages of memory and some of it in the pages of my notebooks.

Yet I sit here, lounging about in graceless attitudes, wondering why I ever came out to the tropics when I had been free to do as I please.

The thought that within a week I shall be steaming out to sea provides delicate comfort.

pretty, high-caste Hindu woman. She wears a pink bodice and, below that, a piece of coloured silk drawn round her legs and twisted about her waist. Her wrists are adorned with silver bangles which glitter brightly in the sun, and a silver ornament studs her left nostril. She walks barefoot and as she passes me I catch the aromatic fragrance of sandalwood. I notice, too, that her fingers are stained with henna and that her forehead carries the symbolic spot of red powder which the rites of her creed ordain.

I mingle with a motley crowd which streams up and down the bazaar. Making my escape, I proceed aimlessly for a few minutes along streets where boys squat lazily on the sidewalks. An old temple, whose centuries-worn front lures me inside, gives less than it promises. I listen to a priest making a lengthy and unintelligible harangue of his deity until my patience is tried. I move into darker recesses in the hope of finding some architectural feature of interest until I touch the borderline which infidel feet may not cross.

As my eyes become more accustomed to the dim light of the innermost shrine, I perceive an object which I have already seen in several other shrines of this amazing country. The thing is a crudely-carved representation of the male generative organ, which is set up within a stone circle that clearly connotes the female counterpart. The lingam and the yoni, as they are called, carry an esoteric and purely philosophical meaning to the cultured few among Hindus, but I doubt whether the untutored masses perceive the same meaning.

In the road and under the brilliant light of the sun, I return to the world outside. The whole of this ancient temple, this holy structure, is nothing but a gigantic doll's house to my rationalistic mind. Both priests and worshippers are as children, and the long rituals of their creed are but childish toys with which these simple people play.

Give them a four-armed stone figure, weave some fanciful legend around it, smear it with red ochre, perform some animistic ceremony or noisy ritual before it -- and then they will be happy!

The following afternoon I hire a resplendent-looking carriage and drive out on a six-mile pilgrimage to the caves of Pandu-Lena. The driver, who is a tired-looking man with a beaked nose and a red fez perched erratically on his head, punctuates every few yards of the long journey with queer, cackling cries. I assume that his purpose is to urge on the two ponies, although both animals maintain a haughty indifference towards him and take their own time about the matter. At length we reach a broad hill which stands surrounded by a wide (green) plain. I leave my duck-like driver here and bid him wait for my return

I take a last glance at the hill monastery before descending the path. Monks with shaven heads and yellow robes once burrowed themselves into this hillside and then moved about these gloomy caves; once drew water from yonder roughly-hewn cistern; once sat in the stately lecture-hall and listened to their old abbot; once plunged their entrance. What cloistral peace they enjoy here, these mute memorials of a faith that has all but passed from this land! I pass from cave to cave. Some are bare, [illegible] cells, once peopled by yellow-robed disciples of Buddha who gave themselves up to a life of quiet study and peaceful contemplation, but now inhabited by nought save a tribe of small bats. Others possess entrances which are adorned by rows of highly-carved pillars, while stone Buddhas of enormous size sit enthroned within. In the eleventh cave I find signs of the changing ownership of the place.

Two Jain deities adorn the back wall. In other caves Hindu hands have interposed figures belonging to their own faith, but the addition does not improve upon the artistry shown by the earlier creators. These ugly latecomers are records of the downfall of Buddhism, for the placid monks who had lived and studied in these dark rooms were driven away by relentless and fanatical Brahmins. It is well that the destroying hands of those intolerant Brahmins could not mutilate the grey rock of the colossal Buddha who sits in the twentieth cave, could not remove this silent reminder of a casteless creed and rationalistic faith. But what they could not destroy, their living descendants degrade. For it has been smeared with some pigment and adorned with gaudy ornaments, and a Hindu priest creeps up ~~to me~~ and offers to obtain the blessing of his deity -- now no longer Buddha but Dharmaraja -- for me by performing a little ceremony. It is customary to give him some rupees for this service, he informs me. I decline the proffered blessing with disgust.

The great founders of religions, whether Jesus, Buddha or Muhammed, scattered with a free hand the living waters of what they conceived to be truth, for such was the love which they bore mankind. Whoever approached them could receive their blessings. But there are always men who follow in their tracks, using their names and dar(ing) to put a price upon their own intercessory services. Such men thereby destroy what virtue there exists in a priesthood and label their efforts with futility. And it is such men who are responsible for much of the scepticism which afflicts my generation.

minds again and again into brooding meditation upon the Noble Eightfold Path. Now they are not even wandering ghosts; no faintly-lingering atmosphere carries the sense of their presence to the children of posterity.

By the time I reach the foot of the hill, twilight suddenly darkens the sky. Jingling bells break into my pedestrian reverie. The carriage draws up beside me. How thin are the two ponies! Their bones seem to loom up through the skin in the pale light of the carriage lamps. I must give the waiting driver some extra money so that he can buy more food for the poor animals. I climb into the roomy conveyance and soon we are off, the bells jingling out into dusk. Then the Muhammedan driver begins his strange cries.

I pay the man at the gate of my bungalow. He touches his brow in salutation and makes a grateful and graceful reply in Hindustani:

"May your shadow never be less, sahib!"

§

The birthday anniversary of the Parsee messiah happens to fall during my stay. His disciples organize a great celebration to mark the event, while many followers arrive in Nasik from nearby villages and towns.

The large open courtyard in front of my bungalow is selected as being a convenient site for holding the earlier part of the day's celebrations. And so the morning brings me a host of visitors.

Meher takes his place on a garlanded chair and the crowd squat or stand in serried ranks before him. I prefer to watch proceedings from an overhanging balcony. One speaker after another arises to deliver lengthy speeches about the holy man, emotional harangues upon his wondrous virtues, his marvellous wisdom, his miraculous powers, and so on. Meher listens to this torrent of fawning adulation with an

amiable smile.

When the addresses come to an end at last, some light refreshments are served to the ever-growing crowd. Many of the visitors are inhabitants of Nasik and, I suspect, are attracted from the town by the lure of a new festival (so dear to the Indian heart), and by the certainty of a liberal distribution of sweetmeats. Doubtless, not more than half of them is interested in Meher and his teachings. Anyway, their number keeps constantly increasing until the courtyard is filled to capacity. And then they begin to invade the bungalow.

It is a roomy bungalow but it has not been built to harbour hundreds of souls. They fill every chamber, clutter up all the passages and verandahs, and finally clamber over the roof. I feel an alien in this concourse of childish brown men.

Still the human flood pours in. I decide to retreat, but how to effect my escape becomes a problem. It is almost impossible to pass through that mob of seething humanity, and certainly quite distasteful, for they are packed as close as sardines. Finally I get out of a window and take a flying leap on to an adjacent compound wall. Fortunately I arrive exactly on the top of my destination, crawl along to the farthest end, and then jump down into the courtyard of the next house.

Ten minutes later I wander placidly along the grassy banks of the wide Godavari River. Rainless months have left the stream bed half-dry, but a few patient oxen find refuge from the noon heat by standing ankle-deep in the water, and occasionally dipping their heads. I walk on to a place where trees are dotted about in pleasant perspective, and then select a tall tufted palm under which I settle down to beguile my time pleasantly with a pocket edition of a favourite English essayist. The over-crowded bungalow, the seething mob, Meher Baba and his fantastic mission, are soon nothing but a memory.

THE PARABLE OF FRIENDSHIP, LOVE AND DEATH.

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Three Beings were once walking down a country lane. The name of the first was Friendship, the second was called Love and the third Death. Now they had been talking among themselves for a goodly time and, as things often turn out even among those who should know better, they came to hot dispute.

"I am greater than you," proudly said Friendship to Love.

"No, that is wrong! 'Tis I who am indeed by far above you," hotly answered Love. She was a fair damsel, good to look upon and clothed in fine gossamer raiment.

"Bah!" shot in the sardonic interruption of Death. "You fools. Who possesses more power than myself?" And of a truth his great form towered above the other two and thus gave some substance to his words. Though he was exceedingly dark of face there was an undeniable grandeur in his bearing, even to the point of majesty.

"But see. Without my grace life becomes a deadly routine, like unto a desert, causing the people to perish because of the lack of the Water of Sustenance for their hearts," spoke up Friendship triumphantly.

Love, however, smiled in a calm and superior way.

"True. Yet forget not that when friendship ripens it becomes love. Hence the greater must needs include the lesser."

But the cynical sneer of Death sent a chill through their spines as he gazed at them coolly and gruffly declared:

"I can break you both. Death ends friendship and kills love."

Still, time passed and it was hard for them to come to any agreement. What might have happened had they eventually come to blows it is dreadful to imagine. But fortunately they espied One walking across a field who bore upon his person all the authentic signs of a god. They hailed him so he came to them.

"Pray, O Honoured One! tell us which of the three is the greatest?" all chorussed together.

The god stood silent.

He gazed at each in turn.

After a while he addressed them as follows:

"All three are equal. None is greater than another. You, Friendship, are begotten of sympathy betwixt mortals. And you, O gracious Love," here the god bowed courteously, "must find a friend in your lover or he is not worthy the name." Then turning to Death he fixed his steady eyes upon the great figure, as though looking through and beyond him. "It is true," said the god, "that you appear to kill both friendship and love. But the flower which perishes scatters its seed before it goes and later re-appears anew from itself, as it were. So Friendship and Love disappear from mortal gaze but leave immortal seeds behind, which in time shall re-appear in new bodies and new hearts. Therefore it is that I declare: 'All three are equal.'"

Which is a parable. Those who have sight will see, but others must only read.

PAUL BRUNTON

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~~not give any thought to such trifles.~~ His speech was curt and abrupt and moulded with epigrams. All this and the bare appearance of the hut made me wonder whether I had not alighted upon a new Thoreau who had set up his hut amid the rather pleasant sights of the English countryside.

~~We soon found ourselves upon several paths of common interest and~~ although his brusque manner caused him at first to hold his past in reserve, we travelled mentally together for a full hour or two. I discovered to my surprise that he had spent twenty five years of his life upon the same spiritual quest as myself, and was still seeking. The search had led him into strange places. Not merely his mind alone, but his body also had circumnavigated the globe. He had wandered at night amid the mystic Pyramids of Egypt; he had taken the native dress and wandered as a yogi among the wise men throughout the length and breadth of India and Burma; he h[illegible]

Sometimes we walk the ~~grey~~ fields with bowed heads and bitter hearts, pressed down by an anguish that we think is greater than we can bear. And, indeed, at the time, it seems so. But llater, when the storm is over, and the dark-hued clouds have passed, leaving sore memories, perhaps, we realise that the part of ourself which has suffered was not the true and enduring part; that the knives which seemed to hack at us so mercilessly could not pierce to the soul; and that something, some morning-glory of dearly-earned Wisdom has arisen out of the night to dawn upon us and stay with us for ever.

As with one, so with all. As with the individual, so with the race. Few can hope to miss the touch of the dread hand of sorrow to-day. A great Wind sweeping through the stagnant airs of our dense world and hurling aside the accumulated debdris of the ages. A way is being made through the forests of ~~frozen~~ hearts and ~~outworn~~ thoughts, and the trunks and trou the constituted ~~mental torment~~. Yet , from time to time a golden light rifted the clouds as though to encourage me; occasionally it was the meeting with one who had gone a little way upon The Road but had soon stopped, fearful of losing touch with kith and kin: more often, a sudden dropping of the sense of time in that strange hour of dawn before the grasping hands of day have robbed the night of its beautiful treasure of silence. I cannot forget the shining diamond of that day (now buried in the earth of time) when, walking down the mountain-side of a high mood, I came upon a multitude of mortals who seemed all joyous and happy, for it was a public holiday. They laughed and played and bandied light words with one another as though the grey hands of care had never touched them. Yet a terrible and profound pity threw a shadow across my heart when I saw them, for I could not understand at that moment why they were satisfied with the

presence of a great seer and magical painter. Yet his art was wrought in terrible a young Italian painter. He was very tall, and there was a narrow carved wooden bed of Egyptian origin to share between us -- a task we found beyond human power, and a circumstance made us re-arrange our lives in this way: I went to bed alone towards midnight when my friend would sit down at the table or easel, and work silently with his brush throughout the night, by the mellow gleam of an old oil lamp that hung from an oak beam in the ceiling. In the morning, after I had arisen and gone about my own work, he would occupy the bed in turn and sleep till evening. During the few hours that preceded midnight we were both up and met our friends.

The pictures he created were exqusite little things, generally done in simple flat water-colours on sheets of Whatman paper. They were seductive morsels in the Japanese style, yet their subjects were as phantoms raised from another world. The mysterious power that he possessed evoked weird temples, unearthly rites and ceremonies, fan-

of its coming.

Mr. Ralph Ellison
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May 1, 1953

Dear Ralph:

Thanks for your letter of April 29th. I'm glad you're getting down to work on the novel. I'm sure you'll find it a rewarding experience.

Yes, I'm still in the same place. Have been working on a novel myself, but it's slow going. Have had to do a lot of research, which has been fun, but time-consuming.

Hope you and Fanny are well. Best to you both.

Sincerely,

tastic landscapes, gods, men, beasts and strange beings who were half human and half animal. We who were privileged to see his work were made silent with awe before it, and we knew ourselves to be in the presence of a great seer and magical painter. Yet his art was wrought in terrible loneliness, for no name had illumined the long drab records of this land with whom he had much kin -- save perhaps the crude and half-repellent hieratics of Blake's visions.

Within his portfolio lay nearly two hundred of these painted enigmas; he had worked at them for many years: yet, for some unknown cause he resolutely refused to sell a single picture. Once, when he was utterly penniless and starving, I strove hard to persuade him to let me take one of them away and bring him some money back. But no -- nothing could induce him to part with it. He usually depreciated his work and pretented that all he had done hitherto was unworthy of being given out; his sensitivity was as fine as a compass-needle and swerved unceasingly towards the pole of an ideal perfection.

So he made these obscure and coloured testaments of an eerie visiom. Only a few of us saw these flaming flowers of his midnight toil, and few will ever see their like again from other hands. He is gone now, dwelling in a lonely cottage high up on a sun-stippled Italian hill, and when he descends again, carrying a rare offering to the world, those who love Beauty in its strange dresses will bow in recognition of its coming.

There were some others who came to our little gatherings; a few drawn by the silhoutte of the goddess Truth, whose presence was invoked at all our meetings; and two or three came because they thought they had found here the pearly gates of Bohemia flung open wide. They did not know, however, that the goddess requires a reckoning to be given her which is very disconcerting to those who would follow her in the world of speech but not of act. We said nothing, but quietly waited

So when this realisation came upon me, I would sometimes spend the evening reading a little book of great import and sought to fathom its meaning; at other times, I would wander in memory over the mysterious and eventful past of my own life: but, most often, I sought to embark my mind upon that eastern sea which never stirs, seeking the lost isles where the fabled Herb of Immort[illegible] might be gather[illegible]. Sometimes , when I have wandered beside these lonely coasts with folded hands and bowed head, I gaze out over the silent sea and call to mind that far time when I first took the passage in a frail bark and ventured forth alone. Nothing else moved upon those glassy waters; not a sound fell upon them: and my only guide was the soft light that shone from a sun unknown to our present science.

It was a long low attic that I had taken in an early eighteenth century house, which slipped ideally into the quiet sheltered life I sought. Once I had entered the passage and shut the heavy-panelled door behind, it was as though I had stepped back two or three centuries and was living in an archaic world where antique peace hung over all. When the sacred hour came and the ~~bells~~ clock tolled twelve times, the world outside was entombed in a profound silence. The dark night imprisoned all the streets and held the town beneath the pitiless rule of fear. Here, in my little chamber, I mused awhile upon the couch, calling to mind all the high destinies and secret hopes which I once thought to bring to flower. How far they seemed now, and what worth to pursue the starry path? The moments pass, my thoughts are ended, and I let the soft peace of the hour fall gently upon the mind. I fall into a half-dream, and lo! a sudden power stirs the body and lights the heart anew with the old hopes. Doubt -- that shrinking ragged figure -- cowers away from

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led door behind. It was as though I had stepped back two or three centuries and was living in an archaic world where ordinary peace hung over all. When the second hour came and the bells tolled twelve times, the world outside was entombed in a profound silence. The dark night imprisoned all the streets and held the town beneath the pitiless rule of fear. Here, in my little chamber, I mused amidst upon the ennui, calling to mind all the high destinies and secret hopes which I once thought to bring to flower. How far they seemed now, and what worth to pursue the starry path! The moments pass, my thoughts are ended, and I let the soft peace of the hour fall gently upon the mind. I fall into a half-dream, and lo! a sudden power stirs the body and lights the heart once with the old hopes. Ponds -- that shrinking ragged figure -- comes away from

Adyar River. I greet him and then accompany him on his walk under the spreading tops of graceful palms. These walks have made me realize anew that, if one wishes to see palm trees in all their romantic luxuriance, one must go to Southern India. For in these regions, artistic perfection is achieved by those lovely adjuncts to so many illustrations of Oriental scenes.

We pass little groups of women, who energetically wash their clothes at the riverside by the ancient process of beating the wet garments upon flat stones. A few of the women are bathing and, as they emerge from the river, the swelling curve of their hips is revealed by the tightly swathed, drippping garments. We walk for more than a mile, until the last person has disappeared, and enter a lonely and deserted stretch of the stream.

A pitiless sun scorches us continuously; the water gleams temptingly; and I suggest that we both indulge in the luxury of a swim. After this pleasant interlude, we sit down on the bank and, being towelless, dry our bodies in the fierce sunshine. Mosquitoes drone through the air but very kindly avoid us. I have noticed that when Brama emerged from the river, his upright and self reliant figure, seems muscular enough, though without possessing the 'strong man' look. As the water dripped from his dark body and unrolled hair, I could not help admiring him.

Now, when our bodies are thoroughly dry, he fumbles among his clothes and carefully unwraps a small phial which is tied to the inside of his shawl. He pours some oily fluid into the palm of his right hand and massages it into his skin, covering his entire body with it and repeating the process until the phial is empty.

"May I ask what you are using?" My Brahmin companion translates the question.

"Nothing but coconut oil. We Hindus are fond of it."

"You think it benefits the body, then?"

"Why not? You Westerners rub oil into leather and wood to preserve them, and we rub oil into our skin to preserve it, too." he answers jocosely.

Theoretically, his defence of this practice seems quite plausible. But I ask him:

"Tell me, what good does it do?"

"If this oil is rubbed into the head early enough, it will stop falling hair; if it is gently rubbed into the openings of the ears, it helps to prevent deafness; if the entire body is massaged with it, then life will be lengthened; and if the joints are well rubbed, too, then they become more supple. Lastly, rub it into the soles of the feet and the hips will be protected against nerve pains. These are its worldly uses. For us, who follow the Yoga of Body Control, there is much benefit in freely rubbing the oil into knees and ankles. We have difficult postures to practise, requiring much twisting of the limbs, and the stiffness is made less by this custom."

After we have dressed, Brama leads the way to a grove of casuarina trees. They offer a dark green contrast to the yellow glare of the sun, and within their pleasant shade we sit down to enjoy the cooler air. We watch a little colony of green lizards holding high carnival near by.

Brama opens the sitting at length.

"I told you yesterday that the second group of exercises we teach beginners, deal with the 'stretches,' as we call them," he begins, "and I have told you this morning that much of our advanced system consists of difficult body-straining postures. It is to prepare the novice's body for these last that he has to undergo the stretching exercises.

Body Control

"What if one wishes to increase one's energy? Is there no easy exercise in your system which does this and which is not too important to remain secret?"

"Yes, there is the Stick exercise. It is quite simple. In fact, it is a practice shown to novices merely to strengthen their bodies and add to their vital force. Stretch out your arms and imagine that you are gripping a long stick which lies flat, and that another person is standing opposite you trying to pull the stick away with all his strength. Let your trunk incline forward, grip the imaginary stick very tightly and strive to draw it toward yourself. Breathe in slowly and steadily as you do this. In order to keep your position against the imaginary enemy, put your utmost pressure on the legs and feet. Watch yourself, in your mind's eye, winning the struggle until you succeed in bringing the stick up to your chest. As you win, you must gradually take up your former position of standing straight and erect. At this point hold your breath. After that relax your effort and let the arms go forward again, just as if your enemy were pulling the stick away. At the same time, let your breath go out ."

I try to practise this exercise under Brama's watchful eyes. His ensuing comment is to supplement the instructions.

"You hold the stick too high. Keep it on a level with the breast. Remember, too, that throughout the exercise you must hold strongly to the thought of your enemy's resistance. Keep your muscles more rigid and more controlled. Take care not to move the feet. Allow seven seconds for the inward pull, the same for the holding-in of your breath, and seven seconds again for the out-breathing. "

A pleasant glow of added force courses through my body when I cease the practice.

"This exercise will strengthen your lungs, deepen the breath and harden the muscles of arm, wrist, shoulder, chest and legs," adds Brama. "It is really a breathing exercise rather than a bodily one.

do an adept the art once to

"We who are Yogis of the school of Body Control place as much importance upon the art of breathing as we do upon posture. We begin with the latter in order to mould our bodies to our will; we go on to control the breath for the same purpose, it is true; but we continue with our breathing exercises because our final aim is more than mere bodily benefit. For through the breath we begin to touch the things of the mind and even of the spirit. Our ancient sages have revealed the way to do this."

A stray green lizard creeps toward us. ~~Burma~~ paused to look amusedly at it. Immediately, the creature stops and gazes fixed at him with its weird eyes. The Yogi turns to address me again, but the lizard remains motionless, as though transfixed.

"So carefully have we studied breathing, that some of the things we have discovered would surprise you. Do you know that the flow of breath through the nostrils alternates regularly, and that, too, in every human being? For a while the breath flows mostly through the right nostril, then it changes and flows mostly through the left nostril, and so on. Watch yourself from day to day if you wish to prove this."

"Is this discovery of any use, though?"

"We make us of it in the mystic side of our science, in our efforts to unfold the secret powers which are hidden in men. But we know how to control this alternating flow at will; merely by rubbing the main nerve in another part of the body, the breath-rhythm changes."

Body Control

"Be content, then, if I tell you that our great aim is to secure such control over our breathing as will influence in their turn the powers of body, mind and soul. "

"Perhaps there is some harmless hint about breathing for good health which you can give me?"

"Yes, to breathe deeply is good for the body and for those who work with their hands, as it most certainly is for those who move actively about. Yet take care that the dividing wall of muscle between the chest and the stomach is moved up and down as you breathe in and out; for in this manner one breathes deepest. People who do not use this muscle, merely move their lower abdomen in and out. Yet this is not Nature's wish. Have you ever watched the approach of death to some person?"

I nod in affirmation.

"If you had observed carefully you would discover that, after the chest muscles ceased to act and the lungs had lost their power, that is, when the dying person's own breathing has come to an end, there is a sudden agitation of this muscle which drives the last breath out of the abdomen of its own accord. Thus Nature makes a last gesture."

Brama removes his shawl and shows, on his own body, the muscle in question. It proves to be the midriff.

"It is also good to bring harmony into one's breathing at regular times. This will soothe the nerves and calm an agitated mood."

"How is that done?"

" The simplest way is to practise while walking. Count seven paces to each in-breath and seven to each out-breath, but try to fix the thoughts less on the counting than on the benefits you seek."

Body Control

We leave our shady grove of casuarina. Brama leads the way until we reach the edge of the river. He squats down beside a flattened piece of rock.

"Place your hand upon the surface of this stone," he commands. I obey. Thereupon he too places his right arm upon the rock and lets the palm of his hand lie flat.

A moment later he slightly lifts his hand, keeping the elbow down but raising his fingers, moves his wrist a half inch along the surface of the stone, and then lets the entire hand fall flat again. After a few seconds' pause, he repeats the movements.

"Now grip my hand and try to stop it moving forward," he commands. I take firm hold of his wrist and use all my force to hold him,but in vain. His hand slowly travels along until it reaches the very edge of the rock.

"You see, I have won!" he smiles. "We call this the Tortoise test, because the forward movement of the hand resembles the spasmodic crawling of a tortoise. Do you now try to move your hand as I did, and I shall prevent it from going forward."

He does! I am unable to induce my hand to move while it is under his iron grip, despite my best endeavours.

"My strength is no match for yours!" I exclaim ruefully.

"Not so. This is not a test of strength, for I can do the same thing to a man twice as strong and twice as muscular as I am . Why?"

I gaze at him, puzzled.

He supplies the answer:

"It is a test of breath control. The secret lies in being able to hold one's breath. The most muscular man will fail in this test if he cannot command his breathing."

Body Control

Our Yoga takes several lessons from Nature. I have already mentioned what we learn from the cat. Most animals instinctively follow certain rituals so as to keep in a healthy condition. What can we learn from the dog? It has taught us exercises which stretch and free the body. Watch a dog rise from its sleep and notice how it begins to exercise its spine from head to tail. At one moment it will hollow its back like a bow, and at another it will hump its spine like a camel. Therefore, we have two exercises in our system which are called the Bow posture and the Camel posture. In fact, there are many other exercises which bear such curious names, as the Cow-Face posture and the Eagle posture, because the bodily positions taken up bear some resemblance to the formsof different animals. Now I shall show you the Bow exercise."

Brama throwshimself prone on the ground, face downwards. He parts his outstretched feet by a few inches and then folds them back towards his head. He raises his head, throws up his hands, and seizes his legs by the ankles. This movement arches the body like a bow bent to rest on the ground; the arms correspond to the bowstring. Brama maintains this posture for a couple of minutes without moving; the only portion of his body which touches the earth is his abdomen.

It appears to be an easy exercise, but when I endeavour to copy him, I fail ignominously.

"It will yield to you with repeated practice," remarks the Yogi, rising to his feet. "No one can do the Bow exercise every day and become fat," he adds.

"Can you show me an easier stretch?" I plead.

He thinks for a moment.

"The Cobra exercise is simpler. Watch!"

Perhaps you know that these nerves are connected with the eyes, the stomach and the bowels. When [illegible]

"Stretching is a good exercise. The dancing girls of India enjoy better health than other women," he continues, "because they practise difficult stretching exercises and postures in order to become more supple for their work. To stretch one's body into positions not usually taken up, gives it more freedom and loosens stiff joints which hinder the vital currents."

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He throws himself to the ground again, exactly as he has done before. He inserts his hands, palms downwards, between his chest and the earth. He throws back his head, tilting the chin in the air. He bends back the spine. This movement raises his chest and the upper part of his abdomen. He presses hard on the palms of his hands to support himself. He maintains this position for several seconds and then slowly returns to the prone attitude. After a brief rest, he repeats the posture. Then he comes to his feet again.

"Did you observe," he asks me, " that the body appeared to take the form of a cobra with raised trunk and poised head? That is why we call this the Cobra exercise. It is excellent but remember never to strain yourself too much. Every Yoga exercise must be done with quiet perseverance, slowly, and by degrees. We teach our novices to increase their efforts little by little each week. This Cobra stretch affects the spine, because it hollows the back. The upright position which men commonly occupy makes the little bones of the spine sink downwards ; therefore, it becomes stiff. The bones crowd on each other and press upon the openings between them, thus pressing on the large nerves which pass through these openings. Perhaps you know that these nerves are connected with the eyes, the stomach and the bowels. When the nerves are interfered with, those organs become affected in their turn. So you see why the Cobra exercise opposes itself to the stiffening of the spine and makes it more supple. A good stretch is followed by a pleasant feeling of well being; thus one feels by instinct that it has done good to the body. If a man were to practise often all the seven stretches of the Yoga system, he would feel younger." continue with (A)

an ageing man," I inform him.

A faint smile passes over Brama's near-black face.

"That is an idle dream. It is opposed to Nature, and the bad effects are sure to overwhelm the good. Right living, right exercise and Yoga practice are the natural ways of restoring the body's force."

"Will you show me another stretch?"

"I shall, though not for the purpose of teaching you. Let me do one of our most difficult ones, just to give you an idea of what they are like. It would be useless to attempt it, for no novice has ever done it except after a long training. Watch again!"

Brama sits with outstretched legs, keeping his backbone quite erect. He folds the left leg at the knee and brings the heel under his seat. He raises the right leg and bends it so that, knee in air, the foot comes down on the outside of the left thigh. Thus, the left leg is flat but the right one is vertical. He thrusts the left shoulder against the right knee and grips the left knee with one hand. Then he slowly twists his entire trunk to the right, forcing his head in the same direction. The effect is to push the spine out of place. The exercise is obviously one of great difficulty.

"This Spine stretch would do more good to your ageing man than his monkey gland," laughs Brama, after he emerges from his contorted # position. "But I doubt whether he would want to do it, though it would pour new force through his nerves."

I thank Brama for the demonstration.

§

I come now to a part of our conversation which many may think better omitted, if the canons of good taste are to be followed. But I cannot cast aside the few pages which record it, without being both false to myself and my reader. In blunt truth, I may say straightaway that the offending subject is the preoccupation on the part of these Yogis with the idea of a clean colon. It may seem somewhat distasteful to our notions of right breeding even to enter into such discussion, but then, the iconoclastic events of our century have begun to shake up all our notions of what is right or wrong. The question of internal bodily purity is an important one, whether we ignore it or not. Half poisoned bodies along with jaded faces give mute testimony to our neglect. It is common knowledge to every doctor that vast numbers of people live 'below par' because their bodies suffer from sluggish intestinal action. Men who do not take the trouble to understand how to feed properly, find themselves with clogged bodily mechanism as a result.

Brama emphasises for me that it is the business of a Yogi to face facts, and not to flee from them. He makes me realize that a Yogi of his school sees the digestive tube as being too important a part of our fleshly frame to receive only superficial attention. But I shall reduce the record of his remarks to a bare skeleton.

§

"And now I shall tell you about some of our ways of cleaning the body," says Brama. "We do not believe that it is enough for a body to look clean; it must also be clean inside. How many people are careful about the inside of their bodies? We begin by making greater use of water. From the first cupful in early morning, we continue

to drink freely throughout the day. We drink in small quantities and often, rather than in large quantities and seldom. And then, at no set times but according to one's instinct, we wash the colon; it may be once in a month or it may be once in six months. On the day when this is to be done, little food is taken and the last meal consists only of plenty of buttermilk (curds), which in itself is cleansing to the digestive tube."

"How do you effect this washing?"

"In olden times the Yogi would prepare a smooth hollow bamboo stick with the two ends well rounded, and then enter a river. He inserts part of the stick into the anus and then, by working certain muscles and forcibly breathing inwards, he would draw the water upwards through the stick into the colon. When enough water has entered his body, he twists and turns about so as to shake the water inside and thus clean the colon. After a time -- which may be lengthened to a period which would surprise you -- he expels the tainted water through the anus. Some Yogis have become so expert at the practice that they dispense with the use of a stick and draw in the water simply by working the rectal muscles together with deep breathing. Yet this way is not without its dangers, and it is not taught to beginners. In these days some of us use a strong rubber tube, if it can be got, instead of the bamboo stick; while in place of wading into a river, we prefer to use a bath of clean warm water. We placé ourselves in a crouching position inside the bath, carrying the weight of the body on the toes, and use this tube while the water reaches to the abdomen. The colon is thus thoroughly cleaned; one's digestive power is made better; and constipation is relieved at once. It is much easier to keep good health and good spirits, if one's colon is clean." *

* I discussed this practice later with the House Surgeon of a Calcutta hospital. He pointed out that its duplication by a non-Yogi would be

Brama rises to his feet as if to dismiss the subject.

"I shall show you two more of our exercises, which have the same object in view, that is, a clean and properly working digestive tube. The first exercise enables me to have good control of the stomach's workings. The second exercise gives me the same control of the bowels' workings. Both these exercises are difficult to beginners; much effort and prolonged practice are required to win success; but once mastered, they are found to be easy. Thus, no Yogi of our school need ever be constipated because he can compel his bowels to work within eight seconds, by the use of this second exercise. Watch, now, how we can rule our stomach."

He stands with the legs somewhat apart and the trunk slightly inclined forward. He expels the air from his lungs through the mouth. His arms hang loosely at the sides. Brama then makes a combined effort of the back and side muscles -- as though about to vomit -- and draws in the rectus muscles, pressing his hands upon the thighs. The lower part of the abdomen is lifted inwards and upwards; its muscular wall

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* (continued from previous page)
somewhat difficult, and that, for all practical purposes, similar effects could be obtained by the use of a gravity fountain syringe, furnished with a long rubber tube to which a twelve-inch rubber catheter had been attached. If the fountain were hung at a higher level than that of the body, the catheter could be safely passed into the anus for most of its length, and the warm water would then cleanse the colon and pass into the larger intestine. This method would obviate the use of the Yogi's method of breathing and muscular efforts at suction, which, the surgeon thought, might prove too difficult and even dangerous to persons without anatomical and medical knowledge. He admitted that the effects of the practice might indeed be beneficial, unless it were too frequently resorted to.

being drawn backwards forcibly and the diaphragm raised. The front abdominal wall is now caved far in and the entire abdomen presents an alarmingly hollow appearance. Yet Brama shows no sign of strain. When he resumes a normal attitude, he remarks:

"Whichever morning this exercise is done, on that morning a wave of energy ripples through the alimentary tube and forces it to become active. Therefore, a Yogi does not need to harbour undigested food in his stomach. As our secret texts say: 'This practice brings to birth the digestive fire.'*

The exercise is certainly no feat for a novice; it seems to belong to the domain of tricks which are performed by our physical culturists before admiring audiences. I endeavour to elicit some explanation of its rationale and, from the Yogi's remarks, I perceive that it possesses a good basis. Nature has provided our abdomens with muscles which we seldom exercise and which become slack and uncontrolled in many people. One of the functions of these muscles is to hold the abdominal organs in proper position, but as they weaken these organs tend to fall and become displaced. The intestines, the liver and the kidneys slowly drop downwards and forwards with time. In this condition, man becomes an easier victim of indigestion. The practice of this hollowing of

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* I have since learned that this exercise is similar to a 'muscle-control' involving abdominal suction, which is taught by a certain European physical culturist. But a friend of the latter informs me that this particular 'control' was learned from a man who had spent twenty years in India. When we consider that the Yoga system of India dates back several thousand years, at least, it is obvious that credit for the invention of this exercise should be given to the ancient Indians, rather than to its modern Western exponents; yet the latter equally deserve honour for having the perception to recognise its worth.

the abdomen brings the abdominal muscles under direct control, and when one becomes expert in it, the elimination of indigestion is an inevitable consequence. One is not surprised when Brama claims that this exercise is excellent for creating appetite!

Brama now prepares to demonstrate his second exercise. He begins by repeating the previous one and then, in some mysterious way, thrusts forward the central muscles of the abdomen. They stand out in queer prominence, while the remainder of the abdomen is sucked back as if by a vacuum. Then, pressing his hands firmly against his thighs and letting his chin rest downwards, he slowly moves these intestinal muscles from left to right and again from right ... with one's anatomy!

This mastery is not easy to get and we obtain it p 137.
, in the way that a snake charmer will slowly train a wild
little by little the ferocious reptile loses its resistance and
ually submits to the will of its trainer. So the novice in Yoga
on repeating his effort every day. Just as falling water wears
even a hard rock, so the water of regular effort wears away the
of difficulty. Yet there exist such dangers in these exercises
ie breath, that you should blame me not for hesitating to reveal
. Have I not seen men play with these practices without the
hful care of a fit teacher and find only wasting lungs or even
ess? Have I not been approached by imprudent men who seek advice
use the practice causes them to scream with pain through the air
ring their alimentary canal with great force? It is better that
leave these things to themselves, for when you are ready to
efit by it,I shall show some simpler exercises of the breath.

Brama seems somewhat reluctant to proceed with the subject, for he relapses into silence and looks away.

"Please tell me a little more," I urge.

In the manner of a person wishing to be obliging, he responds:

"Do you remember when I told you how I almost met with death, how I broke a blood vessel in my brain through making experiments with breathing exercises under no other guidance than that of my youthful ardour? We have other breathing exercises which are equally simple; one confers beauty and good looks, another quietens the turmoil of fever, and a third -- but what use is it to talk of them? My oaths do not permit me to make them known."

This reserve is tantalising but I must accept it. I speculate upon what Europe would not have done with these remarkable breathing exercises which Yoga appears to contain, if she had originated it. Would she not have made a deep scientific and medical research into each phase of the subject? Would she not have spread the knowledge as widely as possible instead of hiding it like the mystery-mongering East?

"Then no postures are necessary in this exercise?"

"No, though even the simple cross-legged seat will make the harmonising of breath easier. But they are necessary for the higher purposes of Yoga. If the attitude of the body is incorrect, then the distribution of the benefits got by breath control, is hindered. So posture provides a good foundation. The postures either impair or help the flow of that current of spirit-fire which advanced breathing exercises bring into activity. "

"Brama, look at this lizard! It has been watching you all this time!"

"Ah! I forgot," he exclaims. "Its family will be waiting for it."

And the lizard crawls away.

I look questioningly into the Yogi's eyes but he avoids the subject.

"To harmonise the breath a little each day is good for the nerves," he says. "This practice helps to give harmony both to body and mind. Try to be calm and serene at the time you do this exercise, and let the breaths be slow.

ve invented an operation which has the
t the glands from a monkey and graft them into

This feat over, he searches among the folds of his shawl and draws out a twisted length of fine thread. It is about twelve inches from end to end.

"With this I shall clean my nose!" he explains.

I smile incredulously.

"Why not? You clean your mouth every day; so, too, I clean my nose every day. Look!"

He inserts one end of the thread into his left nostril and gradually pushes it farther inward. To my astonishment, he draws it out again from his mouth. He wipes the thread clean and repeats the process, this time inserting the thread into his right nostril.

I have seen some queer things this day, but this is about the queerest of all. However, the displays are over. Brama now glances in the direction of home. "Let us return," he suggests.

We begin to walk along the river bank. It is the bright hour of noon, "when Morning turns to meet the Night." The sunlight plays brilliantly upon the wide expanse of water. The palm branches sway in

"Our Western surgeons ha

same purpose. They c

breeze which blows gently inland from the sea, and their long feathery leaves rustle with a crisp sound. Mosquitoes buzz and hum around us but, with their customary kindness, avoid all personal contact with me. A flock of startled kites rises suddenly from some thick bushes and makes off in a westerly direction.

Thus we wander back, sometimes under the arched canopy of palmyras, and sometimes exposed to the fierce rays of an implacable sun. Throughout that long walk the Yogi does not utter a single word. I sense that he has fallen into his old mood of musing reserve, and therefore refrain from questioning him further.

When we reach an avenue of tall coconut trees, whose slender stems are ringed from top to root, I break the silence to give a farewell greeting to Brama.

Our exercises are not disclosed except to pupils, while the secrets of the power of breath which we have discovered are revealed only under a pledge of maintaining wise secrecy.

or walked as though suspended by their feet with the head below, yet they seemed as sure of themselves as we are when moving on our native earth.

"What is this place?" I asked.

The guide said,

"This is a temple of Ignorance. These people are souls set free by sleep to worship their heart's desire."

"And what is that?" I questioned.

And he said,

"~~They worship Matter. They love material life so greatly that they have lost the feeling~~ for that second Self within them which would rebuke them for their blindness. Here they have created a caricature of religion which expresses itself in this reversed temple."

I looked inside again and saw a huge black altar. Around it were grouped four priests with stern dark faces and black robes. And the first priest flung something towards the altar which glittered as it fell. And he chanted,

"May we all have the gift of gold'"

The second priest drew a small bag from his waist and put his hand in it. Then he too flung something on the altar, yet it was nothing but a handful of dust.

With that, he sang the words,

"May we all have the gift of earth!"

Now the third priest who was very tall and broad put a great chunk of meat to his mouth and tore some of it violently away from the bone and ate it. Then he threw the remainder on the altar, saying,

"May we all have the gift of meat!"

And the fourth priest was a litt le man with cunning eyes who offered nothing at all save the words,

"May we all have the gift of reason!"

I turned my head away from the scene, not caring to follow further its

WHAT IS TRUTH.?

I walked among the shady groves of the Philosophers. And I asked them, "What is truth ?"

And some said: "It is thus".

But others declared: "It is not thus".

And yet again: "It is incomprehensible to man while he is yet mortal.

I pondered upon these answers, yet I was not satisfied. Therefore it was that I fared farther. And I came to one who sat upon the stump of a tree trunk. And I saw that he was an old man who had been cast out of the ranks of the Philosophers because he could evolve no system.

And I asked again: "What is truth".

He made no reply, but instead fixed his gaze on me. We sat silently together. His eyes gleamed with a strange lustre. And in that hour I came to know the meaning of truth. For his answer came through **SILENCE.**

dark lineaments.

The guide smiled sadly.

"If we went in there, they would be puzzled. For we would seem upside down to them. They have never been able to go outside their present region, Their opinions case them in like stiff suits of armour and make false their entire journey through life. To them, the material world contains the only future of man, his highest destiny. Such souls throng the portals of birth, filled with a terrible thirst for life. The gods themselves sometimes stand in awe at the fearful spectacle of a whole concourse of beings seeking with avid eyes to take up again the heavy burden of matter, and to see them tempted across the gilded vestibule of the earth-world, amid hurrying feet and the stir of many thoughts, while the air is hot with the glamour of desire. But do not go yet. There is something to be done here. Look into the hearts of these people!"

I obeyed the command.

"Now tell me what you see."

"There is a tiny black seed in each."

My guide said heavily,

"That is their brand. By it you shall always know them."

I continued to gaze and suddenly cried out,

"No--there is one who does not possess it. Rather is there a little point of white light in its place." And I indicated the figure of a young man.

"He was foolish, and let himself be led there by one whose will is stronger than his own," came the answer "It is the first time he has visited this place. See! he is not comfortable, and his face is troubled. His intuition tells him that here is not his true element but his reason has put him under the spell of the priest who made the last offering. Now watch -- while I try to touch his mind with the torch of Truth."

A few minutes passed uneventfully, and then the young man began to stir

and move about restlessly. After a while, it seemed that he could contain himself no longer and went towards the great entrance. Before he reached it, the little priest rushed towards him and gripped his arm tightly, as if to draw him back, but the hand was shaken off irritably and the man walked out. But no sooner had he crossed the threshold than a strange thing occured. He seemed to have been caught up in a whirlwind and was swung right round until he was placed upon his feet once more, facing us. He stood for some time as though dazed.

I ventured to speak to him, and assured him of our friendly purposes. He replied,

"Thank you. I believe you have helped me -- but I do not know yet. Everything seems changing. I have undergone a mental revolution, and my old ideas are falling away. I want to get away and rest for awhile. But I should like to see you again. I feel you have got something of benefit to me. May I?"

The guide gave his hand. "Farewell. We shall meet again. But pain and disillusionment shall come first and teach you well before then. Meanwhile, this I can say --the waves of chance will fling you high up on the shores of the earth-world, so that men will gaze with awe upon the strange destiny that follows the feet of him who seeks the stars."

And a minute later, the young man stood far in the distance, waving his hand to us -- a tragic figure of the Wanderer in the troubled years before he finds his right home.

victoriously army across the Alps at 30., The army that flashed across the Flowery Land a few years ago and sought to make a New China was an army of boys and young men. Joan of Arc saved France and led armies to triumph under her God-inspired guidance at the age of sixteen! England's hour of need, too, made William Pitt the Chancellor of the Exchequer, and a very successful one he was in ~~[illegible]~~ that dangerous time of war. And I could crowd these pages with references to the illustrious names of art, literature, science, philosophy and invention who produced new things for the world to wonder at, before they were thirty years old.

Napoleon defeated half of Europe at Marengo when he was but 31. Hannibal led his triumphant

and a prime Minister at only 24! (and suffiaile)

Postpone!

thoughts of millions in many ages and in many lands. I am so old now that none can help me. But I do not know you."

And he said,

"Look again!"

The woman raised herself a little and came closer. Her small black eyes peered into the twilit caves of memory, and then she shrieked:

"You are a Messenger of the Sun!"

He smiled:

"You are right. I shall come again and again until you have gone out of this place, ~~though two thousand years must tarry between my visits.~~ When man looks upon death as a friend you shall be free."

She shook her head querulously.

"No, no, that cannot be. None can help me." Yet her voice trembled a little with uncertainty as though a faint breath of hope now moved it.

He turned and replied in parting,

"We shall see. Remember -- I watched your birth. Farewell."

His eyes were filled with pity. As we left, I looked back at her and saw that now, instead of being firmly rooted, she swayed very slightly to and fro continually. Then the gloom surrounded her once more and she was gone from sight.

So we passed on; I following my guide through this strange world; and he aureoled in a powerful light.

From time to time, wonderful adventures befell me on the way, so that my life alternated with the joys and hopes and fears of spiritual discovery.

But I freely confess that such incidents were spasmodic until one came into my life who took hold of the sails of my ship with strong hands and kept them rightly set in a course that brought me to the unknown world I sought, whose shores have tempted but few voyagers. ~~How he came, and in what manner he brought this benediction, I have told in "The House of the Hundred Lamps."~~

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Notes for article on Polish Mysticism

① Cagliostro visited Poland, and was guest of Thaddee Lezcinye de Pankracze-Grabianka, chief of Swedenborgians, a rich landowner. Grabianka spent a large part of his fortune on dom Pernety, an alchemist, former Librarian to Frederick II and a French occultist Brumore. After many adventures he died in a Russian prison

② Other Polish mystics 18th century were Mickiewicz, Zaw, Olezkowicz, Towianski, and in the family of ~~Honore de~~ Rzewuski, (Evelina Rzewuska became wife of Balzac) there was great belief in the supernatural with much accounts of apparitions & premonitions.

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expected a clearness
gaunt of eye and
to enter the room
ere was a man whose
n would have done
Yorkshire farmer,
ily no Yorkshire
ame like artistic
Yeats wears.
to talking of a
tuis. I had recently
the East and Yeats
had planned an
himself but the
nd upset things, so
to see the land which
him so much in the
for it must not be
t was Yeats who
abindranath Tagore
Bengal upon the
literary fame.

W.B. YEATS — He was coming to tea at the house of a Lady I knew. Tea had been timed at 4 o'clock. We all waited patiently but the poet did not put in an appearance till 5.15 pm. "It's an Irish failing, being unpunctual," observed my hostess. "I lived in Dublin for years, so I know." But ~~the fact~~ her explanation proved to be a little unjust to the laggard writer. For it turned out that the previous night was the ~~first~~ inaugural date for Summer-time that year, and alone of our party, Yeats had forgotten to advance his watch one hour! He had been punctual, according to his own notion!

His tall figure looks picturesque enough, in its brightly-hued habilments. ~~His face~~ A self-coloured shirt and collar, in some unusual shade of yellow, adorned with a bow tie, proclaimed the artist that he was, no less than his other clothes.

His face was very muddy,

more than I had expected in a poet. I had expected a Canaan lank figure, gaunt of eye and pale of cheek to enter the room and lo! - here was a man whose face and form would have done credit to a Yorkshire farmer, though certainly no Yorkshire farmer ever wore the artistic clothes that Yeats wears.

We fell to talking of a variety of topics. I had recently returned from the East and Yeats told me how he had planned an Indian tour himself but the War came and upset things, so he never went to see the land which had interested him so much in the pre-war days. For it must not be forgotten that it was Yeats who "launched" Rabindranath Tagore the prose-poet of Bengal upon the sea of Western literary fame.

(for Dutton's Centennial Volume 1952 (in possession of Miss Lilian Maclaren, Editorial Dept
(publication deferred for 10 years)

JOHN MACRAE SENIOR: A BUSINESS MAN WITH A SOUL.

By Paul Brunton

When I try to unravel the patch-work quilt of remembrance for the picture of our first meeting, I see it with a vividness as bright as the then prevailing November fogs in London were dark. I noticed a short distinguished-looking man, with neatly-trimmed pointed beard, in one corner of the general lobby of the old Northumberland Hotel and rightly guessed it was John Macrae, Senior. We talked about the destiny of my manuscript The Secret Path, which had been handed him only two days before. He announced, "I am going to publish this book; however, I do not expect to make any profit from it. But I do expect it to do good and help people. Moreover, I want to publish all the other books that you may write. I think the American public will like your style, and I believe that it needs your message. ~~Moreover~~ Therefore, your books will justify themselves commercially in the end."

I appreciated the honor and thanked him feelingly for it. When I got out again into the tangled traffic of London's streets, I was touched anew by his faith in me and felt most grateful to him.

However, a difficulty arose here. An earlier book of mine, A Search In Secret India, had been published by a firm in Philadelphia some time before, but without that firm taking any commercial risk in the publication. They had simply bought in convenient small lots unbound sheets of the book from my British publisher and affixed their own covers and title pages. Macrae was very eagar to get that book out of their hands so that all Brunton books without exception should not only appear under the Dutton imprint but also be wholly produced in American workshops. I appealed to the Philadelphia firm and eventually secured

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their reluctant agreement to the change.

I discovered that this faith which he reposed in my ability to climb to fame over the wheels of the printing press, was not based on the usual considerations alone, was not merely a belief in his private presentiments, but was also a kind of sixth sense which he felt he possessed. When this psychical faculty, or clairvoyance, or intuition, or whatever one likes to call it, became active he would become aware in advance of what the public reaction would be to an author's work. At times he carried this even into a wider domain and correctly foretold public events about to break and sometimes even historical trends of the more distant future. His widow, Opal Wheeler the writer of charming childrens' stories, told me that she had had a similar experience. When, as an unrecognized beginner and not quite sure whether to devote herself to the profession of authorship, she came to him with her first book, he merely glanced through three or four pages then turned his head and looked upwards for a couple of minutes as if listening inwardly or consulting psychically. Then his head turned towards her again and he predicted that she would write many more books.

John Macrae's career was a typical example of the kind which is so much more frequently found in America than in Europe, the career of a self-made man. This is the land which gives men a greater chance to show their worth than any other I know and which sooner or later rewards ability with opportunity. He did not have much education and was compelled by circumstances to start earning his living at a very early age. In fact he started with Duttons as an errand boy at three dollars a week. He was then very poor with hardly enough food or clothing for his proper needs. From this humble beginning he travelled upward

their reluctant agreement to the change.

I discovered that this faith which be reposed in my ability to climb to fame over the wheels of the printing press, was not based on the usual considerations alone, was not merely a belief in his private presentiments, but was also a kind of sixth sense which he felt he possessed. When this psychical faculty, or clairvoyance, or intuition, or whatever one likes to call it, became active he would become aware in advance of what the public reaction would be to an author's work. At times he carried this even into a wider domain and correctly foretold public events about to break and sometimes even historical trends of the more distant future. His widow, Opal Wheeler the writer of charming children's stories, told me that she had had a similar experience. When, as an unrecognized beginner and not quite sure whether to devote herself to the profession of authorship, she came to him with her first book, he merely glanced through three or four pages then turned his head and looked upwards for a couple of minutes as if listening inwardly or consulting psychically. Then his head turned towards her again and he predicted that she would write many more books.

John Masefield's career was a typical example of the kind which is so much more frequently found in America than in Europe, the career of a self-made man. This is the land which gives men a greater chance to show their worth than any other I know and which sooner or later rewards ability with opportunity. He did not have much education and was compelled by circumstances to start earning his living at a very early age. In fact he started with Dutton as an errand boy at three dollars a week. He was then very poor with barely enough food or clothing for his proper needs. From this humble beginning he travelled upward

by stages to president CY of the company, greatly enlarging its size and increasing its productivity when he reached executive level.

He tried to make up for the deficiency in his early education by constantly reading good books. He begrudged the time ~~he~~ given to newspapers. Each morning he spent no more than ten minutes with the day's newspaper and then gladly turned away for a half hour to a worth-while book. He admired the craftsmanship of true writers, those who had the power to deposit thoughts into the right word-containers with fluid ease.

Coming to my own special field of interest, there is no doubt that he was a profoundly religious man. He was a Christian; I had taken it into my head to search for spiritual wisdom in the older Orient: yet he was large-minded enough to see that what I found there could only help us better to understand what Jesus really taught. He loved reading the Bible as well as quoting from it, although he did not study it in a theological sense. There was also something of the mystic in him, and he was quite content to sit in the silence as dusk fell over his apartment overlooking the East River. The significance of this fact hardly calls for comment. Once I sat there with him until the lights of New York City had shown for about an hour, neither of us saying a word. Afterwards, as I was leaving, he spoke with feeling of what he called "this hour of spiritual communion." Another time he took me to dinner with the late John O'Hara Cosgrave, once editor of the New York World. Cosgrave himself shared my faith in the reality of the soul and the higher purpose of life. After the meal Macrae said, "I want you two to do all the talking now, for I shall be completely satisfied only to listen!"

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I have heard that some of the people who met him in his home sometimes felt a spiritual ~~flux~~ EFFLUX from him which helpfully affected their mind or their life.

Much as he loved his work and consequently the metropolitan environment in which it was set, he loved also—like a well-balanced human being—the times when he could return to the wide open spaces of Nature. There was in him a recurring rhythm of need to leave the neon-lights flaring dozens of different sales messages through the night, their reflections lighting the sidewalks or the river; the gaudy and noisy life of jostling crowds which swirled down the avenues and along Broadway; and all the other reminders of so-called progress, civilization and modernity. At such times he went to quiet solitary places in the North to fish or tramp. He said to me, "When I am not fishing in the office or abroad for authors, I go fishing in the streams!" He explained that it was the quietude, the retreat, that he valued in such places as much as or even more than the opportunity to practise his skill as an angler.

Thus it may be understood why John Macrae was not only my publisher but also my friend; why ours was not merely a commercial relationship but also a human one and, if I may venture to say so, even a spiritual one.

He had special ideas about the opposite sex. He considered Woman much more ethereal than Man, much less gross, and much nearer to God. This was his explanation of the fact that in all countries it is women who exhibit more religious faith than men.

He was very human in his feelings and failings. Although usually possessed of infinite patience he could on occasion give way to anger if sufficiently provoked; however, his warm, generous temperament would then quickly recover itself. Generally he was very kind to others. He had a good sense of

humor and could enjoy the telling of a joke. In conversation he was forthright, outspoken, and candid.

Whenever he trusted an adviser's judgment upon a manuscript, or accepted the fact of an author's inspiration, he did so fully and went to the limit of his faith. Once he accepted any man as an authority or expert he never thereafter questioned his opinion but always relied on it implicitly. He was usually right in doing so, but sometimes the sequel showed that he was not.

In a world where printers' ink is often accepted as gospel, the book publisher fulfils an important role. Yet his business calls for widely varied capacities. He has to be broad enough to turn over with appreciative laughter the pages of one man who writes with a flippant pen yet he must also be deep enough to give the close attention that is demanded by the pages of another man whose work is full of concentrated thought. He has to handle too many dull lifeless manuscripts that waste paper pitifully, fatuous and futile productions that are not worth the cost of the materials with which they are written, and slash his way with the swiftness of expert experience through their Amazonian jungles of uninspired verbiage for the sake, and in the hope, of finding a single work whose marbled words of flawless prose, beautiful or original, give him the rare feeling of joy in a new discovery.

John Macrae had those needed capacities. He kept a sound balance between the decisions dictated by economic necessity, the need of following tides of public literary taste, and those suggested by artistic idealism. He was a business man with a soul.

My final appraisal of him is that he was a genius. The structure which he so largely expanded as he passed through the inexorable sequences of adolescent youth, middle life and the gathering dusk of old age, is a worthy testimony to the usefulness of his life in the publishing field alone, for one has only to go through the list of titles published by the E.P. Dutton Company to realize that, whether in instruction or entertainment, it functions efficiently and admirably.

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~~TWO JOURNALS AND THEIR GENESIS~~ Opening A New Book

I take a look at my own life. It seems that an invisible cinema film is flickering past my mind's eye, giving me back my record with vivid luminosity. Spool after spool of pictures unlooses itself in front of my eyes, stirring the past with both bitter and pleasant memories that had long fallen into oblivion. Yet as I concentrate upon each detail when it appears I am astonished to notice how these forgotten scenes swiftly take on again the veridic note of immediate reality. It is an uncomfortable thought that hours lived with such supreme urgency or such overwhelming emotion as some of which now appear before me, ultimately fade off into the same neutral tint as feebler ones. Moreover the unwinding reel of the years turns more and more hastily as one gets older. Such is the perishable stuff of existence. 'Tis all a mental construction, a tissue of ephemeral ideas!

And yet all the years have not been irrevocably lost. I amused myself with scribbling mystical books to bore materialistical people, ~~and~~ in playing with queer thoughts which were thrown up into the air and caught on the tip of my pen. I have tried to rescue from the vanished past, perhaps before it got too late, bygone impressions, unusual adventures, inspired moments, exotic ideas, half-felt intuitions and new-found truths; and then to turn them into written sheets. Thus ten books have successively been born and thus my own recollections and reflections have been given out to a larger audience than myself. Despite my flippant description of them as a fact to a friend, the fundamental motive which inspired their creation ~~was that of~~ service. They have effected their purpose for thousands of people have testified to the benefit received from reading these books and to the solace gotten from dwelling on their ideas. Fate earlier settled that these writings should become known rapidly, either in the English original or in European and Indian translations, to waiting readers who are so scattered that they can be found in most countries of the five continents, from far Japan to distant ~~Brazil~~ Chile. They belong to white, yellow, brown and black races. They vary from half-literate workmen to ~~highly respected princes~~ highly-cultured scholars.

Sometimes I wrote for the ordinary reader; sometimes for the extraordinary one. If "Secret India" and "Secret Egypt" did not tire the brains of many novel readers, the HTBY and "Wisdom of Overself" did constitute a doctrinal construction which attracted only the few who felt such a need. Some of my earlier work will continue to stand by itself but the rest may serve as an introduction to the more substantial work presented in these two volumes HTBY and WOO.

~~on their thoughts.~~ Not a few have indicated that new doors to higher living had thus been opened to them. Judged by the tranquillizing influence they seem to exert on troubled minds and the unusual information which they endeavour to carry to perplexed ones, it is clear that those books were worth their labour. And when people write and tell the author that his books have beneficially shaken up their ideas or produced a radically altered outlook on life, he cannot but begin to have faith anew in the mysterious power of the pen and ~~of~~ ink, its ancient ally. "Wondrous, indeed, is a true book...talismanic and the strange symbolism thaumaturgic, for it can persuade men." exclaims Carlyle, in powerful and picturesque words. Nevertheless I cannot presume to take the popularity of these books as a certificate for myself but rather as a certificate of the importance which is now beginning to be assigned to these subjects in the West.

Nevertheless it unlikely that any recognition of my research work or creative efforts will come from official quarters. The task which destiny set me was too unusual for that. I do not write for those who would sit philosophy in an academic chair but for those who would apply it to life. In any case the world of stuffy official presentations, of morning-coat solemnity and bourgeois conventionality is not my world.

Not that I have never been satisfied with what has been done--knowing only too well its numerous defects--but it has been done usually under difficult circumstances and against great pressure of time and therefore represents only what was possible at the time quite apart from the further defects imposed by my personal limitations.

(2)

7305 Pennsylvania Ave.

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There were difficult circumstances in my personal life: the vicissitudes of frequent travel, the labours of constant and ever-widening research, the enervations and illnesses of tropical climates, the ever-present need of carrying on unremittingly with literary work which succeeds in reaching thousands where correspondence reaches but a relative few.

My temperament is such that I would prefer to spend my days doing nothing harder than lying stretched at ease on a Persian carpet bespread with several cushions, drinking a cup of the fragrant Chinese shrub, wrapping my mind up in a Sufi shawl of coloured poesy and hearing all the while a continuous stream of European classical music. Moreover I am or Mocha Perk

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INSERT No. II

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INSERT No

Certain (4 cont)

~~Certain~~ it is that I found myself possessed of an equipment to carry out this special task such as few in the West of whose existence I am aware, also possessed. Fate has provided me, for I have consistently and frankly made it plain, (4) both in the prefaces to certain books and during the course of personal interviews, that I have no desire to set myself up as a spiritual teacher and consequently no desire to acquire a following. I do not regard myself as a holy man or a saint or a sage or anything of that sort and consequently cannot honestly permit readers to regard me as such. Let others bear those dubious honours; a less ambitious if more worldly existence suffices for me. I write mystic and philosophic books not because I possess a spiritual status beyond that of others but partly because I possess a spiritual experience which is unlike that of others and partly because I wish to do a little good with my pen, if I may, rather than let it be hired out to the much more lucrative but less satisfying work which is repeatedly offered me. If I write about some of my own mystic experiences, it is only to show what benefits I have myself received from the pursuit of yoga. This is done because I know that an effective way to persuade some of my fellows to adopt meditation practices is to relate them to personal life. The egotistical style has been deliberately adopted. Such a personal style however is out of place in purely metaphysical works where an impersonal detached and dry manner is more apposite. That I recognize the truth of this axiom may be verified on examining my ~~last~~ two latest books.

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~~Certain~~ it is that I found myself possessed of an equipment to carry out this special task such as few in the West of whose existence I am aware, also possessed. Fate has provided me [illegible] with exceptional opportunities whilst determination has provided me with an unique life-experience. Whether it be correct or not the fact remains that I have drunk deeply of doctrines that have been left like a legacy out of Asia's remote past. As a simple statement of fact and without pandering to vanity, it may be noted that Prince Mussooree Shum Shere of Nepal, himself an advanced practitioner of Yoga and familiar with all the leading yogis of the Himalayan world, has set down these words: "I am convinced that Brunton is one of the chosen instruments to interpret the half-lost wisdom of the East."

Asiatic and African mystics, yogis and learned men and even rare sages of whose eminence and existence the West still knows little or nothing, have given me their confidence, confided much of their knowledge and secrets to my care, and sent me forth from their presence with their uttered benediction to mediate between Orient and Occident. I have thus had several teachers, yet could become the pupil of none; I have studied the tenets of several schools, but could become enslaved by none. In obedience to an inner compulsion and intermittent premonition whose justification became quite clear as destiny unfolded, I have ever maintained a sacred independence amidst all such relations, a detached loyalty, and have considered Truth a goddess above all mortals and hence alone to be worshipped. This attitude brought me painful emotional conflicts during the period of my growth and provoked others to malicious misunderstandings but it has finally and fully proved its worth. For my loftiest, strangest most significant and most elevating mystic experiences occurred before I had ever met a single teacher, before I had even set foot on Asiatic soil. Through them I was really reborn. But alas! in my youth and novitiate I could not understand them. I was dazzled by the light and so continued to grope as though I were still in the dark. Now at long last I have brought my mystic and philosophic wandering to an anchor. Henceforth I own intellectual allegiance and mystical obedience to no man.

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And if I abhor the thought of forming a cult and making disciples, this is not to say that I abhor the thought of assisting my fellowman to find something of what I have already found. And if I refuse to set myself up as a sage when I am myself but a student, this is not to say that there are not always those who know even less than oneself and who may profitably share a few of my own crumbs. For no man can come into even partial comprehension of the Overself which supports the existence of all living creatures and continue to sit smugly in self-centred enjoyment of his knowledge and in egoistic enjoyment of his peace. It is only ascetic mystics who touch their inner self without also touching the inner self of the universe who can do that. But he who has even begun to perceive that the basis of his own individual being is one and the same, wholly identical, with that of all other individual beings, is no longer a mystic. For him the ultimate unity of all men--secret and not obvious though it be--is nevertheless a fact and he has to re-order his own life accordingly. It will not be possible for him to dismiss from his mind the melancholy case of those aspirants to a wiser and better life. They will haunt his heart like wraiths and he will not get free of them go where he will, be it into the loneliest solitude or the busiest city. Their service becomes his inescapable duty.

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, with the end of the Orient's own karma, the war the personal karma which kept me tied for some years to ~~India~~, ~~has~~ also come to an end. My limbs ~~have been~~ were liberated for wider travel once again and set my energies free for more constructive work. ~~And~~ ~~Second~~ For many years I had foreseen that a gigantic war had first to enable mankind to put to the test all the existing theories and practices not only of ~~modern civilization in general~~ but also of religion and mysticism in particular. ~~On the second score~~ personally, my own drift away from a self-centred unscientific and a materialist character mysticism had been proceeding fitfully for some years, in consequence of reflection upon its theory and observation of its

but almost inevitable. The sufferings and upheavals of nations and individuals have brought about changes realignments and movements in the attitudes and consciousness of so many people that this is certain to result in a widespread demand for philosophic teaching and mystical inspiration. The prospects of a spiritual movement are brighter today than even a few

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practice. With the war, however, all this came to a climax for both the attitude of mystics towards that cataclysmic event and a series of explosive personal experiences in India, the largest stronghold of such a doctrine today, brought me to a parting of the ways.

~~On the first issue, there is~~ there any justifications for ~~this journal is the~~ conviction, which is held by quite a number of people, that a large section of humanity, aroused by the devastating agony of the war, wise with the tragic lessons of the terrible crises which foreshadowed and followed it, can at last come to accept a more spiritual world view? The vivid horrors of this decade, the terrible ordeal through which so many millions have passed and the tremendous changes of environment custom and social contact would seem to have made a more spiritual outlook not only necessary but almost inevitable. The sufferings and upheavals of nations and individuals have brought about changes realignments and movements in the atitudes and consciousness of so many people that this is certain to result in a widespread demand for philosophic teaching and mystical inspiration. The prospects of a spiritual movement are brighter today than even a few years ago. The educated classes who led the trek towards materialism last century, are indeed the very people who are now leading the trek away from it!

The beginning of the post-war period has consequently a peculiar importance. The mistakes of the years which immediately followed the first World War planted the seeds which grew not only into the miseries of the two subsequent decades but also into the struggles of the second one. The wisdom or foolishness which shape the next few years will likewise decide the characteristics of the experience which our own generation will enjoy or endure. For the early post-war period of dissolution confusion ferment and search provides the proper atmosphere for such a venture as the "Quest". It isat such a time that a special effort is demanded of those who know a little about the laws of life to teach bewildered minds the true perspective of life to those who know even less. We can thus release constructive forces when they are most needed and therefore likely to be most appreciated. Indeed I venture to predict

IV.

Philosophy and the Crisis.

When a mystic matures his half-insight into the perfected faculty, he becomes a philosopher. Thenceforth, instead of denouncing reason he praises it, and instead of stopping at personal peace he travels on to social service. Hence, one of the outstanding nineteenth-century prophets, the Persian Baha'ullah, declared intelligence to be a gift from God which man ought to develop to the utmost, thus bringing science and religion into harmony. The mystical outlook is a tremendous advance on the religionist or materialist one, but compared with the philosophic outlook it is shallow, imperfect and incomplete. Thus, the third and final phase of man's upward quest is the philosophical one. Here he not only feels the divine presence, but also deepens, prolongs and understands what he feels. He adds clear knowledge to fitful emotion. This pompous term 'Philosophy' has, however, been so mis-used and mis-comprehended that a proper meaning must first be attached to it here before any advance can be made. It is a word, which etymologically carries a wide meaning--the love of wisdom--and therefore should not be limited merely to metaphysics or intellectual speculation. Yet, because it is all-comprehensive, it includes a metaphysics of truth. All other metaphysical systems bemuse the mind and torture the intellect with their intricate speculations. A metaphysical system provides us with the blueprint plan of existence, but such a plan is something isolated from existence. It must never be mistaken for existence itself. Thus

Philosophy and the Crisis.

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Cap 6

Religion in a World Crisis

THE WORLD'S SPIRITUAL CRISIS.

When we speak in our writings of the war's general effect, we refer not only to the period of actual fighting but also to the confused periods of so-called peace which precede and follow it. It is only for the sake of literary convenience that we lump the three periods together, either under the short term 'war' or under the more descriptive term 'world crisis'. This preamble will help to make clearer our point of view.

For some years, all of us heard the dread figure of Mars sharpening murderous weapons in preparation for the sacrifice he later demanded. Then swift and terrifying changes swept like a hurricane over the world. Violence became a feature of life, insecurity and uncertainty dominated it. Dangers and disasters overwhelmed it. Then science, which had brought civilization to the world, ringed us around with a circle of artillery that belched forth smoking destruction and made the planet stagnant with putrid corpses, replaced the smiling colours of the rainbow with the threatening outlines of bombing airplanes, and made men, women and children find the ancient glamour of the heavens gone as with frayed nerves they gazed upwards to the skies.

Too often the ancient history of a nation is a record of the barbarity of its rulers, the poverty of its people, and the ignorance of both. Voltaire, the French Bernard Shaw, grinned at the world and said sarcastically, "History is nothing more than a picture of crimes and misfortunes." But this is an exaggeration. It is possible to find, amid the blood-stained records of a people's life, not only that the jewels of culture, the ornaments of art and the treasures of useful invention have been renovated by war, but also that valuable moral and intellectual lessons have been conveyed.

This may shock some readers, but it will not shock those who have their ears to the ground and their eyes on the horizon. In any case, we write only for those who can no longer give moral support or intellectual acquiescence to the

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weaknesses of conventional guides and the faults of conventional teaching. History--by which we do not mean conventional historians--has much to tell us and still more to teach us concerning this point. Although the evil of war is that, if too severe and too prolonged, it destroys much of civilization itself and unleashes the worst animal passions in man, the good of war is that it quickens the speed of civilization's upward march and unleashes the best intelligence in man. If it sweeps the crowd along on a crestwave of anger, hate, horror and greed, it also stimulates the individual to think about realities and lifts him out of habitual mind-deadening grooves. The history of his inner progress is written in man's blood as well as in his books.

It was one consequence of the war that the dominant ideas of many people were largely upset. This could only have happened if those ideas were incorrect, unfactual or illusory. And this state of mind, in turn, could only have developed because these people had unconsciously looked at the world through spectacles of selfishness, prejudice or materialism, which distorted or even falsified the view. Hence, Emerson said, "War is part of our education." For war conditions do not allow men, as peace conditions so often do allow them, to run away from realities or to shirk facing unpleasant conditions or to remain unprogressively paralyzed by the past or to delude themselves with artificial values. Not all of Hitler's hysterical ramblings, for instance, could hide for long from the German people what a quagmire he had led them into, when the war had run its course sufficiently long.

The greatest of all wars first challenged and then exposed the true character of men and their institutions. It provided everybody with the chance to detect what was unsound in their life and to get rid of it. It burst many pretences, however ancient they were, showed up fissures and flaws on every side. It dug beneath the surface of things and revealed the contradictions lying under them. It stopped many from lazy acceptance of society and people, governments and institutions at their own conceited valuation, whilst it started them on the road to thinking for themselves. It blew the breezes of frankness across many stagnant pools of hypocrisy. Its hammer-blow shocks shook off not a few venerable prejudices from minds that would otherwise have continued to remain static. The jolts and pains, which came to a society that took the appearance of reality for reality itself, were truly its tutors. Even a little consideration of what the war has done to millions confirms these facts.

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When we begin to seek in the myriad events of our time some intrinsic significance, some pervading purpose, this is in a deeper sense than in which the world situation is to be interpreted. History held many portents of it during the past decade, but today the sky is filled with them. The powerful evolutionary and karmic forces of Nature have found in certain men their partial means of expression and in certain events their abrupt outworking. For the historic fact is that, since the beginning of this century, we have lived between a vanishing epoch and an oncoming one. It is indeed true now to say that, with the close of the World War, the new age has arrived and that we are in the throes of its infantile struggles. If we see all around us the last signs of a dying age, we also see the first signs of a dawning one. For the World War was the signal of a coming age for which its own destructiveness prepared the way. If one task of the war was to expose the moral, economic and political decay of the dying age, then one task of the coming age is to express its own ethical, rational and creative virility. Hence, the war has produced a ferment of ideas, a current of awakening, which has followed across the five continents with increased and increasing momentum. Every period acquires its outlook by inheritance and retains it by habit, but war breaks up both. Because it broke up homes, families, cities, nations and institutions, as well as social, political and economic orders, to the most tremendous degree history has ever known, can we not discern therein that this war has been finishing in a dramatic manner the historic trend of a fast-closing world-cycle? The power, which maintained most of its institutions, was chiefly tradition. But the fact that there was so much discussion and so much debate about them was an ominous sign that even traditions, like clothes, wear themselves threadbare. For in earlier historical eras, their existence

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had been accepted unquestioningly like the existence of the sun.

Such a colossal breakup has two vital significances for us: the first, and simplest, is that we are faced with the inevitability of an evolutionary process, which marked the transition from an outworn epoch to the threshold of a coming one; the second, and subtlest, is that it marked for mankind a period of forced, if temporary, renunciation of earthly possessions to arouse and stimulate the quest of a spiritual one. The first significance was grasped by Hitler in his own crooked and dangerous way, but the second one was quite beyond his grasp. The great changes of thought and living, introduced by the two wars, will be completed by the second peace. New forms of human institutions will emerge therefrom. The problems that afflicted our race passed through an age of confusion and terror only that they might find satisfying solutions; the trampling of armies grew louder only that they might disappear altogether; the turmoil among the nations became worse only that a serene and steady peace might fall upon all; and the shouts of the wicked mingled with the cries of the oppressed only that happier sounds might succeed them.

It is essential to grasp this outstanding fact: that the course of the post-war history will no more depend upon the motives and desires of individuals than the course of the war itself depended on them. Tremendous karmic and evolutionary forces are at work and will themselves shape the world, using individuals merely as pawns in the game. The restoration of the old order of thought is not only undesirable, but also impossible. It can no longer sustain itself; hence, a new progressive one must replace it. No individual man or social group can avert this change. Indeed, nothing that any individual or any group of individuals can do will put a term to this dynamic process. They may try in their materialistic blindness or unhappy selfishness to substitute something apparently similar in its place, but their efforts will break down under the stress of implacable events. It may be affirmed that the end of such a course--and no prophetic sagacity is needed here--can only be disaster. Those, who failed to keep pace with these swift-moving events and those who failed to react wisely to them, have found themselves in an unfortunate plight. This is why they have been compelled to stand, like mourning relatives, in vigil over the deathbed of long-vested interests and wide-flung proprietorships. The coming age will be fatal to all those individuals or institutions which have developed a vested interest in the past contrary to the true common welfare of the present, to forms which have outlived the term set for them by evolution, and to all those who are unteachable, stupefied, hence unfit to lead in such a crisis.

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the resistant past, between what was and what must be, between patriarchal leadership by a generation of backward-looking ghosts and democratic leadership by a generation of forward-looking men, between the weight of selfish short-sighted inertia and the power of altruistic farseeing imagination, between lower values and higher ones. It has forced old values out of the field and new ones into it, has greatly altered existing relations, and brought unexpected upheavals in man's mental life. It has put into relief this truth that human ideas and possessions, beliefs and things always rest on fluid waters and are not embedded in static soils. The mentality of man cannot progress unless it is free. Hence, once we have served our apprenticeship to the past, we must let it go so that we may perceive what it could not perceive and achieve what it did not achieve. Whoever understands the inner nature of the spiritual changes transpiring throughout the world can only smile at the stupid statements made by those who, paralyzed by their past, represent the dying epoch. For these changes are defying the desires of such men, whose pronouncements are both meaningless and valueless when matched against the background of the irresistible powers of karma and evolution. Nobody can succeed in reversing this evolutionary trend although somebody will doubtless try to do so. Those who still believe they can defy the evolutionary process which is at work, thereby reveal their incompetence to assess its potentialities and appraise its actualities correctly.

The faded old patterns of human living cannot be revivified. Those who want to carry on postwar existence with pre-war ideas, will be pathetically left behind. Society has turned its thoughts to the past long enough. It is not helpful to anyone to be blinded by the past, to see the world only as it was and not as it is, to neglect new possibilities because of old achievements. The ideas of an outmoded patriarchal civilization have little survival value because they are of little use in the kind of world mankind is being forced to shape for itself. We have more and more become involved in situations, which exhaust the strength of a patriarchal civilization to deal with and which exceed its knowledge to solve satisfactorily. Those who cannot understand that they are at the crumbling end of one epoch, will not understand that they are also at the dynamic beginning of another. Those who are caught up in groved routines so as to refuse to contemplate these ideas and resist these influences, are nevertheless everywhere being driven by the shock of historic changes to realize the insufficiency of the old materialistic ideas and the weakness of the old traditional influences. Thus, they are fighting a losing battle. So long as their thinking is set only by the dying past, so long will they deceive themselves and mislead others. Moreover, tragic situations will develop, unexpected incidents will occur and forbidding perspectives will open up, which will bewilder them to the

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Such a deplorable attitude towards life could yield only discouraging results in life. That the society in which we lived for so many years was an unbalanced one is now clear to every calm observer, not himself stupefied by a sensual and selfish past. The values to which a materialistic outlook leads man could be assayed in such a time of social crisis and general turmoil. We saw them thus exposed everywhere, but especially in all their stark ugliness and extreme development among the Germans. During the past few years, history has given large-scale proof of the fundamental failure of the materialistic conception. Many individuals, who had not done so earlier, have come up against the practical limitations and intellectual contradictions of materialism. However well it worked during the smoother days of peace, it failed during the sterner days of war. For then it left them bereft of hope, plunged in darkness, filled with despair, filled with uncertainty.

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extent that they will not know what to do. In short, pre-war prejudices must go. Pre-war mentalities must readjust themselves or take the consequences.

With the menace of these world conditions as they were, it behooved every thinking man to prepare himself that he might not be caught unawares and thrown into panic and terror. But how few did so! They ran through their days as swiftly as the glow runs through a cigarette, yet at the very end most of what they had gathered was but a heap of dead ash.

The bombs, which fell on so many cities, not only exploded and blew up a period of uneasy peace, but they also exploded and blew up a whole era of increasing world-wide materialism. The old order of thought had to dissolve before our eyes. It was too false and hence too feeble to endure, when put to the searching test of a crisis like the present one. The inherited fallacies by which we lived, the distorted picture of the world which we held, became visible for what they really were.

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Yes, the war inexorably began the real education of mankind. Their minds could then open up and expand. Only when we change ourselves, shall we be able to change this unpleasant kind of education. And this is because the outstanding educative operation of war is that it deprives men of their external possessions and accustomed resources and throws them back on their own internal ones, that is, on their own character and capacities, ideas and ideals--in short, on their own consciousness. Then, if they over-value the worth of external possessions and under-value the worth of internal ones, they are certain to suffer, are certain to be shocked into discovering their own inner bankruptcy and their institutions' hollowness. Hence, he, whose most cherished property was within himself, suffered least from the war. Whatever properties it may have deprived him of, it could not deprive him of his privilege to think constructively and live heroically, to go into the silent sanctuary within self and rediscover his essential divinity anew.

From a certain standpoint, the war was a punishment of mankind, not only on account of their wrong deeds but also on account of their wrong thoughts. The suppressed or half-concealed hatreds, for example, which never found outward expression, had to be paid for, however much less the price might have been. This was because the world's ultimate reality is nearer the nature of our mind than our body. Thus the perplexities, which beset the world today, are

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merely magnifications of the perplexities which beset the individual. So long as individuals, either through selfishness, fear, distrust or hate, injure each other, so long will nations continue to do precisely the same. Therefore, philosophy iterates and re-iterates the importance of putting the individual mind and heart right, without which the state can never put itself right. The hand, which inflicted the terrible agony of this war upon man, was none other than his own. The God, who punished him for his selfishness, his materialism and his wrongdoing, was inside and not outside himself. For the karma, which thus brought him both the fruit of his mistaken planting and the consequences of his self-centered inertia, depended on Mind for its own operation. And Mind is the hidden essence of man. His sufferings are consequently neither meaningless nor purposeless. As soon as he starts to ask why they have come to him, they begin to serve him. If he pursues his questioning until he finds the correct answer, he will find also the reason why he is on earth at all. This will put his errant feet upon the quest of his divine inner self. It was because he deferred both question and quest that he had to endure this dread event. Out of the awful waste and loss, the horrible drama and tribulation of war, there is always the possibility that he will purify and renovate himself and thus come closer to his real estate. Even the worst evils serve a good end, in time. The calamities and affections, the hardships and misfortunes, the frustrations and losses of the crisis, serve at least this purpose: they make people turn, in their despair, toward spiritual remedies.

Thus the historical processes, which produced this dreadful situation, were themselves the echoes of deeper processes in human nature, of moral and mental ones. War has shown up materialism for the hideous and dangerous thing that it is. It has revealed that the painful distresses and galling errors of modern man are the outcome of the moral degeneration and spiritual ignorance of modern man. It has proved that every problem is, in the end, part of the larger human problems: What am I? What am I here for? The particular solutions we find for them pre-determine the particular kind of civilization we build up.

During the years of the first so-called peace, we hinted in a little book that a reconstruction of the ideological foundation of society was no less necessary than the reconstruction of its physical superstructures, of which one heard so much talk about. We hinted, too, that it was better to build on solid rock than on shifting quicksand. And we pointed out that the spiritual laws, which govern life, cannot be broken by nations any more than by individuals, without their transgressions echoing back as consequent suffering. It is necessary, therefore, to discover those laws. Enthusiasm, alone, is not enough and may even, as in the case of the Nazis, prove dangerous when unbalanced--calm, farsighted wisdom must guide it. After the 1914 War, we were

merely magnifications of the perplexities which beset the individual. So long as individuals, either through selfishness, fear, distrust or hate, injure each other, so long will nations continue to do precisely the same. Therefore, philosophy iterates and re-iterates the importance of putting the individual mind and heart right, without which the state can never put itself right. The hand, which inflicted the terrible agony of this war upon man, was none other than his own. The God, who punished him for his selfishness, his materialism and his wrongdoing, was inside and not outside himself. For the karma, which thus brought him both the fruit of his mistaken planting and the consequences of his self-centered inertia, depended on Mind for its own operation. And Mind is the hidden essence of man. His sufferings are consequently neither meaningless nor purposeless. As soon as he starts to ask why they have come to him, they begin to serve him. If he pursues his questioning until he finds the correct answer, he will find also the reason why he is on earth at all. This will put his errant feet upon the quest of his divine inner self. It was because he deferred both question and quest that he had to endure this dread event. Out of the awful waste and loss, the horrible drama and tribulation of war, there is always the possibility that he will purify and renovate himself and thus come closer to his real estate. Even the worst evils serve a good end, in time. The calamities and afflictions, the hardships and misfortunes, the frustrations and losses of the crisis, serve at least this purpose: they make people turn, in their despair, toward spiritual remedies.

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merely decadent. After the 1939 War, we are really desperate. There is but one way to expel decadence and extirpate desperation. The years of military re-armament have to be succeeded by years of spiritual re-armament.

"Repent and be redeemed" is therefore the proper thought with which to touch the conscience of this time. The fact is that, without moral repentance, the world cannot save itself, cannot find a way out of its desperate situation. The darkness of a despairing future, bred by the degeneration of its humanity, is settling upon it. Without such repentance, the enormous danger of suicidal annihilation faces mankind--and the fact need not be blinked. If the war and peace cannot open men's eyes, if the words of spiritual seers cannot open them, nothing else than self-destruction will exist to end his inner blindness.

We must begin to see what the philosophers have long ago seen--that, psychologically, the maladjustments, the frustrations and the spiritual impoverishments of modern man are the root causes of his outer troubles, That, given the right atmosphere of co-operative goodwill and creative intelligence, all practical problems involving human relationships will soon solve themselves within it. That most strife-breeding political, economic and social questions would vanish altogether if we could create this new atmosphere, this new spiritual outlook, has become quite evident to them. That the widespread exclusion of higher principles and ethical considerations from the ruling policies of modern States is something that has brought its own Nemesis upon the modern world. That only when the world will consent to become inspired by higher principles can it hope to find the real solution of the multitude of economic, political and social problems that face it. That All solutions, which lack these principles, are but paint and varnish which hide but do not change the real problems. That only by raising the public conscience, through the efforts of inspired men and true religious teachers, will real change come about. That the higher executive posts in every country throughout the world should be filled by men who are as spiritually-minded as they must needs be practically-minded, if mankind is to make true progress--to put such men at the head of the social pyramid, as was formerly done in the pre-historic times under the system of king-sages, or to put spiritually-minded advisers at their side to ensure wisdom in action.

II.

Religion and the Crisis.

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~~expectation~~. Most historical ecclesiastical organizations have betrayed their God, if only because their practical policy has been based on selfishly achieving their own success as institutions rather than sincerely offering their service as instruments.

The failure of moribund, organized religious institutions to prevent the war and to counteract the tide of materialism has brought inevitable karmic consequences to them. They are decaying through their own hollowness and hypocrisy. During wartime they have naturally experienced an increase of following, but after the strain of war has passed they will lose more than they have gained. The war has caused many an institution to totter, but the extent of the damage done to religious institutions will not be apparent until some time has passed. The sufferings, which the war forced on so many, forced them also to adjust themselves to new conditions of life. And this, in turn, required new thoughts about life, breaks from the mental ruts and crystallized attitudes of the past. The war has shown atheists and agnostics the practical unsatisfactoriness of their position and turned them favourably towards religion. But it has also shown blind believers the intellectual unsatisfactoriness of their own position. The high-explosive bombs, which exploded during the war, shattered many illusions about the power of prayer, or rather pseudo-prayer. The orthodox conceptions of God's benevolence suffered a severe set-back as a consequence of the war's horrors. The sufferings of good people did not make many of them look upon Deity as having kindly intentions towards His hapless progeny. Thus the same war, which has driven some men and women to renewed religious faith, has driven many more to new materialistic doubt. It has made the smaller group look more to a living God, and the larger one look less to the orthodox God.

These religious changes produced by the war have been too quick and too plentiful for most people to be able to comprehend their inner significance and to foresee whither they are leading us. The younger men and women everywhere--in Europe, Asia and America--have been losing faith in their old traditions, dropping their ancient religions, and turning for salvation towards political and economic development. Where traditional religion failed to meet present-day needs, blind totalitarian politico-economic movements arose out of the unfolding bud of time to replace them, masquerading as new faiths for the masses.

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The fact that we do, that class struggles, strikes and unrest reat their ugly heads, shows only how strong human egotism still is.

(14)

Without trying to indulge in over-optimistic clap-trap, it may nevertheless be predicted that, as the twenty-first century advances, human life will change both physically and culturally in an astounding way.

It is true that no particular war can possibly end all war. It is the untamed animal in man which causes all his personal fights, tribal aggressions and national wars. It is the spiritual nature of man which urges him to live peaceably and harmoniously with his fellows. That man can rid himself of its external bloodshed without troubling to rid himself of its internal cuases within himself, is one of his intellect-born illusions. It may be kept at a distance for a longer time than before but it cannot be kept there permanently whilse the passions of hatred, anger and greed thrive in his heart. But it is also true that his instruments of collective violence have now become so destructive, so terrible.and so cruel,that their very results are forcing him to contemplate abandoning such violence altogether, and to turn towards peaceful discussion for the settlement of his disputes. Human conflict has reached its most violent expression in this war of staggering planetary dimensions and unheard-of scientific destructiveness. But it helped to quicken the dawn of a day when the soldier's sword and the airman's bomb will be found only in such places as the 'Chamber of Horrors' at Madam Tussaud's Museum in London. Such extreme violence was an evolutionary necessity to convince him that he must cease to tolerate war, that he must find a more refined, that is: more mental

(I)A social danger which should be foreseen and prepared for, because it hinders the onset of abundant living, is the uncontrolled expansion of population, more especially in the Far East. For instance, Indians have increased their number by fifty million in a period of only ten years. Such rapid growths will make the maintenance of peace between nations a harder task. It is ironical that the poorer classes should also and everywhere be the prolific classes! The less food, the more babies! --such seems to be mankind's strange maxim. It is still more ironical that the Japenese should claim that they need more living space after having encouraged their people to be the most prolific in the whole world. With similar logic they tried the bandit-like method of stealing it by brutal violence. Less brutality and more birth-control would have been a wiser policy. Whilst the human race persistently over-breeds itself, it will continue to breed some of the causes of war, unemployment, famine and epidemics. With a world in such a tragic condition and such a doubtful future, it is hardly fair to bring more and more children into it. Both ethics and reason would indeed counsel that we bring less and less children into it. The notion that a people should breed prolifically was wisely inculcated by the religious law-givers of antiquity when the race was still in its infancy and the land was sparsely inhabited. But times have changed and such self-

(con't from bottom of pg. "NOTE I; multiplication has become senseless. If nations whose lands which are already swarming with men, women and children insist on increasing their number instead of decreasing it, what other consequences may be expected except more disease and more conflict? By reducing the size of their families, they will reduce the discomforts and miseries of many parents and more children.

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"THE SPIRITUAL ASPECT OF THE SOCIAL CRISIS"

Moreover, with his pure love of truth, politically he is non-party. He does not tie a political name-tag to himself for the reason that he wishes to be scrupulously honest in his attitude, which means that he wishes to see all round a problem whereas a party view is one which wishes to see only a single side of a problem--the side which best serves its own selfish interest or best pleases its own irrational prejudices.

The problem of what path social advance shall take is complicated and a successful solution is hard to come by. The desirable is not always the practicable. And because the rightness of the solution of a particular social, political or economic problem must rest ultimately on its philosophic sanction, let economics not be too proud to take counsel from philosophy, which seemingly lies outside its province but actually lies deep within it. Inspired forethought is our need. Philosophy is alive and can contribute something here in its own way. It is perfectly relevant to the grave issues of today and indeed of any day. Philosophy can offer a statesman the right general attitude to take when confronted by situations, events and problems. It does not offer him the particular policy he should follow in each case but rather a serene light which can illuminate every human and social problem. Nobody overnight becomes an encyclopaedia of all human knowledge or an expert economist or an expert agriculturist simply because he becomes a student of philosophy. It is unable to provide a blue-print of a new world order with the ease with which an engineer's draughtsman might provide a blue-print of a new machine. For you cannot deal so easily with uncertain human factors and retractable human selfishness as you can deal with wood and steel. But it can indicate the direction in which the new world order must travel if it is to travel rightly. And that is all we propose to do here. We decline to predict what world order is going to arise during the next decade. But we can indicate the principles of wise or foolish actions and safely venture to say that such and such results will occur if you follow or obey these principles. Philosophy can advance only general proposals, a broad ideology upon which practical endeavours should be based. How these principles are to be applied and the technical details to which their elaboration will lead, are matters which must perforce be left to the experts themselves. It is not philosophy's task to supply detailed plans but only to supply a few fundamental principles upon which those plans may be worked out by specialists.

Why is our concern in this paper only with the spiritual aspect of the world social crisis? Because there are a host of writers who are dealing with its political, economic and other aspects. Because

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method of carrying on his struggles, that he must come into the consciousness of world citizenship and that he must create international institutions commensurate with such a broader consciousness.

Such thoughts have only just begun to circulate within his consciousness and they will circulate forcibly only whilst the horrors of the last war are still easily remembered. It would be wiser and prudent to realize that a long night must precede this full dawn. A fresh generation or two will not feel the force of this remembrance and then passions which breed war may overcome it and prove stronger than whatever mechanical organization to preserve society may have brought into being for its self-protection. This is so because sustained thought is creative and returns to us, in part, in the events which meet us as we travel through life. Nevertheless, we have indeed started to move onward and upward to that degree of ethical maturity which shall surely come when we shall have controlled these passions sufficiently to fight our quarrels around a conference table and not on a battlefield and which shall transform history from a record of national warfare into a record of international welfare.

Is it really a paradox that the first practical step in forging an armor for such self-protection against war must necessarily be a moral and not a physical one? There must be deep unflinching sincerity behind the will for peace. We yearn for a war-proof world but when we come to consider the practical means of protecting mankind from further wars, we shall discover that insofar as they are not counter-weighted with ethical principles and psychological understanding also, they may become as dangerous to us through creating a false sense of safety as the old League of Nations became for a similar reason. One of the half-conscious tasks which destiny placed in the war's hands was to show the world's face to itself. In the result it unmasked a gargoyle before an affrighted audience. For instance, when Hitler denounced the League of Nations as a humbug, we turned our ears away. Yet he was not wrong as he was not quite right. For those who know what really went on behind its public conferences and pleasant speeches, know also that too much unscrupulous intrigue, political greed and ethical insincerity were covered by its fine verbal facade of idealism and morality. The closure of Suez and its withdrawal of oil would have brought Mussolini's Ethiopian adventure, for instance, to an abrupt close. But this needed a sincerity which was lacking. The betrayals of Manchuria to Japan, of Ethiopia to Italy and of Czechoslovakia to Germany were lapses in international morality whose consequences ruined the League. Its ethical failure was inevitably followed by its physical failure.

Not that the basic conception of a League of Nations was a bad one; on the contrary it was magnificent! But it was one thing to invent machinery to check the outbreak of war and quite another to find the mental outlook large enough to work such machinery. For the new institution itself did not change their old outlook. Geneva witnessed both the birth of a great idea and the death of a grand hope. The League perished because it put heads together but not hearts. It was to be expected that a machine of the character of the League of Nations would work badly at first but it was not expected that it would ignominiously fail to work at all. Only a few anticipated this failure. They were the few who comprehended that the mental reality behind a thing is more formidable and important than its material appearance, that

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the inevitable karma of so much past aggression, exploitation, cruelty and selfishness could not be easily circumvented without a real change of heart.

The League of Nations was only an idea. It never came alive because it was never given the chance to do so. And it was never given the chance because each of its members thought of its own country first and the League second, because each brought its nationalistic interests right into the League chambers and kept them there as the foremost purpose of its presence, because none had the consciousness of really being what all pretended to be--a united commonwealth. We, however, have the splendid chance to make it something more than an idea. For most statesmen now realize that some kind of arrangement which will honestly carry out its task of preventing aggressive war and not merely talk exuberantly about doing so, which will comprehend that the duty of stronger nations is to protect the weaker ones and not to exploit them, must paradoxically be one of the products of this terrible time. Thus Nazism, which was fundamentally opposed to the idea of a just peace, unwittingly and unwillingly contributed to its stabilization. Through a new effort, born through the sacrifice of severest imaginable labor-pain and therefore spontaneously born, may now be realized.

We must begin by realizing that the guns may stop shooting but this is not enough to make a peace. We need something more. We need a reconstructed society where the moral and physical causes which may ultimately set guns shooting again will themselves be liquidated. We must proceed by understanding that the historical and geographical accidents which divide one people from another, one class from another, one nation from another, have fostered dislike, suspicion and even hatred in the past. The limited nationalistic outlook can no longer be accepted uncritically. The developments of modern scientific civilization have filled it with contradictions and imperfections, with dangers and inadequacies. In its pre-war form it has become antiquated. It must now be revised and brought into line with post-war needs. Every major situation today is not only a national one but also an international one. Nations will have to broaden their outlook and give up some fraction of their nationalistic fervor not merely for the benefit of all but more so for their own individual benefit. And they will have to do this not only because the war's practical lessons have left them no alternative, but also because their moral evolution has left them no alternative. The necessity of curbing the power and authority of competitive nationality in the interests of international welfare is plain. Nazism and Fascism represented indeed in one aspect the last furious struggle of nationalism become aggressive and bellicose in an endeavor to save itself from impending and enforced limitation.

The animosities and prejudices, the rivalries and hatreds of the old-fashioned nationalistic outlook must be replaced by the co-operative outlook of a new internationalism. Whether we like it or not, we are in the process of swiftly becoming a world community. The quicker we cut out the time-lag between the dissolution of our prejudices and the realization of our evolutionary needs, the less painful will it be. The sympathetic interest in foreign peoples, the feeling of connection with the wider human race is something new in history but it is something which has come to stay. No continent can now afford to

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forget--as it has so often in the past--that it is a part of the same planet as the other four. The great globe whose monstrous size frightened medieval minds, has shrunk to a little ball which man now plays with. The was has taught more people more geography than any school ever did. This is not merely something to make us smile but also something to make us think. For it has forcibly brought home to them the fact that life today is an international affair, that they are being brought into ever-closer relations. We have to realize that we are approaching the middle of the twentieth century and not the middle of the eighteenth. Wireless, cable, telephone, steamer, railway and printing press have made a new international relationship both necessary and possible but they have not yet made it actual.

The technological and commercial developments which have not dissolved so many of the physical divisions in the present may be used, if we wish, to foster friendship, understanding and goodwill in the future. The problems which have to be settled are now too large to be settled successfully on a pre-war basis. A new international order must be instituted as being the only effective way to deal with them. Hencefore, the major events in every country must be looked upon as an integral and inseparable part of the planetary situation. The separate peoples are today too interdependent to carry on successfully with anything short of such an order. Every people is a part of a social organism and must share the general fate of that organism. If such a federation is still far off, it is near enough that a third world war will precipitate it overnight. For the difficulties of achieving it are really less than the difficulties into which another great war will plunge everybody. One must take a realistic view of the situation, yes, but one need not throw all one's idealism overboard to do it.

We have in the past enlarged the meaning of the word 'patriotism' from a merely local to a tribal significance and then from a tribal to a national one. We must in the present enlarge it once again. It is no longer enough to be only Fiji Islanders or Frenchmen. We must also, and alongside of that, be world patriots. The political frontiers which separate one country from another separate them also from prosperity, peace and advancement. The time will surely come one day to pull them down when the United States of the World will come to birth as a single entity. The ultimate evolution will certainly be towards a universal humanity.

The immediate evolution is towards a consciousness that we are all human beings just as much as we are tribesmen or race members. This need not mean the total destruction of national sentiments and the total wounding of national vanities. It need not necessarily exclude an enlightened patriotism nor a balanced devotion to a particular national or racial group. It would exclude, however, the hatreds, the prejudices, the dislikes and the intolerant fanaticisms bred by false patriotism and narrow insularity. Just as a larger circle does not include the smaller concentric one contained within it, so loyalty to mankind as a whole need not exclude the lesser loyalties to race, creed and class. What it does is to subordinate ~~loyalties to race~~, them. Each people could carry on its own autonomous existence and independent activities within the framework of an international association. The rights of freedom and self rule need not be menaced by the broader rights of such an association. When the forms, interests and arrangements of mankind become internationalized, the benefit will be moral as well as material. For group selfishness, false

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national prides and racial prejudices will be forced down into second place behind human fellowship and common welfare. The administrative essentials of a fully developed new international order must consist of a world legislature, a world executive and a world tribunal.

Most people are now much more ready for the widening in loyalties which world-order schemes would involve, but they are not at all as ready as they should be. Thus, they unnecessarily deprive themselves of the clear advantages of such an order and go on foolishly enduring the troubles of the old order. That we are moving toward some kind of single World Commonwealth is certain. That we are not emotionally ready for it is also certain. For the events and inventions which are pushing us forward are ahead of our ideas and ideals. The tragic needs of our time do not find a commensurate mentality to meet them. The Europeans, for example, cannot be persuaded to renounce their state sovereignties, cannot be made into common citizens of a frontierless continent against their will. How much more will this be the case with a world-citizenship scheme? But, in the end humanity will find itself unable to keep the peace between its diversified groups without creating a separate paramount international association--be it central, federal or league. A world organization which can legally settle international disputes and which possesses the armed power to enforce its decisions or to resist aggressions cannot ultimately be avoided. Men, in their present stage of moral evolution, cannot be effectively governed without the use of some kind of physical coercion nor their national disputes settled without some means of physically enforcing decisions. The peoples are being evolved from within and driven from without to the point where only a world association will fit their political needs.

Such an authority would possess the usual administrative powers, First, it would be a legislature whose jurisdiction would extend over the whole field of international matters and regulate by agreed laws the political, commercial and cultural relations between the States. Second, it would be a tribunal where final judgment would be pronounced upon disputes, aggressions and alterations of frontiers. Third, it would be an executive equipped to maintain order and enforce laws actually worked-out to preserve peace, But besides the necessity of preventing possible internecine wars the practical advantages of such a common authority are so obvious that the administrations of the otherwise independent units will sooner or later be forced by developments to accept it. Such advantages would include a customs union, a common currency, a common transport system and probably a common armed force. But the danger here is that a paramount supra-national power may develop into a tyrranous supra-state. It may be that adequate checks and safeguards can be devised by statesmen against it but in the end it can be overcome only by overcoming the moral and mental defects in men which could cause it.

If men are not evolved enough to support such an ideal institution as a world family of democratic nations, they are not so low that they cannot support the beginnings of such an institution. If a nation is unwilling to be its neighbor's keeper, it ought at least be willing to be its neighbor's helper. It is inevitable that as men become more truly ~~sip~~ spiritually-minded they willbecome more internationally minded. And this is certain to reflect itself in turn in their political systems. The end of such a process can only

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be the formation of an international commonwealth. Hence, every political measure which promotes this end is a right one and every measure which obstructs it is a wrong one. But it must also be well-timed or it will defeat its own end. The League was ill-timed. The right time for a solely regional scheme was after world war I. Instead, too much was attempted by way of the League, which inevitably failed. But after World War II a regional scheme alone would likewise fail. The present suggestion adapts itself to this factor of proper timing.

would/ It was predicted in "The Wisdom of the Overself" that the principle of co-operation/~~will~~ be the only principle which will emerge from all the postwar conferences as being effective enough to solve their thorny problems. It will have many possible spheres of application but the first and major one will be inthe direction of peace. So we venture to predict again that ~~filut~~failure of international co-operative action to create and sincerely to sustain some kind of an assembly of representatives drawn from the different nations, will lead directly to the catastrophe of a third armed conflict more terrible than this planet has yet known. It could lead to this in one and a half to two decades./~~American~~ Cities would/be able to escape heavy bombing and wide destruction. Such an honest and determined assembly of nations would be better protection for every country than any army, navy or air force.

Metropolitan/ /not

The ultimate evolution of the twenty-first ~~centiry~~ century will be toward a democratic world association, acting through an international parliament, an international tribunal and an international executive, which would impartially regulate, co-ordinate and boldly envelope the entire economic resources of the planet as a whole. When all nations could thus share equitably in the common wealth and productivity, one of the prime causes of war between them would completely vanish. Past events have tragically proved the truth of these statements Many of the calamities such as monetary collapse, trade depression and labor strikes which descended on classes, masses and nations were caused by their failure to recognize the immense power of the principle of mutual help and by their inability to meet the events of this historic turning-point with the understanding they demand. The first nation to recognize the one and to meet the other will do much, not only for herself, but also for all other nations. Both moral development and practical

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exigencies will require us in the end to subscribe to the fundamental truth that prosperity, no less than peace, is one and indivisible. But unfortunately, we are not yet emotionally ready to climb such a height. We must expect, therefore, that different kinds of troubles will plague us from time to time as the penalty of our unreadiness.

If its readiness to heed the new evolutionary impulse affecting the human ego, the twenty-first century will reorient the spirit behind its educational system.

"Who can measure the great tide of unnecessary misery which the examination system has brought into being amongst children? The child who has made a poor show feels that he has brought down upon himself the displeasure of his parents, the ridicule of his schoolmates and the dissatisfaction of his teachers. Nor is this all. Failure to pass this torturing ordeal creates inferiority complexes, anxiety neuroses, emotional warpings and torturing fears which may mar the child's entire adjustment to his life afterwards. Moreover, the competitive character of his experience tends to arouse jealously and even hatred for the more successful children.

We have made a veritable fetish of ~~competitive~~ competitive examinations. Students are not really taught, they are not allowed to study in the true sense but are forced to cram books and notes. The examination system inevitably forces them to become mental automatons whereas a less mechanical system would encourage them really to learn. Pupils who cram their heads with stuff and merely repeat it in examinations, do not necessarily develop their mind. The ultimate goal of education ought not be learned pedantry, not the gaining of a diploma or degree, but the understanding and mastery of life. The mere stuffing of information should be quite subordinate to this goal.

The coming education will be based on new and higher principles, its efficacy tested less by the miserable system of competitive academic examinations which grade powers of parrot-like remembrance than by powers of enlightened intelligence. The general outlook of a whole nation will be healthfully altered. Let the world take a lesson fromHitler in taking yough at its most impressionable age, but unlike him lead it along the road of

(1). It may be that in the hard world outside school walls and college precincts, public examinations play too useful a part to be discarded, but in the gentler world within these walls and precincts it should surely be enough if scholastic merits were evaluated on the basis of past records of work done, enthusiasm shown and interests manifested, of records kept for this special purpose. The elimination of the competitive system need not mean the elimination of progress measurement. Marks percentages and form-gradings have their practical worth so long as they are not used to play off one pupil against the others.

Education will recognize that the study of philosophy should occupy the last and highest place in a complete ~~educational~~ course. But it is precisely this study which our present education sees no use for. The young need philosophy no less than the old, for onthe threshold of starting their life, with its varied possibilities and hard problems, they feel how useful some guidance can be. The time to save a man is not in his old age after he has lived, but in his young age before he has lived. It is then that he is most susceptible to moral guidance, most suggestible by non-materialist teaching and most imitative of good conduct. Later is often too late. The idea and practice of spiritual development ought to be introduced into the schools and colleges. How to do this and not be blocked by the obstacles offered by sectarian religion is the biggest problem.

(21)

It is the first and fundamental business of education not to stuff the mind with memory-taxing catalogues but to train it to think rightly; not to ignore inherent defects of character but to correct them;not to set students adrift onthe sea of adolescent or adult life without an accurate chart but to supply it. **If any system of instruction does not do this, then whatever high-sounding names it may bear it is certainly not education. How many have found that their education did not begin until the day after they left school or college?**

true

The next century will affirm that a true education must include spiritual education, that without its presence in the curriculum, pupils will step out of school into life only half-educated and only half-prepared to meet its struggles. It is not only a well-informed mind that education should develop but just as much a sensitive and balanced one. An education which leaves a man completely ignorant of his higher nature, is surely not a finished one. He should leave the class-room with a mature approach towards the major experiences which he is likely to get. And how can it be called mature if he has not developed a mature understanding of himself with its resultant mature handling of himself?

Education cannot transform a child into what its former earth-lives have never made it, but a spiritual education can certainly modify its baser attributes and enhance its better ones.

We need an integral education which aims at completeness. An education which does not pay adequate attention to training character is but a half-education. It causes the young to start life insufficiently prepared and to continue life inadequately served. It is not enough for teachers to impart information and to nurture thought. The right kind of ethical instruction is of vast and vital importance to the child's own life as to the nation's.

Education will place less emphasis on selfishness-breeding competition between individual scholars and more on tolerance-breeding progress of all the scholars. It will cease basing itself on the old error that all of them start alike and equal, and begin to base itself on the older truth that all of them start at different points and unequal grades. It will be more effective because it will recognize the operation of this universal law of repeated embodiment through successive earth-lives and hence recognizes that unrestricted competition in the school-room is a cruel and unjustifiable thing.

a true education ~~which~~ will nurture noble character rather than egoistic calculation, foster sharp intelligence rather than routine memory, train it to the kind of technical work it likes to do and can do,and teach it things of lasting value rather than force useless ones into its mind.

~~For this is a peculiar~~ effectiveness (or non-effectiveness) of education, that it teaches a person when he is most informative. It starts its work when he is most open to be worked upon---at the beginning and not when adult crystallization has set in.

The next century wll not support an educational system which encourages cruel competitive egois in place of cooperation among pupils, which freely punishes them because i rarely understands them, which sets up examinations as a criterion of culture when they are merely criterions of cramming, which tyrannically attempts to mold all minds alike to the same degree within the same time instead of making allowances for ability, individuality, sensitivity, tendency, and difference of innate capacity to progress, which overdoes its tougher disciplines and underdoes its gentler ethics, which worships the dead past and remains superciliously irrelevant to the contemporary scene, ~~which~~ which vainly loads memory instead of stimulating and satisfying curiosity and which has no place for a fewminutes of mental quiet in its daily progress.

The futility of our lives is partially exemplified in our preparation for them, for our education attacks every problem but the most important: "How to Live?" in the feverish overdoing of contemporary body-worship too much time and honor have been given to sport and athletics. A transfer of some of this energy to the development of higher things has now become overdue. We must first decide what the primary object of education is to be. Does society thrive best on the information it has crammed or the virtues it has displayed? Should it not rather possess both whilst placing its emphasis on the second?

The failure in morality which turned so many young people in Germany into jealous, cunning, greedy and hating Nazis was sad evidence amongst other things of both the failure of religion and the failure of education. It ought to make many educators very humble. Neither teaching nor textbooks had worked their results below the surface of the youthful minds which in later years swam so speedily to eat the Nazi bait.

Crime and Punishment

When men misuse their liberty to commit crime, we withdraw it and put them in prison. But legal punishment has two grave defects: It makes no provision for moral reeducation alongside of the physical punishment; it makes no difference between the repentant sinner and the non-repentant one. The criminal is simply a man who has misinterpreted life failed in self-discipline, accepted the suggestions of an evil environment or been hurt by a hard social system. It is not enough to enforce retribution. Society must help him straighten his life-pattern improve himself and reestablish his ethical sense. Prisons, should be not merely penal institutions but also educative ones. Every prisoner should be brought under some system of instruction that would elevate his character. Instead, as often happens, of debasing it still further.

It is far easier to degrade oneself than to uplift oneself. Every criminal knows that. The process of manufacturing a criminal is simple and easy. He commits his first crime and then, in order to save himself from its effects, he has to commit a second one. Once again he has to save himself from the effects of this one in turn and so commits a third crime. In the end he slides down a long slippery slope and becomes a hardened criminal! Only forethought for others or fear of the consequences for himself will save a man from taking the first ominous step. It is because men have insufficient forethought or insufficient knowledge of the consequences that they becme criminals

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Or else, after the first punishment, instead of trying to understand the lessons of their sufferings, they nurse under-surface resentments which later explode and injure their whole life. It seems to offer an easier way out than the sterner path of moral repentance and honest endeavor. But they fail to foresee that it is no way out at all, that the selfish new crimes merely revive and worsen the hateful old tribulations. With every wrong step they take, they walk nearer and nearer to that calamity. What their befooled minds do not know is that even if they pass from successful crime to successful crime nevertheless, under karmic and evolutionary law, they will later pass from painful retribution to painful retribution.

All this can be as true of nations as of an individual. Instead of meditaing on the defeat that overtook them, they actually meditate on the victory that they themselves nearly overtook. Even when punishment is catastrophic and overwhelming, the very immensity of it creates a strong egoistic passion for self-justification, leaving room for only few and faint signs of any real change of heart. Such moral declension is as low and saddening as it is too often repeated by history. Every criminal nation which is at all curable must be brought to understand the moral degradation into which it fell when it blindly followed a path of pillage or violence. They learn little, understand little and take to themselves few lessons from experience. They suffer, but their suffering is misread and misinterpreted. Here, for those who still doubt the truth of reincarnation, is one more argument in its favour. No single lifetime is enough to provide the necessary range of varied experience and to bring human development to an optimum of moral perfection; not even twenty lifetimes would be enough.

All aggressive persons and anti-social criminals reveal by their attitudes that they are still children in the understanding of life. There are two schools of thought as to their treatment. They have done wrong and must be punished. They have done wrong but must be forgiven. To state the problem in either of these drastic ways alone and let it go at that is dangerously to over-simplify its complications and difficulties, nay, is indeed misleading. For both these statements are true yet are so only in their own places. The first, represented by the cynics, advocates their rigorous punishment. The second, represented mostly by the religious idealistis, advocates a complete forgive-and-forget policy. The first is sadistic, the second sentimental. Both are unwise. Philosophy avoids such extremes and finds a sensible middle w y between them. It says we must not push the criminal farther down the road of wrong-doing by evoking his spirit of revenge through unduly harsh treatment. Yet we must not let him walk down it of his own accord by letting him believe that wrong-doing brings no retribution at all.

A merely sentimental view of this problem will not really help us or them. A thoroughly psychological view will not only save us from further depredations but also save them from falling again into their own worst self. A misplaced adherence to emotional upsurges will, however prevent us from correctly perceiving the true facts of this complex problem. It is the dictate of wisdom that we shall not forget but it is also the dictate of compassion that we shall forgive. Little sectarian minds can only oppose these two

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as antitheses, whereas large philosophic minds can hold them harmoniously together. There is some confused thinking in the minds of pious people about the question of forgiveness. Criminal aggressors--whether they be single individuals or whole nations--need to be punished as much for their own moral benefit as for the physical protection of soc ety. If through sentimental emotion they are left unpunished, then we render them a disservice. For they will fail to learn the age-old lesson that crime does not pay. Not that they will really escape from the inevitable come-back of karma. But when perpetration of crime is swiftly followed by proportionate punishment, the moral lesson involved is brought home to the wakeful consciousness much more effectively than when the same lesson is brought home to the subconsciousness at a later period or in another birth. There are times when a naughty child asks for and deserves spanking. Just as we do not hate a child even when performing such punitive operation, we ought not to hate the erring criminals who have put their energies into wrong channels even when we are restraining or punishing them. It should be done in the spirit of education, impersonally, calmly, without hatred, but with firm inflexible determination to teach them the lesson of their own experiences--the truth that barbarity does not pay.

There are brutes in human shape. That all the links between the baboon and man have not been lost, is plainly proved by the very existence of these creatures. They will respond only to a language which they can understand; disciplinary punishment, firm repression. Their twisted minds must be surgically operated on, which means that they must be made to feel something of the pain which they made others suffer. Therefore those who through false sentimentality or wrong religion would here use kindness make a profound mistake.

But, object some religious and most mystical persons, ought we not to show mercy? Ought we not to forgive a sinner? Yes, we ought to forgive because we should comprehend that he sins through ignorance of life's unwritten laws. But the Scriptural injuncton to forgive enemies is often misconstrued. We ought to show mercy and forgive sinners but we should do the one at the right time and the other to the right person. Otherwise, we merely misplace these virtues and thus convery them into vices. It <u>is</u> our duty to practse compassion but it is <u>not</u> our duty to misplace it. We should show mercy only when there are signs of real repentance for having perpetrated the crime and in proportion to the actual degree of such repentance. For example, those who commit murder commit the greatest of crimes. They must make the greatest of repentances. They must turn themselves into penitents, sincerely disowing their past evil and convincingly demonstrating their change of heart by tangible proofs.

When we witness the return to life of a criminal's sleeping conscience, the remorseful recognition of wrong doing, and the honest admission of guilt, when he expresses genuine sorrow over his crimes and shows forth sincere repentance, it will be right and proper to treat him mercifully and forgivingly. In the moment when he truly repents, to our joy and his profit, in that same moment we must extend forgiveness and help him start a fresh and better life. But those individuals (other) who do not do any of these things, who merely smart with resentment and thirst for revenge, their treatment nust be stern and punitive. Unless and until they do repent thoroughly, wise justice has no option but to treat them firmly. This treatment is helpful to their

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purification. A sentimental neglect to administer this tart medicine will only morally harm them in the end, let alone expose the world to a repitition of their crime.

The guilty must learn that everything has to be paid for. But the dearness or cheapness of the price they must pay should depend partly upon the measure of spontaneous repentance and amendment which they themselves bring forth. For there is always the divine message which, if they will tardily heed and obey it, can mitigate their unhappy lot. And that message says "Repent, and be redeemed!" But repentance must run deep into open deeds and secret thoughts, if it is to be karmically effective. Its reality must be proved by abundant evidence. The criminals have to pay today for what they have doen yesterday. But if they have acknowledged their error, if they are genuinely remorseful, repentant in heart and mind and deed, if they strive spontaneously to make what amendment for the past it is still possible to make, then in that case new karma will manifest itself side by side with the old and thus modify their miseries. For although it is true that part of their future already exists even now, owing to karmic causes which they themselves set going, it is equally true that until the events of that futue crystallize into the space-time world they are always liable to be modified by any fresh karmic causes which are introduced into their own domain.

How many can take this essential step of a moral about-turn? Can we awaken a criminal in jail to a sense of his personal failure and moral shame? Because he has suffered the humiliation of retribution, there is always the probability of comprehending that there is a better way. And because he is a human being there is always the possibility of ethical recovery and moral improvement. Those who believe that they can solve such a problem as criminality on a merely practical basis alone are wrong. Experience will teach them that it is inseparable from a moral one, too. For if the criminal really repents, then our duty is to forgive him. A moral shift on his part should lead to a practical shift on ours.

We may forgive criminals and yet punish them for wrong-doing, if that be our duty, or place them under such external limitations as will prevent their further wrong-doing, if that also be our duty. The two are not contradictory. If we keep our heart unpolluted by hatred, we may keep our hands sternly and firmly on the wrong-doer. This is included in what the "Bhagavad Gita" means when it defines the higher yoga as being "The skilful performance of action." The skilfulness here meant is obviously not the technical kind but rather the mystical power to remain inwardly detached whilst doi g worldly duty. During the war, it gecame necessary for philosophic students to learn how to fight a cruel aggressor in the right spirit; they had paradoxically to learn how to deliver without anger or hate hard blows against him whilst feeling profound pity for his moral darkness.

But philosophic students are few. It is useless to ask humanity in its present state of evolution to behave on this high plane. A sage (and perhaps those who try to follow him) would not find it difficult to extend his compassionate goodwill to all criminals --indeed he would find it difficult not to---but it would be too much to expect that everybody else is capable of extending it.

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From a different standpoint, it might be added that destiny has decreed the change anyway and it would be futile to resist the inevitable. For

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The Coming of a New Era

The amazing inventions and technological advances which the liberated intelle ct of man has developed. open up an era of plenty, prosperity, le isure and comfort for all his fellows. The Machine Age is ousting the Muscle Age. People today use less bodily energy for daily work and living than their forefathers ever did. Consequently, they ought to have more leisure for higher tasks. If, as is the case, they haven't such leisure, it is not the machine's fault but society's. Electric servants and other mechanical ~~adie~~ aids to living will do much to lighten even the domestic labor of the new age as they have already lightened its industrial labor. They will cook, sew, wash, carry, clean. It is not unreasonable to expect that at least one-half of the human effort expended in the operations involved in industrial, mining and agricultural processes, would become quite unnecessary. The Machine Age has made possible the Leisure Age. Men, for the first time, may work less and produce more. We are on the threshold of an era of unheard of plenty, leisure and culture, not for a few as in the past but for all. We can cross that threshold as soon as we reorgani se society. Culture for all and not merely for the few may come into its own. Gramophones for instance are today grinding out the art of the few in the homes of the many. Once the struggle for bare existence is over, once men are able to give themselves less to the daylong drudgery of physical work and more to leisure-hour mental education, once we take full advantage of the machine's potentialities and make its benefits freely available to all, a big step forward in the possibility of human liberation will have been taken.

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The inventions and innovations, the new discoveries, materials and processes, which begin as a trickle during the opening years of the 21st centruy will pour out as a flood before the closing ones. The wars have given the sharpest stimulus to this development so far but the real peace to come will complete it. The impetus of technological development in our own century has already become so swift and its inventiveness so enormous that the entire economic life of man and the domestic life of woman will in the next century be magically altered. The first significanee of this is that it will give both more leisure; the second, that it will give them less labor. It will then be not beyond human intelligence and human goodwill to make the leisure and luxury that could emerge from a more effective use of the machine, serve hapless millions. For too long, life for them has been too hard a struggle merely to exist. The lowliest man will share in a minimum of comforts and conveniences which the labor of the scientist, the power of the engineer and the knowledge of the chemist will bring him. Scientific progress is multiplying the wealth of man. It can and will be converted into economic plenty. Modern power productivity has rendered more easily attainable the realization of idealistic dreams of economic betterment. It may be said that when James Watt sold and set to work in 1776 the steam engine on which his fame rests, he inaugurated the era of applied science. From that epochal year, men were able to manufacture goods with a swiftness and a plentifulness hitherto unknown.

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There is no scarcity ih Nature. It is simply a matter of competently mobilizing, by machine power, what she is willing to give us. It is not wrong to take advantage of new inventions and human ingenuity to give the body more comfort and the mind more freedom.

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Those who are frightened by what the machine has done in the war, may be cheered by what it could do in peace. Anyway, it is here and they'd better accept it. For so long as man's mind funcitons, so long as his thinking process continues, so long will the process of inventing new or better machines go on. The only wayto eliminate their destructive use is not by eliminating the machine but by improving man.

The machine was born to help man.But, in the next century, it will help him so amazingly and so widely that it will provide sufficient food, goods and services to banish poverty and eliminate the jungle-like struggle for existence. Science has shown the way to enormously increased productivity. The inventive power of man has constructed wonderful machines, devised amazing techniques, developed extraordinary skills, created new materials, and made possible astronomical production figures. It has begun to make it possible for him to extract enough food, clothing, fuel and shelter from his earth to give a worth-while existence to the two thousand million members of his species. The multiplication of his power on earth is becoming a tremendous actuality. The human being stands behind the machine. He invented it, he exploits it, he must partake of its products. The sight of starving, ragged people could, in the next century, everywhere disappear. The degradation of slums could be wiped out once and for all. There would be no need for continuous class wars, no necessity for endless capital-labour struggles.

The amplitude of choice in attractive new materials and gleaming new colours which are available for manufacturing and constructional purposes are nothing less than amazing. Architectural beauty and practical utility meet and marry as they could never before. Utter cleanliness and dignified simplicity become possible for enrichment of the poorest home. Efficient accomplishment and aesthetic charm may join to satisfy everybody's everyday needs. All this casting aside of ancient limitations, crudenesses and inefficiencies tends to change the stuff the utility and appearance of our environmental forms and to change them greatly for the better. Life in the external physical sense could become better worth living for the toiling classes as it has always been for the sheltered few. Easily controlled temperatures in homes and vehicles could defy the worst inconveniences of arctic snow and tropic sun.. The new materials of the coming age, the lighter metals and the stronger plastics, would alone make possible a productive transformation which could raise living standards and improve construction possibilities and better opportunities, and better employment. These materials will reflect the dynamic spirit of this age. Instead of waiting a man's whole lifetime for timber to grow, we can wave a wizard's wand over milk or grain or chemi-

cals and compress the result into sinstantly available substance which can be used in most of the ways that we have hitherto used wood. The most revolutionary invention of the century has yet to manifest itself however. Steam changed the industrial character of the nineteenth century. Petrol and electricity have already changed the transport and domestic character of the first half of the twentieth century. But a cleaner, cheaper, safer source of power drawn from the air itself could yet immeasurably change its closing decade. Thus the setting of man's bodily life could be radically altered and rapidly evolved in the twenty -first century, both to express and to stimulate the alternations and evolutions of his mental life. New ideas and ideals will move in a flowing stream across the world. New patterns will spontaneously shape themselves to reflect and promote them.

It will be the business of the community to ensure that every member is able to earn a livelihood, to give him work that will support him, or if it fails to do so, to supply him with the food, goods and service which he needs. This will be regarded not only ethical duty on its part, but also economic wisdom. A public dole system of relief is a confession of failure; a public works system, of half-failure. Such systems are bred by minds steeped in psychology of scarcity. Success lies with an expansionist outlook, a full-employment policy, and a higher standard of common living. In this machine age, it is not production but consumtion that lags behind. The equilibrium between the two must be maintained if economic health is to be maintained.

(23b)

If the working masses could be delivered from the worst extremes of their economic servitude, they might begin to benefit by and even contribute towards the spiritual enlightenment which is historically due. This indeed is one of the main hidden reasons why destiny has decreed the immense economic and social changes happening today.

When economic anxieties, pressures or deprivations absorb men's minds to the extent that they are unable to find the will, hope, time or energy for spiritual studies, then the form of society which creates such a condition is harmful and undesirable. The toiling masses have had little time to think of spiritual truth in the past, MUCH LESS to undertake its conscious and independent investigation. Hence, they have had to accept ready-made religions from others--mysticism and philosophy being so remote from their lives as to be almost non-existent for them. Thus by promoting their exterior welfare, we shall not merely provide for the demands of social justice but also surround the masses with conditions more favorable for their progress spiritually. Physical well-being and worldly security are a necessary part of any economy which is to provide expression for higher values. Those who are interested only in their own comfort and security may not be interested in any altruistic proposals for the uplift of the under-privileged but those who acknowledge an interest in the spiritual advancement of humanity, cannot escape their responsibility in this matter.

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We have, on the one hand, the machinery, the men and the technique whereby immense quantities of consumable goods and foods could be produced. We have, on the other hand, an immense human demand for them. But what prevents us from converting this potential demand into an actual one? For the transformation could be made if a great change of heart and a little change of head could be brought about. Society has ceased to desert and begun to accept its responsibility for the individual. Many of the overworked objections about the so-called impracticability of ethical and social idealism have been disarmed and disproved. We are ruefully waking up to the fact that the mentality which begins by imagining rigid restrictions on what can be done to construct a better world, ends by imposing them. We had to wait for the terrible stimulus of war before beginning to make needed reforms and overdue changes. Wartime necessity has shown that abundant production can be successfully achieved, whilst peacetime events will one day show that abundant consumption can just as successfully be got, too.

When the world changed over from manual to mechanical production, it began to change over from feudalistic to modern ideas, also. The twenty-first century will complete the process and apply it to the financial sphere, too. The twirling of a knob on a radio set and the touch of a control on an airplane switchboard -- simple physical operations such as these, for instance, have twirled and touched a new order of financial ideas into actuality. Consider how the so-called 'bankrupt' Germany, which Hitler took over was able successfully to finance its gigantic preparations for the greatest war in history. It could not have done this if it had followed fear and tradition and limited itself to 'bank-wealth' or to the full backing of its paper currency by metallic reserve in gold and silver. It departed from the classic traditions of political economists with their mesmerisms of 'sound' monetary equilibrium, economic cycles and the law of supply and demand, knowing that the State's prestige assured the circulation of its paper. It went ahead with full confidence in the principle that there was no real bankruptcy whilst there was a sufficiency of labor, machinery and materials -- the rest was a matter of organization.

Only in this way can we advance at last to social sanity. If and when it comes, with the twenty-first century, we shall see the co-partnership of co-operative classes replacing the menagerie of conflicting ones. We shall see that nation greeted by history which knows how to serve best, not how to grab most. We shall see the stronger races, groups and classes using their strength - not to oppress the weaker ones, but to lift them up. We shall see a world of diverse peoples who have ceased trying to impose their will, their creeds, their trade, upon each other and have learnt to live and let live. We shall see public life converted from a wrangle for prizes into a field of constructive service. We shallsee a world where the children of the lowest classes can share freely and adequately in the fruits of the highest education.

Such an order will bring out the best possibilities, as communism brings out the worst. And instead of inducing men to struggle against each other, it will induce them to cooperate with each other. The principle of cooperation will help to crush individual and national selfishness and thus tend to promote ethical progress.

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but the recognition of its factuality will provide the best ideological sanction for the principles upon which a recreated society should be based. It would be pleasant to offer an easier universal panacea, which would work overnight, but we know of no such. Whoever refuses to look for felicity in the only place where it can be found must necessarily suffer. It is perhaps more significant than ever in these harsh days. It has always been valuable to mankind, but it is particularly valuable in times when external possessions and internal dogmas have evaporated so largely before their eyes and when civilization itself walks along the verge of an abyss. It is true that people cannot give much of their thought to mental and moral betterment unless there has first been sufficient physical betterment to enable them to lift their eyes from the earth, but it is much more true however that mental and moral improvement is an inwardly-developing process which cannot be imposed from outside. The starvation of the bodily man must certainly be remedied, but the starvation of the spiritual man has even more dangerous results. A two-fold change--outer and inner, physical and spiritual, social and personal, practical and moral, environmental and intellectual--is needed. Both are essential, but from the standpoint of what karmic fate will overtake mankind, the second is very much the more important of the two.

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Nevertheless, as we have said already, abundant living will belong to the twenty-first rather than the twentieth century. Years must pass before even Europe alone can restore its shattered economy. For a number of years there will be immense and tragic shortages of food, clothing and other necessities. The era of abundance is, therefore, not an immediate possibility. The ~~immediate~~ post-war years ~~will~~ are necessarily ~~to~~ filled with privation for many millions of people.

Now this may be done and these problems may be solved by peaceful discussions and mutual agreement, which is the philosophic way, or by bitter strife and physical violence, which has been the common way. The first seeks the general welfare whereas the second seeks a partisan victory. The advantages of the philosophic way of speeded-up evolutionary change are manifold in the economic sphere. The afflicted world's need is not more hatred but less, not more warfare but more cooperation. Philosophy is opposed to all doctrines of class hatred. It believes that the situation today requires an integral multi-class outlook. Its opposition to the old-fashioned materialistic propaganda for abrupt social change is not to its equalitarian aims but to the preaching of hatred as a personal ethic and

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the advocacy of violence as an instrument of attainment. For both hatred and violence are the voices of the beast in man. An age sickened by the horrors of scientific warfare ought not need to witness the further horrors of scientific revolution. But it is hard to persuade them that reconstruction is a saner and safer path to take than a revolution, the ballot-box wiser than bloodshed, and that our duty is not to imitate the terrorists but to build peacefully a better order suited to sensible kindly and decent human beings. It cannot accept hatred as an inspiration to social betterment. For it knows that we cannot gather grapes off thistles nor human happiness off the tree of hatred. The history of mankind has shown what psychology always knew, that the hater will start looking for new human objects of his hatred, new enemies, as soon as the existing ones have been, in his horrible modern terminology, "liquidated". The ugly passion of hatred, having been developed and nurtured, will still exist and still seek an outlet as soon as it can persuade the mind to interpret conditions in its favor.

This is why the Buddha said: "Hatred ceaseth not by hatred. It ceaseth by compassion." If philosophy advocates the peaceful way of quickened evolution and dynamic progressivism as against the violent way of abrupt revolution, it is because it knows that the moral evils which are introduced by brutality--not to speak of the physical ones which inevitably follow from it--constitute too high a price for the benefits received. For if the latter tend to disappear, the former tend to become stabilized. A great social change which stimulated hatred, passion, selfishness and materialism would negate the ultimate purpose which lies behind all social evolution--the spiritualization of human character. A better society, to be based on goodwill and co-operation, cannot be reached by arousing hatred and selfishness. The defence that ends justify means is a self-deceptive one. It is for the votaries of philosophy to follow the right path and to abstain from brutal or bloody methods, especially as we know that whilst conditions create them, there will always be other s who are naturally inclined towards the transplanted barbarism of communism.

Russia is today the homeland of communism. Her achievements, sacrifices and struggles during the war, unexpected as they were and so valuable in giving other nations a respite of time to eliminate their own unpreparedness for the Nazi agressions, forcibly brought Russia's thought and fate to the whole world's attention. By reason of her exceptional geographical position with one foot in Europe and another in Asia, Russia would have been a suitable mediator between the cultures of both continents and especially suitable interpreter of Asiatic wisdom to European minds, had she not been formerly so cut off from the rest of Europe by her intellectual and industrial backwardness, her difficult language and her deliberate exclusion of foreigners. The course of recent history, and especially wartime history delusively appeared to be bringing these hindrances to an end. Given entirely different leadership there might have been within the Slavonic Republic the impending gestation of a new spiritual-practice culture, of a spiritually-aspiring economic order. Russia and Germany constitute the two largest national populations in Europe. If the old Slav mysticism and the vanished German idealism could have been reincarnated in new non-materialistic, uncorrupt and undistorted forms, there would have been hope for Europe. But the criminal leadership which existed actually destroyed this chance. This was all the more regrettable because, before the revolution of 1917 the Russians were particularly reputed to be a religious and mystical people whilst their literature was known to reflect these attributes. However, the explanation is easy. Russia was then a land of peasant communities with very few towns. Because their daily work keeps them in constant touch with Nature, the peasant classes everywhere in the world have more religious emotion and mystical feeling than the others. But because they are also the most illiterate, the least educated, the most economically depressed and least travelled of all classes, their religion is more virulently intolerant and stupidly superstitious and their mysticism more medievally anti-rational and emotionally unbalanced than are those of other classes. All these undesirable features were prominent in pre-revolutionary Russia. The type of mysticism which can best flourish today and best meet the modern need, can arise and develop only in more advanced countries, where the agricultural and industrial classes are more evenly distributed.

What is happening inside the Russian soul must interest us because it is important to us. The direction taken there is deciding the fate of other peoples as well as Russian. They are a remarkable people, a bridge between Asia and Europe, and it would have been fitting that out of their tremendous sufferings and sacrifices there should emerge a happier country. Everything had depended on how far the Russians could overcome their greatest defect—fanatical lack of balance. Had they done this quickly enough, they could have risen to the grand height of a spiritual-material civilization. But, because they ~~have~~ failed, because they listened too long to the evil voice of communism, we have the danger of a third world war.

We should feel sorry for the Russian masses, who are blind dupes of their leaders, where the real evil resides. The inspiration of Russian leadership is brutal hatred and camouflaged materialism, as well as the selfish preservation of their own power. But the law of compensation makes the masses responsible for their surrender to, and obedience of, such criminal leadership. Their years of sacrifice in blood and comfort profit them nothing. They are sacrifices made in an evil cause. Those, whose whole attitude is querulous and carping and hating and irresponsible, can contribute only unscrupulous criticism and hysterical destruction towards life. They are eager to obstruct and even destroy, but never to create, to co-operate or to build. The Communist leaders, as distinct from their blind dupes, are the poisonous scorpions of society.

Their fanatic hostility to all spiritual enlightenment is inspired by the same dark forces that inspired the fanatic hostility of Nazism. The second world war was the epochal struggle between the unseen powers of evil working through mesmerized Germans and barbarized Japs and the unseen powers of good instilling ideals of decency into other peoples. This inner war between good and evil goes on at all times; ~~our own~~ world war was but a dramatic outward representation of it. That—the real war—is not ended. We must beware of those who never went to Germany and never wore a swastika on a brown shirt, but who nevertheless imbibed the Nazi spirit and wore the swastika in their hearts. They have reappeared in Russia. Those unseen spirits which animated, prompted and inspired the Nazi leaders are now performing the same office for the Communist leaders.(1) It is an unendurable thought; nevertheless the truth must be faced, that we shall have peace only by having war. The dangers to which humanity was exposed, did not all vanish with the Nazis' defeat. Those unseen powers still exist. What they could not achieve through a straightforward conflict, they will desperately try to achieve through a confused one. This indeed is the next phase of experience through which we are about to pass and shall have to endure.

Nevertheless the presence of an evil tyranny in both Russia and Germany ought not to blind us to the vital difference between their forms of government. In Russia Stalin's dictatorial control was expounded and accepted theoretically as a purely temporary measure on the road to the full democratic freedom, whereas in Germany Hitler's dictatorial control was expounded and accepted as an ultimate ideal in itself. The dangers to which Nazism exposed the human race were immeasurably larger than those to which Communism exposes it. For no matter how brutal, how violent and how materialistic Communism became, it always remained in theory an anguished and desperate attempt—however ugly in form—to win justice for the underprivileged and to compel the social whole to accept responsibility for their avoidable sufferings. But the ultimate trend of the Nazification of Europe could only be the animalization of Europeans. All that gives dignity and worth to human beings, all their ethics and rationality, all their art and idealism would have disappeared under Nazi reign within a generation or two. The disfigured form of man would thenceforth bear a close resemblance to the worst kind of beast, albeit a cunning one, whose God was Hatred. If we must compare the two evil systems, Bolshevism had this superiority at most, that it arose under the inspiration of great hope, whereas Nazism arose under that of great despair and revenge.

(I) It would have been better for Europe if the Communists and their twins, the Nazis with their slippery morality, had never existed.

[redacted]. But, alas, just as the arising of Nazism earlier FORCED THE WORLD unwillingly into a struggle to the death, so the leaders of Communism are now forcing the world into the same kind of struggle. The human race is being made to chalk out a boundary line and to take sides in preparation for the inevitable.

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The responsibility for this degeneration does not lie with those who still believe in the ideals of freedom and truth, but with those who reject these ideals. The guilt does not lie with those who seek to defend themselves against the agressions of an evil doctrine, it lies with those who spread this doctrine by every means, including the most criminal means.

It is better, indeed, that the face of Communism should be seen for what it is, with all its malignant cruelty and materialistic criminality, than that the world should continue in complacent blindness to the danger in which it stands. Ever since the war ended we have tried to make peace or effect compromises with this dark force, but to no avail. It does not want peace because it does not believe in peace. It is committed to the doctrine that it must fight for the soul of humanity--which soul it seeks to enslave for its own evil purposes.

The frightful shape which the next war would necessarily take may make us wonder whether it would not be better for humanity to save its body at least, by appeasing the powers of evil or by surrendering to them. But is it only for the body's sake that we are upon this earth? If there were no higher purpose to life than preserving the body, such appeasement and such surrender might be worth while. But we know that there is such a purpose, that we are here for soul development even more than for any other. If appeasement and surrender are the only price at which we can purchase peace, then the still small voice within answers, "War is still better--even if costlier."

2

The effort is one thing, whilst its effect is another. We must estimate the Bolshevik achievement by its practical(X)/ results rather than by its theoretical claims. We must keep close to earth in these matters and test the printed page by the human scène. And if we do this without paying uncritical homage to the dynamism it has shown we find that Bolshevism has dragged men's souls in mire and their bodies in prison -- for Russia became nothing else -- and the economic lot of the peasant and the workman is no better, and generally far worse, than it is in most capitalistic countries. Russia suffered the painful consequences of her own barbarities and fanaticisms, she has pruned her communistic ideas of some of their extremism. She found by experience that it was an error to withdraw the profit motive entirely. Human nature being psychologically what it is, sufficient financial inducement had to be given to evolve personal efficiency and enterprise and to encourage new inventions. She found that any economic order which ignored the inequalities of capacity and qualifications, talents and minds between its members, could only be a half-success and must be a half-failure. Men require the energizing motive of more pay for more work or higher pay for higher type of work. Men must have rewards for extra labor or extra talent, which means they must own possessions and get privileges in unequal degrees. Any economic scheme must frankly face and accept this psychological fact, otherwise it would set up a perpetual friction between the individual and the State. Russian Communism was compelled by initial failures ~~to obtain~~ in obtaining adequate production, to give more remuneration to skilled workers and to institute hierarchic organization in factories. Moreover the ever-present need of stimulating general human evolution requires the offering of rewards to draw out the varies possibilities lying latent within man, the holding-up of baits to make him realize the fuller statuee of his being.

The crude kind of socialism which would erect the State into a tyrannous dictator, create a horder of bureaucratic parasites, and organize every detail of the mental and physical existencd of its unfortunate victims, is intolerable to intelligent people who rightly wish to exercise their personal initiative, to develop their creative abilities, to attain self-responsibility, to achieve economic independence and to think for themselves. Only those who possess slave-mentalities can fail to be opposed by temperament to any totalitarian form which would compel every man to walk in standardized step with all other men, which would dictate how he should think, live, talk, work, rest and marry, and which would reduce all society to a dead monotony of uniformity, is the kind which can suit only a people which has made materialism its religion. On the other hand a system which would allow room for diverse forms of living, which would encourage and not stifle individual initiative, and which would lead men to liberation and not to enslavement, is the kind

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The crude kind of socialism which would erect the State into a tyrannous dictator, create a border of bureaucratic parasites, and organize every detail of the mental and physical existence of its unfortunate victims, is intolerable to intelligent people who rightly wish to exercise their personal initiative, to develop their creative abilities, to attain self-responsibility, to achieve economic independence and to think for themselves. Only those who possess slave-mentalities can fail to be opposed by temperament to any totalitarian form which would compel every man to walk in standardized step with all other men, which would dictate how he should think, live, talk, work, rest and marry, and which would reduce all society to a dead monotony of uniformity, is the kind which can suit only a people which has made materialism its religion. On the other hand a system which would allow room for diverse forms of living, which would encourage and not stifle individual initiative, and which would lead men to liberation and not to enslavement, is the kind

which is based on the right comprehension of existence. Man cannot live by Marxism alone. A system which deprived its citizens of their personal initiative and individual enterprise would thereby deprive society of valuable gifts. The delight of creative self-expression and personal initiative ought to be encouraged and not chilled, as it is under Communism. It is better for a man -- and consequently for the nation -- that he should farm his own little piece of land in economic and individual freedom than that he should be a mere laboring "hand" under State employ on a mammoth agricultural enterprise. The notion that slavery becomes innocuous when it is slavery under a bureaucratic State instead of under a particular master, is a notion to be repudiated. The worthwhile values which have been so far derived from a free system should not be sacrificed, even though the system itself may have to be brought up-to-date. It must defend itself against the hard dogmas which would destroy individuality. Nobody who loves liberty can be happy if he is numbered, regimented, dragged about and enslaved by a cold, unfeeling, abstract entity called the State . The intellectual mistake of destroying personal freedom in order to achieve the ends, alone renders communism unacceptable to the philosophic mind. The emotional mistake of effecting such destruction violently and brutally renders it still more unacceptable.

He who loves freedom to follow a spiritual path and values independence of mental outlook will not care to be rigorously controlled at every step of his work and for every hour of his intellectual life by any bureaucratic regime. When, for instance, writers, artists and clergymen have to serve the State first and truth, beauty or God afterwards, they can do so only at the cost of forfeiting the authentic inspiration which these ideals provide. They must be free or the community will get not their best but their worst work. The extinction of intellectual and spiritual liberty, the destruction of personal self-respect and the disregard of the sacredness of individual life are definite evils. Philosophy is opposed to totalitarianism in all its forms because it believes in the necessity of preserving human dignity, human freedom and human individuality, within proper limits. Unless there is respect for such aspirations, spiritual growth will be hampered. To a totalitarian order, things are more important than men, frontiers than the people behind them and the State than its citizens. But to a true philosophy, men in their final essence are creatures with divine possibilities, human dignity is sacred, inviolable, and human individuality to be sacrificed only at God's behest. This development is one of the last things that a totalitarian state can wish or permit. Therefore, the practice of true religion, mysticism, and philosophy

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which leads to the development of man's spiritual individuality, could only end in collision between the seeker and such a state. Consequently, the latter could afford to sanction the existence only of a false, nationalistic, materialistic, pseudo-spiritual teaching or, in the end, prohibit it altogether. Fatalism has crept into economic thinking in the most vicious and distorted form, the form of Communism. According to this doctrine, history's course is pre-determined: the capitalistic phase of society cannot avoid being followed by the chaotic phase of its own dissolution, and that, in its turn, cannot avoid being followed by the Communistic form of a rigid reorganization. This is a materialistic caricature of the doctrine of fatalism, which in its true form as Karma, has so far entered only into the spiritual thinking of the West. This Marxian view, that is to say, the short-sighted view, is too simple to be true. Life is more complex than that. It is true that Demos is astir and seeks at the least to better his lot and at the most a paradise on earth. When a man passes through a long period of unemployment or earns too little for adequate support of his family, he begins to feel despairingly that society has no use for him. This bitterness weakens his ethical sense and renders him liable to fall into the illusion that any social change, even a violent one, is necessarily a change for the better. If, instead of making proper efforts to remove deficiencies and eliminate shortcoming, we merely seek for plausible pretexts to justify them, then we ought not to be astonished when disaster comes. Those who feel that economic reform is the most urgent duty facing humanity, have usually opposed the mystical movement. They have done so on the grounds that it diverts attention from the real (that is, the economic) issues, that it enfeebles the urge towards social improvement and individual ambition and that it leads to sleepy, dreamy complacency. Karl Marx's criticism of religion, that it had become a mere appendix of bourgeois thought, had some truth in it for his own times, But today many religious leaders have been aroused to the danger and are sincerely striving to bring the social order into line with religious ethics. They are no longer falsifying religious ethics by striving to bring it into line with the social order.

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is the elimination of capitalism's defects, such as avoidable unemployment, extreme poverty and social injustices, but their means and methods are very bad. There is only one real capitalist -- Nature -- one real proprietor of the earth and all that therein is, and consequently all the children of earth are its rightful heirs. We usually forget that we have no ethical right to possess what we have not toiled for. This is overlooked by society as a whole and we, as individuals, take shelter beneath the common sin. For sin it is, albeit only one of omission. Those, however, who have cast aside the conventional view can see it for what it is. That which this earth produces is for all. Every man has his birthright in what it stores or gives forth, although not an equal birthright to every other man's. This surely is Nature's view, although man in his ignorance has developed other ideas upon the matter and so brought great misery upon his fellows and great nemesis upon himself. The world is for our temporary use, and does not constitute our eternal property. Whoever thinks otherwise -- whether it be a single individual or a community of individuals called "nation" -- and excludes all others from consideration; whoever thinks he has a full right to eat whilst others have a full right to starve, whoever cannot identify himself with the suffering people of his own or another country, will be tutored by pain and instructed by loss. We are all stewards, not proprietors, and own nothing in reality. This was pithily expressed by a highly-advanced Indian mystic of well-deserved repute. He was the Jain Mahatma Shantivijaya who lived on Mount Abu until he died during the war. When one of his devotees, a rich landlord, came to him and complained of having been robbed of some jewels, the yogi observed: "Perhaps Nature regards you also as a thief. Perhaps she thinks you have no more right to appropriate such a large piece of land than you think the other man has to your jewels"? The same idea was beautifully expressed in a verse by my revered Irish friend, the late A.E.: "How would they think on, with what shame, all that fierce talk of thine and mine, if the true Master made HIs claim, the World He fashioned so divine? What could they answer did He say, 'When did I give my world away?'"

But there is a great distance from such abstract reflections to the concrete realities of contemporary social and economic life. The whole structure of laws and rights is based on these realities. And this is as it should be for humanity, at its present stage of evolution, can best express itself and serve itself in that way. The anarchist would ignore them because he is one-sided and the communist would violate them because he is unscrupulous. Philosophy does not object to any effort to remold society for the common welfare, but welcomes it.

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No amount of academic sophistry can justify a system which permits the few to have more food than they can eat. No amount of legal enactment can justify the ownership of a hundred thousand acres of land merely because five hundred years earlier some ancestor seized it. These ancient wrongs must be redressed. Both altruistic sentiment and political strategy -- no less than karmic adjustment -- demand such a revision, although the attempt to do so by violent means would introduce far worse wrongs.

and forces the many to have less food than they need to eat.

In this momentous task we have to prepare a blue-print, not of the ideal State which we would like to see arise, but of the actual State which can arise under the given circumstances. This means that we must follow a middle path, Any other way will be either too realistic or too idealistic and will lead to failure. For we must find not only what is theoretically right but also, what is practically possible.

We cannot and we ought not to do away wholly, abruptly and violently with our social environment. Without it we would be savages. Those vanished men of the past had to learn arduously how to live on earth, how to adapt themselves to it. Think of what it would mean to be born into a world where no houses existed, no land was cultivated, no roads had been cut, no books were available, no shops could be found, no tools had been made, no machines invented, no knowledge and no art were known! All these and infinitely more exist today and constitute our surroundings, our civilization, but they did not spring up in a single night. They are the inheritance which we owe to a long trailing line of Egyptian, Asiatic and European ancestors living and working and dying for countless centuries. They are our own racial past. We cannot dismiss this legacy without descending anew to the most barbarous existence. There are grave defects in this environment, it is true, but the young rebel who wishes to tear everything down in order to remove these defects, will also remove treasures brought with a price which will take the toil of millions through centuries to pay again. The past effort of man appear in our present environment. Let us use it, but use it wisely. It is here to serve us. We need not be afraid to improve and alter it. Unbalanced hotheads who say that such improvement and such alteration is only possible through complete destruction of what is the present order so that what may be shall rise on its ruins, have misread history.

But there is a right as well as a wrong way of doing this. The only proper way is by persuasion, by the persuasion and education of social conscience, and by the uplift of social morality to loftier standards. Such reforms can be successfully brought about only in an atmosphere of good-will and calmness, not in an atmosphere of hatred and brutality. Man must choose which God he will serve; the God of hatred or the God of love, for he cannot serve both. They must effect these changes not by brutality or by blood, but by the gentler persuasions of reason and goodwill, slower though they necessarily are. Wisdom prefers to see needed reforms and overdue changes brought in by peaceful and not violent meands, by the acknowledgment of their ethical need rather than by submission to materialistic values.

No amount of academic sophistry can justify a system which permits the few to have more food than they can eat. No amount of legal enactment can justify the ownership of a hundred thousand acres of land merely because five hundred years earlier some ancestor seized it. These ancient wrongs must be redressed. Both altruistic sentiment and political strategy -- no less than karmic adjustment -- demand such a revision, although the attempt to do so by violent means would introduce far worse wrongs.

and forces the many to have less food than they need to eat.

In this momentous task we have to prepare a blue-print, not of the ideal State which we would like to see arise, but of the actual State which can arise under the given circumstances. This means that we must follow a middle path. Any other way will be either too realistic or too idealistic and will lead to failure. For we must find not only what is

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Orthodox communism is a typical nineteenth-century product. The doctrine arose out of a completely materialistic view of history. It was formulated in an age when the mechanistic conception of life had captured the thinking world. It led naturally to an ethic of hatred and violence. It excluded all consideration of the higher destiny of men. Consequently it is emotionally unbalanced and intellectually unsatisfactory. The evil lies less in the doctrine itself, which is a confused mixture of nonsense and wisdom, of justice and crime, than in those human leaders. They are men without a conscience and maniacs entrenched in the seats of power. They trade on this confusion of doctrine to suborn the masses who lack the capacity to understand the inner source of Communism and its inability to redeem its promises. They achieve for themselves positions of power because they mercilessly push aside and trample all who are hapless enough to stand in their way.

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indicate how prevalent a mild insanity has become amongst millions of people who are yet able to delude themselves and others that they are sane and normal. His psyche is in an unhealthy condition for both distorting forces from within and deceiving ones from without work upon it. If today man lives in an unbalanced world it is because so many of his neighbors have this unbalanced psyche. He who thinks in terms of class hatred and class murder reveals himself as being naturally neurotic or malignant. As such he is unfit to lead people into a better condition than before and can only lead them into a worse one. The average Communist is unfit to lead a people or govern a nation. He is an extraordinary compound of keen critical thinking and irrational obsessions and class prejudices; consequently his thinking is distorted and unbalanced. He lives in a private Marxist world of his own, which he stupidly imagines to be a real world. But the greatest defect in himself and the greatest danger to others is the powerful hatred which actuates him and which has made him in fact a pathological case. He has become a semi-insane because he cannot escape from it.

Both the Nazi and Bolshevik revolutions failed to bring a better society, a happier healthier and more honorable world for the underdog, because they failed to recognize that the only way this could be achieved was by leaders of disinterested character and superior quality descending to the service of the lower classes. The reconstruction of world, social and economic order cannot succeed if it comes from the mentally ungrown and ethically immature masses themselves. This has been clearly demonstrated by the melancholy history and comparative failure of the brutal Russian and German attempts. It could not be achieved by leaders of inferior character and merit rising from the ranks of the masses. The right way of social-economic progress is from the top downwards and not from the bottom upward. The fruits of wisdom cannot come from below. But this does not mean they come from the aristocracy of blood; they can come only from aristocracy of mind and character. The masses will be best served by the man who disdains their approbation and waves aside their applause. For intellectual awakening of a people does not begin as an awakening of the masses; it begins as an awakening of the educated classes and proceeds downwards to the people. The masses must naturally follow more intelligent leaders, to assimilate the ideas which are earlier embraced by their betters but which are gradually filtered down and thus rendered more acceptable. For it is not the ignorant blind toilers who can perceive the crowning principle of right reconstruction; they can perceive only their immediate needs, not their ultimate ones. Therefore the creation of a new order must not

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come from below but from above. It must come/the intellectual cream, the spiritual elite of society; from those who can reflect philosophically and serve selflessly and act calmly. They stand on the mountain peak, as it were, and see clearly what ought to be done whereas the masses are herded on the plains and can only run hither or thither as their emotions drive them.

The Communists cannot be regarded as sane, normal people; they are mentally in a psychopathic condition. Consequently they lay themselves open to submoral influences and that they fully absorb these influences we may judge from the fact that they do indeed come to believe that the end justifies any means, however evil. It is a sophistry common alike to criminal gangsters and to totalitarian dictators that the sacrifice of ethical restraints and the aggressive use of brutal methods are quite justified by the achievement of success in their aims. Such callous belief, however, has a hundred times been proven worthless by history. Any totalitarian or revolutionary regime which, dead to humanitarian impulses, would brutally bring death and suffering and misery to millions now alive in order to bring prosperity and comfort and power to future and fortunate millions yet unborn; which would deny pity and peace to those in its midst in order to bestow them on those who are remote and unseen, is trying to purchase a possibility at such a tragically high present cost that it is not worth having. This is why philosophy says that the same change which, when naturally evolved tomorrow will be right and successful, may be arbitrary, premature and disastrous today if it can be got only by violence and brutality on a vast scale.

The terrible human cost of these totalitarian and brutalitarian changes is at least equally important as the economic cost. The resulting success or failure of these changes must be measured by broken hearts and broken bodies as much as by flaunting figures and astronomical statistics. To say that what the world needs today is only a new economic system is as fanatical and unbalanced as to say that it needs only a new dietetic outlook. It does need both these things, and need them brought into reciprocal balance as well, but it certainly needs something even more -- a new

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spiritual outlook. The moment we have the understanding or courage to lift our public, economic, political and social difficulties to the higher levels of religious, mystical or philosophic insight and thus meet them with full consciouness, that moment they will all be solved. After all, the best laws people can obey are not the dried parchments of written statutes but the living ethical forces of justice, good will, truth and service. A country which has such a real ethical foundation will get all the social economic and political reforms it needs as and when it needs them; no murderous revolution will be necessary whenever change must be made to adapt itself to new conditions. Back of the state laws there will then always be unwritten laws shaping them automatically and naturally.

So many are discussing the new economic world which they hope, expect or demand to emerge during the post-war period, and so few the new spiritual world without which it can only be a failure.

The regimentation of the masses on a solely materialist basis would enslave them in a different and, to some misguided people, more bearable form than the capitalistic order has done already but still it would enslave them. Any system which forcibly regimented the masses in order to guarantee their basic necessities could doubtless succeed in doing so. But if it would fill their stomaches it might still leave their souls empty.

When the inner life of mankind suffers from acute starvation it becomes inevitable, under the laws that governs thought, that his outer life will, in time, also suffer acute starvation. Thus, we see great famine has already ravaged Asia and Europe, great shortages of foodstuffs, of necessary commodities and manufactured goods. There is this difference; that whereas the inner hunger, being spiritual, is unconscious the outer hunger, being physical, is conscious. If civilization is dying it is dying because it has no vision, no ideals, no spiritual life. It is not dying because of the war; the war has merely accelerated the process which started in pre-war days, and they are bringing it to a culminating crisis. The storm is upon us and there is no shelter from it.

as there will always be the law that whatever is made by man will one day be destroyed by nature because all existing forms must give way to new ones. The scientific knowledge upon which the Communists base their materialism is already a hundred years old The materialistic wave has receded from science but risen in

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And now, in a world civilization which is shaky and crumbling, the need of newer ideals and sounder values is an imperative one. Humanity has lived in a sterile, waterless desert long enough. How many long for inward peace, how few possess it! In every war-torn land, the number swells of those who are becoming thirsty for the fresh springs of truth, goodwill, peace and nobility. There exists today a vague groping for diviner knowledge, better understanding, and newer ways. The World-Mind has infused man with something of its own nature. Therefore, it is not enough to view our fellowmen by the light of their present defects only--we must also view them by the light of their divine possibilities.

Everywhere life is trying to individualize mankind mentally, yet these so-called leaders are trying to keep them clamped in outmoded remnants of tribal culture. Their patriarchal old ideas belong to times when men obediently herded together and blindly followed their priests, as their sheep and cattle obediently herded together and followed their own leaders. There were no opportunities for practising mental individualism then, whereas life in this democratic age provides them plentifully. When an organization exists to keep the ignorant masses embalmed in their dismal ignorance in an age when half of mankind is on the upward move towards greater understanding and wider knowledge, be sure that this organization will slowly be split from end to end by the powerful evolutionary and karmic forces of today. The old systems of stagnant public pieties are contending for the soul of humanity against the new movements of fresh personal religion. Selfish ecclesiasticism and pure spirituality are coming to grips. The first can no longer masquerade as the second. The second can no longer tolerate the first.

incapacity of the Russian Church, for example, to free itself from ancient dogmas and to adapt its teachings to the age of growing mental enlightenment and social freedom in which we find ourselves was one of the defects which led to the fierce attacks made on it after the Revolution and the great destruction it suffered in consequence. But religion is a necessity for the masses. Therefore, the cycle of atheism in Russia will eventually finish its course and disappear. It will then be replaced by a better form of religion. Institutions there must needs be for the masses. But when the churches and temples, synagogues and chapels fail to fulfill their primary function for which they were established, fail to bring man nearer to God, then someone has to think out new ones suited to a newly upthrown era, to develop

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such being the actuality of present conditions, the opening of a new channel between finite man and his infinite source has become essential. This means that a new religion must be born. The war, and its aftermath, have created conditions suitable to the establishment of a new faith. Therefore, if it be true that a sudden and widespread revival of the old conventional dogmatic beliefs after the war is unlikely because orthodox religion in its present familiar forms has lost the inspiration and purity necessary to make it also effective, it is equally true that with the coming of peace there will be more people ready for a new religious revelation than there have been at any time during the past hundred years.

The intellectual and spiritual requirements of one epoch are historically different from those of others. Human society changes, evolves or degenerates: it cannot stand still for long. Hence, it finds for itself in every epoch either a modification, alteration and adaptation of traditional systems, or if it is sufficiently creative at the time, gives birth to entirely new systems altogether. The truth of this statement has been attested to by every age of mankind and on every continent from ill-fated Atlantis to thriving America. To hold, as the representatives of vested interests and orthodox institutions usually hold, that a particular system is suited to all the needs of all humanity for all time and therefore cannot be replaced or should not be replaced by another system, is to write a full stop to human evolution. It is a senseless view, as historically unjustified as it is philosophically untenable. No revelation is or can be the last one, nor the exhaustive one. Now that we live in a time when so many of the old systems have exhausted their best possibilities

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and fail to meet our newer needs, those who have turned aside from them yet are unwilling to remain spiritually unnourished should not be blamed if they are willing to enlist as followers of a more vital, more timely and more satisfying faith.

A divine man, born to fulfill a large and special religious mission, a man like the founders of the world-famed religions, not only has this educational task but he also reveals the Karmic will and expounds the evolutionary standards set for the coming age.

All civilized societies and all cultural forms of the past have shown that they are inexorably subject to a rhythm of birth, growth and decay. They have their ardent springtime, their luxuriant summer, their cold autumn, their withered winter. Today, we witness the same storms of destructive events and the snows of miserable failure. Those who are not too timid to face the unpalatable truth, know that this has only one meaning. We are at the end of an epoch. The old world is dying before our eyes. But death is only a transition--the joyous springtime of vital renewal always follows the freezing wintertime of outlived forms. A new epoch is indeed at hand with fresh ideas to lead us and fresh ideals to sustain us. Only the mentally blind now fail to anticipate it.

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It was a new comet which came to warn mankind that the old era was about to be liquidated, and it was another comet which came to notify them that the new era had begun. This was no more a coincidence to those who understand the hidden workings of Nature than was the fact that all the three leading Axis powers--Germany, Italy and Japan--started their nationalistic careers in the same year: 1871. The first harbinger appeared in the skies in the autumn of 1929. When the great economic blizzard hit America and thence spread to the whole world, it forced millions to realize that the old order was exhausted. Every country was affected by economic troubles with all their political, social and cultural consequences. None escaped. Each reacted in its own way. Japan's reaction was shortly to plunge desperately into international robbery by invading Manchuria. If with the facts now at our command we think back, we shall realize that the World War really started in 1931 with this invasion. For the line of continuous fighting against Japan in China down to the time of America's involvement after Pearl Harbour was paralleled for three years on the other side of the world by the civil war in Spain, where not only the Spaniards themselves but also Nazi Germans and Fascist Italians battled against Red Russians.

Thus, the earlier comet indeed prognosticated the coming World War, and the second comet which showed itself towards the end of 1942 heralded its closing. The military turning point of the World War was coincident with its appearance. For the great series of democratic nations' military victories began about this time. But the second comet's especial association was to act as the harbinger of a new age. These victories not only brought about the external liberation of millions of people from militaristic oppresion, but were the prelude to the entire liberation of all mankind from every form of social and cultural oppression by the past. The new age could not fail, therefore, to be a new religious age also. Thus the new universal spiritual enlightenment was dated by the second comet. About this

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~~personality's will. They are the result of divine law~~, that is, of cosmic evolution and karmic operation. Whoever perceives this cannot but believe that when the need is so great, the yearning so widespread, the urgency so sharp, the divine wisdom which holds this earth within its grasp will not fail to inspire the most-evolved human being available with a universal Messianic mission of uplift, instruction, healing and awakening. And nobody less than such an august being could undertake the responsibility of so tremendous a task, which will specifically be directed towards the masses, towards millions of people. Nothing truly great can be done without great men. There must be a visible focus amongst us, even for the boldest of ideas. There must be a great leader. The spectacle confronting us today is the spectacle of a planet that is spiritually leaderless. We are told, "The hour produces the man." The hour is here, we believe, but we look around and see no Man. Spirituality is waiting to find its voice. Its reality is here, but its spokesman is not. Every half-baked cult and worn-out creed possesses its ambassador, but the ineffable divinity remains unvoiced. Nevertheless, we wait patiently for that one to come who shall utter anew the Christ-message to mankind. And his voice will not be as yours and mine, but will be a regenerative force which will startle the sleeping world. The world is in upheaval for a deeper reason than it suspects. For at a time of religious chaos and popular bewilderment, of world agony and human distress such as the present, it is in perfect consonance with the fact that supreme intelligence rules the cosmos, that truth shall be uncovered once more for the sake of those who need it. However, it is not through any one prophet alone that the new dawn will be ushered in but through a planetary outpouring, which flows through every useful channel it can find. In this complex epoch, its manifestations are as complex and varied as are the needs of mankind. There will be different prophets bearing different messages to differently-developed groups of people, but all will be inspired by one and the same timely power.

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The human race has long been preparing for manhood. The end of war marks its crossing of the threshold. Now it must exercise manhood.

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Hence, religion must organize itself on a more intellectual basis to meet modern needs. It must present a fuller system, which will intelligibly explain the inner meaning of man, God, and the Universe. It must not contradict the verified knowledge of modern science. It ought no longer to attempt to outrage reason, but should go out of the way to convince it. It must be so timely and reasonable that it will give satisfying intelligent answers to his most disconcerting questions.

On the second point, it is a lesson of history that if religion is to be more rational it will have to be less ritualistic. The tendency of all external rites is to become empty and hollow. Nobody is worse off and everybody is better off when religious practices or rites, which have become merely mechanical and utterly hypocritical, are abandoned, whether in disbelief or in disgust. As a religion becomes less inspired, it becomes ritualistic. What it is no longer able to give men through inward power, it pretends to give them through outward forms. When the means of worship become an actual hindrance to communion with the Worshipped, when the worshipper is deceived by pretence of the act into belief that he has performed the act itself, it is time to call a halt. Nevertheless, ritual is useful if it helps the mind to think of diviner things and it therefore has a proper place in religion. If a religious ceremony acts as a springboard whence a man can enter more easily into a reverential mood, it has justified its value for him. This is usually the case with the peasant mentality among the lower classes and with the aesthetic temperament among the higher, although it is much less true of artisan town workers and city intellectuals who indeed may find it a hindrance to worship rather than a help. Religion will always be, by its nature, something of an allegory, but it need not always stick to the same set of symbols. Why should not this era find a new religious symbolism? In the end, religion will find its truer expression in the public acts and private thoughts of a man than in its own public rites. Those, who would propagate it, will best do so by their living example. It will then become less formal and more vital, less institutional and more free, less devoted to public parades in church, temple or synagogue and more devoted to personal righteousness in home, factory and field.

The practical question arises: What is to be done with orthodox religious institutions as they exist today? Much needs to be done with them. If mankind's religious leaders could broaden their vision, could recognize these truths, there would then be some hope for their institutions. If they cannot put themselves at the head of this movement, then they will have to become stragglers in its rear. The choice cannot be evaded. But, first, it may be said that unless the State dis-establishes it, it will continue to get, not religion in its purity but religion in its degeneration. To worship an institution, merely because it is an established one,

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is to worship an idol. The new religious teaching must be a vocation, not a profession. Hence, teachers may receive voluntary contributions towards their expenses, but they must not be paid a prescribed salary.

If rites and ceremonies will be less needed, then the services of priests to perform them will also be less needed. The coming faith will not only be a rational and riteless one, but may also be a priestless one. It will tolerate no paid professionals to exploit it in their own interests, but will substitute direct, silent, inward communion instead. It will not mock at itself with ostentatious, theatrical ceremonies nor at truth with hollow clamour, but will substitute the remembrances of moral law in everyday-conduct instead. The services of a professional priestly class were needed when the intellect of the race was still undeveloped and the masses still uneducated. But, today, when men are becoming mentally individualized and when illiteracy is being rapidly eliminated, people can read and reflect over sacred scriptures for themselves and with their own understanding. Not only will there be no religious ceremonials, no paid clergy, but there will be no public prayers. For these, sooner or later, tend to degenerate into hollow, meaningless formalities. Here, indeed, "Familiarity breeds contempt."

Its very newness would be an attractive feature to many because it would not have had time to develop the maladies of stiffened arteries and congealed blood, but would possess an aura of hope and helpfulness, of enthusiasm and energy. The religion of the new era must be alive. It must be so radiant with inspiration that it will have something to give man, instead of weakly begging for its own support and sustenance from him. It must be effective because so long as young people are given an uninspired religion and a mistaken education, so long will they be badly equipped for the hard business of living. We say 'uninspired' because not a few even of institutionalized religion's own ministers have raised their hands in helplessness as they watched the melancholy spectacle of a deserting flock and the inevitable results of an antiquated creed dwindling daily in its authority over the lives and hearts of men. In the early part of 1939, for example, it was noted that only five percent of the people of London thought it worthwhile to attend any place of worship. And we say 'mistaken' because, to take a particularly glaring example, the German people were one of the best-educated in the whole world and yet the Nazi doctrines were able to impose successfully on the German mind.

On the third point, the post-war situation of society will depend, eventually, less upon its political arrangements and more upon its ethical decisions. If it fails to maintain enough of the idealism born during the war, then like a rudderless, propellerless ship it will be helplessly tossed about upon a stormy sea. The old values have miserably

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On the fourth requirement of the new faith, let it be noted that we need a technique which will be workable under twentieth century conditions and understandable by the twentieth century mind. Otherwise, we shall end up by becoming living anachronisms, human relics of an obsolete past, and consequently ineffectual dreamers. The mould, into which the religious faith and mystical ideology of the post-war world will flow, will not be shaped by the desires of the spiritual guides who cling closely to the half-moribund institutions and obsolete dogmas of the pre-war world. If

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The universal religion, when it comes as it will at an appropriately advanced stage of human evolution, will not be a melange of outgrown faiths which have already fulfilled their mission, but a perfectly new and timely one. That stage, however, is far off.

The fifth requirement is that a ~~divine~~ RELIGIOUS teaching, today, must contain these two elements: the spiritual and the social. It must develop the individual and regenerate YET society. It must kindle solitary, personal experience and promote general, public welfare. The post-war period, with all the moral confusion, economic disorders and political complications legated to it, will open a period of great opportunity for starting a new faith, which has the wisdom to combine mystical meditation with social renovation. This is evidenced by what happened in Japan, to take a single example, after the last war. In 1921 the Japanese Government outlawed, in fear of its swift-rising influence, a new hybrid cult called OMOTO-KYO, which combined Socialism, millenarianism and mysticism and which gathered a million followers in a few years and published its own daily newspaper and magazines.

There is a profound reason why the new faith must possess such an integral character. In ancient civilizations, the spiritual formulation preceded the social one. But in the twentieth century civilization, the social must precede the spiritual. For men and circumstances have so changed that today we can give a new significance to human life only by first giving it new economic and political creations.

It has elsewhere been explained that the evolution of the human ego is about to undergo its most momentous historic change. Hitherto, it has wandered farther and farther in its own thought from its divine source on an outgoing orbit, but henceforth it must return nearer and nearer on an ingoing one. Hitherto, it has followed an increasingly separative movement leading to selfishness, but henceforth it will have to follow an increasingly unitive one leading to balanced altruism. Therefore, the keynote of the coming age will not be individualistic competition but co-operation, not the brutal struggle of creatures with each other for mere existence but

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the representatives of dying and failing traditions have seen the writing on the wall, they will have seen that the future will not conform to their selfish hopes, much less obey their selfish dictates. New and different forces are inserting themselves into mens' hearts. New and different ideas are rising vitally in their minds. And new guides and new institutions will perforce come into existence to assist this process where the old ones might merely suffocate it.

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the nobler union of all for each, each for all. If the old idea was that man must struggle against man, class against class, nation against nation, race against race, the new idea will be that they must co-operate together for their common welfare. Thus, the immense significance of such a spiritual change is that it will first have a pathway cleared for it by social-economic changes. The creation of new structural forms in the social sphere will thus itself be part of a higher movement whose later unfoldment will operate in the religious, mystical and philosophic spheres.

The evolution of each ego, of each entity conscious of a personal 'I', passes through three stages through immense periods of time. In the first and earliest stage, it unfolds its distinct physical selfhood, acquires more and more consciousness of the personal 'I' and hence divides and isolates itself from other egos. It seeks to differentiate itself from them. It feels the need to assert itself and its interests. This leads, inevitably, to antagonism towards them. Its movement is towards externality, a movement which must inevitably end in its taking the surface or appearance of things for reality, that is, in materialism. Here it is acquisitive. In its second and intermediate stage, it unfolds its mental selfhood and hence adds cunning to its separative and grasping tendencies, with intellect expanding to its extremest point. Here it is inquisitive. But midway in this stage, its descent comes to end with a turning point where it halts, turns around and begins to travel backward to its original source. In the third and last stage, the return towards its divine source continues. Its movement is now toward internality and through meditation, investigation and reflection, it ultimately achieves knowledge of its true being: its source, the Overself. And as all egos arise out of the Overself, the end of such a movement is one and the same for all--a common centre. Conflicts between them cease; mutual understanding, co-operation and compassion spreads. Hence, this stage is unitive.

The central point of the entire evolution is about where we now stand. Human attitudes and relations have reached their extreme degree of selfishness, separateness, struggle and division, have experienced the resulting exhaustion of an unheard-of world crisis, but are beginning to re-orientate themselves towards an acknowledgment of the fundamental unity of the whole race. Thus, war reaches its most violent and terrible phase in the second stage and then abruptly begins to vanish from human life altogether. The separatist outlook must cease. Most of our troubles have arisen because we have continued it beyond the point where it was either useful or needful.

The unequal state of evolution of all these egos, when thrown together into a conglomerate group on a single planet, is also responsible for the conflicts which have marked mankind's own history. They stand on different steps of the ladder all the way from savagery to maturity. The backward ego

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We should preserve, intact, what is useful to us in the old systems, but at the same time we should create what is essential to our altered times. This is what present-day philosophy is trying to do. There are sincere religious prophets and teachers, ardent mystical swamis and monks eager to guide mankind in old dusty ways and well-trodden paths. But the special importance of the philosopher's work is that he is trying to hew out a new way, to cut a new path. For he perceives what these others fail to perceive--the vital necessity of readjustment to the unique evolutionary change which is now taking place. The philosophic seer knows how important to the race are the future purposes and distant goals hidden in the present confused tangle of events. He knows that the evolutionary twist, which is now appearing inside the human soul, is momentous in its ultimate significance. If the war did not change human nature generally, it did change a certain number of individual human beings. Everyone knows this. But everyone does not know that the war marked a moment of profound importance in human history--the change-over from a solely egoistic extroverted and materialistic basis to a deeper one.

At an earlier stage, the evolutionary path proceeded through an increased turning outward to the senses, a growing egotism and a developing intellect. But now, it is destined that human character and endeavour must strike out new paths for themselves--must reverse these trends. This evolutionary development represents what is virtually a new beginning in the history of the present race of mankind. Cosmic forces are communicating themselves to the human mind. The most tremendous change-over of its evolution is at hand. And the same forces, which are working at it from within by prompting, are also compelling it to submit itself from without by events. The great inner evolutionary change-over will be responsible for increasing tension and conflict within the individual human being, his lower self beckoning one way and his higher self beckoning another way.

All the world-shaking events of our times are compelling men and women to rise out of their habitual thoughtlessness about life. Whoever thinks that these people will be permitted to relapse into torpor again with the conclusion of the war, is mistaken. For the situation, today, is unique. New forces have entered the planet's atmosphere which will increasingly bring powerful inner and outer pressure to bear

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on its inhabitants because the ego is destined to evolve in a different direction. Hitherto it has, in most human beings, travelled farther and farther away from its hidden centre, the Overself, as it expanded its own circumference. Henceforth it will, whilst holding whatever is of worth in its previous gains, return closer and closer to that centre. And it will do this partly because planetary evolution has reached a point where it will enforce it and partly because it is itself so constituted that it cannot escape time by a return to the source of its own life. With the subsidence of present turmoils, the human ego will resist the realization of its spiritual possibilities less fiercely, if more subtly, than in the past. This will be a distinct and definite advance. It will show in many different phases and aspects. There is a real basis for hope in that we have seen the worst in man's conduct and that he will begin to reflect some better qualities and nobler attitudes. In this faith, we may work for a more spiritual future, sure that our efforts will not be in vain or futile. It may sustain us amid present crises when personal misfortunes bid us despair. It may enlighten us during contemporary darknesses when world events bid us fall into helpless inertia.

It would be easy to misunderstand this tenet. The assertion that such a tremendous modification in the spiritual make-up of mankind, as the disappearance of human egoism from human history, is certainly not made here. Such an assertion is wildly fantastic and would be and could be made with any hope of acceptance only if made to wild enthusiasts. The clinging to the 'I', or the aggressive assertion of it, is something which will yield only to the intermittent batterings of constant frustrations, repeated disappointments and frequent misfortunes, that is to say, to the experience of hundreds, if not thousands, of earthly incarnations. What is really asserted here is that:

(a) The universal crisis is a sign that we have reached a point in the process of the ego's development where the more violent and hence more extreme aspects of its inevitable struggles with other egos must be curbed in its own interest or self-destruction will ensue.

(b) The very intensity and extensity of this struggle during the war have brought about a widespread recognition of this fact.

(c) We are only at the very beginning of it now, although in a half-dozen centuries this result will have been achieved to such an extent all over the world as to be quite unmistakable. The forces which are now beginning to release themselves in mankind's character, will by then increase in intensity quite rapidly. And although this has been happening on all

on its inhabitants because the ego is destined to evolve in a different direction. Hitherto it has, in most human beings, travelled farther and farther away from its hidden centre, the Overself, as it expanded its own circumference. Henceforth it will, whilst holding whatever is of worth in its previous gains, return closer and closer to that centre. And it will do this partly because planetary evolution has reached a point where it will enforce it and partly because it is itself so constituted that it cannot escape time by a return to the source of its own life. With the subsidence of present turmoils, the human ego will resist the realisation of its spiritual possibilities less fiercely, if more subtly, than in the past. This will be a distinct and definite advance. It will show in many different phases and aspects. There is a real basis for hope in that we have seen the worst in man's conduct and that he will begin to reflect some better qualities and nobler attitudes. In this faith, we may work for a more spiritual future, sure that our efforts will not be in vain or futile. It may sustain us amid present crises when personal misfortunes bid us despair. It may enlighten us during contemporary darknesses when world events bid us fall into helpless inertia.

It would be easy to misunderstand this tenet. The assertion that such a tremendous modification in the spiritual make-up of mankind, as the disappearance of human egoism from human history, is certainly not made here. Such an assertion is wildly fantastic and would be and could be made with any hope of acceptance only if made to wild enthusiasts. The clinging to the 'I', or the aggressive assertion of it, is something which will yield only to the intermittent batterings of constant frustrations, repeated disappointments and frequent misfortunes, that is to say, to the experience of hundreds, if not thousands, of earthly incarnations. What is really asserted here is that:

(a) The universal crisis is a sign that we have reached a point in the process of the ego's development where the more violent and hence more extreme aspects of its inevitable struggles with other egos must be curbed in its own interest or self-destruction will ensue.

(b) The very intensity and extensity of this struggle during the war have brought about a widespread recognition of this fact.

(c) We are only at the very beginning of it now, although in a half-dozen centuries this result will have been achieved to such an extent all over the world as to be quite unmistakable. The forces, which are now beginning to release themselves in mankind's character, will by then increase in intensity quite rapidly. And although this has been happening on all

the five continents, their quickest, strongest and fullest manifestation will occur on the North American continent. Such a development will be closely connected with the birth of a new ethnological race, which is maturing out of the American melting pot.

(d) This spiritual overturn in the ego's evolutionary life refers not to all the egos here but to the largest wave of human egos travelling our planetary path, not to all entities but only to the human ones, and not to the entire history of this earth but only to its present evolutionary cycle.

(e) At any given time, this planet will not be inhabited by more than a small number of spiritually-advanced persons. Nature maintains the balance between them and the unevolved masses by constant readjustment. This evolutionary overturn will not however directly involve the entire race, but only a part of it. Those who can accept such a higher world-view, are and will be heavily out-numbered by those who cannot. Small groups and scattered individuals in every part of the world will continue to respond immediately, directly and consciously to this urge, but the response of the masses will come mainly, vaguely and indirectly through their leaders and rulers.

(f) It does not matter, at first, that this great change in human outlook is taking place without a parallel consciousness of the inner evolutionary development, which is its real motivator. Such a deeper understanding is sure to come later. The ideology may be imperfect, but the impulsion is being felt just the same.

The new spiritual impulse, which inspires all these forward movements embodying this social principle, is God-sent. The old interests may struggle fiercely against it, but they cannot win against it. Forces are today entering this planet's atmosphere and pouring themselves into the humanity it bears which, owing to our having reached this unique turning point in evolution, are themselves of a unique and special character. Shadows signify the presence of light, Anti-christ the presence of Christ, and the evil forces of materialistic Nazism signify the presence of sacred powers of spiritual regeneration. If we deplore the great darkness which has fallen over this planet, we should know that it speaks of a coming dawn, as the unparalleled destructive violence of this war speaks of an unparalleled constructive peace. In other words, tremendous unreckoned spiritual energies are now in our midst and only await the ripened opportunity to manifest themselves.

Such is the coming faith, a faith suited to the requirements

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of men of intelligence and goodwill, capable of bringing together those whom the old religions keep divided and even hostile. No sincere well-wisher of mankind can object to the introduction of a new, genuinely-inspired faith. At the very worst it cannot harm mankind, whilst at the very best it may save mankind. Only the selfish guardians of uninspired, unserviceable vested interests can object to such results. But it cannot come of itself--it must come through some Man. In short, the times require a new Prophet.

There are being put forward, as religions divinely preordained for and practically suited to our times, the Ramakrishna Mission form of Hinduism and the Iranian-born faith of Bahaism. Of the first, it need only be said that Sri Ramakrishna himself warned his disciples against forming an organized cult, and that none of the old religions, however polished up they may be, really suit us today. Of the second, it is needful only to examine a few of its leading tenets to show their insufficiency. The present-day version of Bahaism, which is markedly different from its original version, rejects mysticism. But we have already seen that the needed faith must have some mystical touch about it. This rejection is all the more curious and ironical because the founder of it was himself a mystic and a psychic. Next, divine claims are made on his behalf. The time, when reason could receive such claims, is vanishing. No one man can incarnate the ineffable, unbounded Absolute Spirit. Thirdly, the Bahai faith holds that there is a progressive revelation in time and that, because it is the latest one, it is consequently the best one. Against this claim, the informed observer may well smile and match the claim of Hinduism, which holds that the oldest and primal revelation is the best one and that time only brings deterioration. Incidentally, philosophy shares neither of these views and considers them both to be self-deceptions. Nor is the Bahai claim to be the latest religion tenable today. A hundred years have passed since the first Bahai prophet appeared. Several new religions and dozens of sects have been born during that time. That only a few achieved fame has nothing to do with the argument.

The totality of Bahai mystical, self-deification claims are equally irrational in their literal form. And the Bahai religious-unification predictions have psychological roots which are unsound. Its expectation of an imminent attainment of religious unity is as groundless as its claims to possess the only divine manifestation for our age.

When they descend from piety to practice, the Bahais embrace impracticable schemes. If a certain mystically-advanced ashrama could not live as a harmonious, peaceable united family, how will it be possible for a merely religious Bahai world to do so? It is useless to ask humanity to outrun its present capacity, to live in a visionary's dreams or a fool's paradise. If nowhere on earth, not even amongst the most religious, most mystical and most spiritual assemblies, fraternities, societies or hermitages, men

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Hence, mystics should not hesitate to invent new and better methods suited to our times and to combine them with the best of the old ones. We know more than well that in suggesting an innovation of this kind, we lay ourselves open to become a favourable target for the critical shots of the orthodox yogis. But the twentieth century is not called upon to subscribe slavishly to the methods, disciplines and systems of the tenth. Intelligent persons know that we cannot limit ourselves entirely to the life of the past. They have to be synthetic and to mould such elements only as they can profitably use into a fusion with present ones. So the old Indian Yogas, however admirably worked-out they be, are to be regarded with critical yet appreciative eyes and not simply with mute acceptance. Men of today must build up their own methods out of the needs of their own natures.

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can live as a loving self-sacrificing family, how can they do so when still constrained by lower outlooks? The ideal of a single human family is not immediately realizable for it cannot be formed out of the present defective human material. To demand its instant enforcement is to label oneself an impracticable dreamer.

Considering these predictions on the level of philosophy leads to quite a different result. In both cases, we find that they arise out of emotional complexes and unphilosophic outlooks.

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Nevertheless, that which held good for former times does not hold good for our own. The world has been changing and mankind along with it. Philosophy, which was once a closed preserve for a few who were privileged by personal status or mental receptivity, will in this coming age be brought more closely into the life of the common people. The impending universal enlightenment predicted in "The Wisdom of the Overself" must not be understood in any narrow sense as being solely religious and mystical. It is, even more so, intellectual and intuitional, that is, intelligential. For they are as much stages in the soul's onward march as mystical development. Philosophy, alone, does not divorce the various faculties of human nature, but rather unites and relates them.

Here it may be said, parenthetically, that the intelligence of man is a higher faculty than his logical intellect. For intelligence is the sum of intellect, emotion, intuition and experience.

The experiences of the past few decades, with their grand climax in the war itself, have awakened the mentality and sharpened the intelligence of millions who would otherwise have permitted life, men, institutions and ideas to have passed uncriticized and unappraised. For better or worse, the world has entered an age when both intellect and intelligence are getting into quicker stride and when the touchstone

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of scepticism is being applied to all things. This development respects nothing that is based on unverified dogmas and unverifiable beliefs. Philosophy is well suited to this spirit of the times, which will certainly spread and not diminish. It addresses itself to the world's growing understanding and not to its dying faith. The era of blind belief is a passing one. The era of intelligent understanding based on ascertained facts is taking its place. The mind of mankind is today bombarded with ideas on a scale undreamt of by earlier generations. Radio, press, literature, lectures and travel combine to force the pace of their intellectual growth in an unique manner, whilst the victories of science compel them to recast antiquated beliefs and to readjust themselves to a different spiritual landscape. Significant was what J. B. Priestley said in a radio talk from London during the spring of 1943: "The war has undoubtedly sharpened our minds and brought some intellectual zest to the English people. We are far more intelligent people than we were four years ago. The eager demand for good books and argumentative pamphlets, the many discussions and study circles most amply demonstrate this. Under the stress of war we are ridding ourselves of mental indolence."

Truth, being the knowledge of an everlasting reality, can neither change nor evolve. But its understanding, being the function of a changing and evolving human intellect, can both change and evolve with that intellect. The fact that the masses of this planetary cycle have been slowly maturing in understanding with lengthening experience of life through numerous incarnations explains why the philosophic teaching can now not only be presented more openly to the world but also more convincingly. For the widening data of science, the striking vicissitudes of history, economics and politics, the increasing pressure of unheard-of wartime sufferings--all these have combined to vindicate and explain this teaching to the ordinary mind in a way which was not possible during prior ages. However dimly they have begun to see its higher truths, still they have begun to see them. Greater lucidity will come with time. Revelation is usually partial and always progressive: a sudden, final and complete comprehension, occuring overnight, should be suspected. Formulated in tones friendlier to common human life and in phrases understandable by contemporary human thought, philosophy's message may seem more worth-while and its ethics more worth following.

Another way, whereby the metaphysical part of philosophy will be brought nearer to the common people, will be by bringing it down to earth and making it talk the language of common sense by uttering its thoughts in the speech of the street and by giving it primarily to the work-a-day, rather than the academic, world. The forms in which its metaphysics has been represented in the past and the terms in which it has been explained have usually been of such a difficult character as to require several years of unremitting study before they could be understood. Whatever else critics may say, to

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simplify those forms and clarify those terms, thus shortening the long period required for such a study, is to render a needed service to many who might otherwise turn away from the subject in despair. After wide experience, we do not hesitate to assert that, although outside popular taste, such knowledge is not outside popular grasp. Before metaphysics can come within its taste and grasp, two prerequisites are needed. First, there must be an awakening to the importance of this knowledge. Second, there must be a human and simpler presentation of it in contemporary language, a presentation which must arise out of the personal inner realization of the metaphysician himself.

The modern mind, and particularly the modern British mind, finds metaphysical knowledge somewhat remote and unreal, elusive and irksome. In the past, the Continental European could appreciate abstract metaphysical ideas whereas the British European could not. But the war has begun to change this. The Britisher has begun to search for the grand idea behind life, the inward significance of it. George Orwell, writing as lately as 1941 on the national characteristics of England, accurately observed: "They (the English) have a horror of abstract thought, they feel no need for any philosophy or systematic 'world-view'." Why is it, therefore, that such metaphysical works as my two recent books, "The Hidden Teaching Beyond Yoga" published in 1941, and "The Wisdom of the Overself" published in 1943, were successfully launched in England? The answer can only be that the English people, like nearly everyone and everything else affected by the world crisis, are changing involuntarily under its relentless impact.

But, as it has earlier been mentioned, metaphysics is only a part of the integral philosophy. A merely metaphysical development would not alone affect humanity deeply. Hence, it must again be emphasized that the philosophy of truth is not merely a dried-up intellectual speculation. It is an undivided way of living, feeling, intuiting and thinking. Its fruit is the practical integration of wise willing, noble emotion, mystical intuition and rational understanding. It would be a gross misunderstanding of this teaching and a great mistake for the student to believe that the passage from religion to mysticism and thence to philosophy implies the dropping of the first two altogether. On the contrary, he will find that devotion and meditation are as much present at the very end of this quest as at its very beginning. Only by this passage can he correct, develop, expand and complete the religious sense with which he originally began. But a teaching which can give so much, naturally demands much. It can attract and sustain only the best among twentieth century souls, for it is not only because the appreciation of philosophy calls for a ripened intelligence that its votaries are few compared with the votaries of religion. It is also because it calls for a perpetual self-discipline of the senses, passions, imagination, thoughts, emotions and even speech, and a

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devotion to the common welfare which most men will not voluntarily practise.

A sudden and widespread acceptance of this teaching is unlikely because, to the masses in their inferior stages of ethical, intuitional and intellectual development, its ideas and ideals have always seemed too remote. It has hitherto been a teaching for those who think, feel and act beyond their epoch. We need not be surprised, therefore, that candidates have always been few. Hence, the sages have, in the past, acted on the principle that to present such exalted and abstruse teachings to those, who are not yet ready for their comprehension, is to bewilder them.

A world religion may spread, a world Messiah may appear, but both would exist primarily for the millions who need them. The few, who have advanced mentally, morally and spiritually beyond the mass standard, need something more. To know truth and to know reality--this is the goal which blazes forth, star-like, before them. Hence, our task is a humbler and, numerically, a minor one. It is to serve their mystical and philosophic education--for they know that, only when the star of truth in its fulness blazes out, can the world be fully redeemed. That those, who live by the light of these ideas, are and will long remain in a minority need not dishearten them. For they are working for tomorrow. And their number is sure to grow because life is a school and experience the best of all tutors. Like the Sphinx, that grand monument which crouches on a desert rock, they can afford to wait. The day of universal enlightenment may be remote, but it is inescapable. Because ultimate truth alone points to ultimate reality, men must inevitably and eventually find their way to it after they have exhausted everything else. Those, who despond over the fewness of its followers, should remember that it is heartening to know that these exceptional men and women do exist and that this planet is not devoid of a desire to ascertain the truth about life. Humanity has need of these mystics and philosophers, yet they are all too scattered, unhonoured and too few unknown.

Why is it that so many are totally uninterested in these teachings? Why is it that so few accept them even after acquaintance? The answer to both these questions is that sufficient experience of life requisite to their proper evaluation and sympathetic reception has been absent on the one hand, whilst sufficient development of the intuitional, the moral and the intellectual faculties has been absent on the other hand. In the first case, no single lifetime could provide such a wealth of experience as is needed for this purpose, and therefore a cycle of reincarnations is necessary. Those, who reject philosophic teaching, are accordingly egos still young in this cyclic progression. In the second case, it is simply the individual's own limitation of character and intelligence which prevent him perceiving their truth. We may expect philosophy to be acceptable to humanity in general only after it has exhausted the possibilities of religion and metaphysics,

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science and mysticism--not before. Then, its internal preparation being completed and its external conditions being ripe, its character, intelligence and experience will naturally demand philosophy. All people will then enjoy its benefits where only a few enjoy them today. Meanwhile, it is futile to offer such an advanced teaching to those who are not themselves sufficiently advanced to appreciate it. We must await their natural inner growth to the degree where such appreciation becomes spontaneous. The truth may be 'stepped down' to suit their present mentality where this can be safely done, but must be kept back and guarded where it cannot.

V.

Humanity at the Crossroads.

This survey of the spiritual significance of the world crisis must bring forward some more points before it finally closes. What we have just lived through is not one of those wars which, as history tells us, periodically occur. It was a struggle between powers of evil and powers of good for the very soul of man.

Extreme human types have been seen in the world during our generation. There are the Nazis, for example, who say, "Evil, be thou my good", on the one hand, and the idealists who want a world better in every way, on the other. Such a confusion of types leads naturally to a confusion of ideas and a chaos of ideals. The explanation is simple. We are emerging from a transitional period. The Nazis stand at the bottom of an evolutionary arc of descent, and the idealists at the beginning of an evolutionary arc of ascent. The two arcs cross one another during a transitional period. The story of evolution is not divided into rigid print-tight chapters. Its periods overlap each other. The one now closing is mingling its jagged ends with the beginnings of the one now opening. The struggle of conflicting ideals has therefore been tremendous and terrible.

During such a period, when society is in the throes of a crisis, several views of life inevitably struggle for triumph--a state of different ideas about inward and outward reconstruction fills the mental air and a ferment of contradictory ideals agitates the social heart. The separatist tendencies, which served evolutionary development so well in the past, will no longer serve it in the present. The hour is fateful. An abrupt change-over must be our choice. The time is here for a rapid move that shall raise us from the old standpoint to a better one. There is hope for modern civilization only if it reads at last the

science and mysticism--not before. Then, its internal preparation being completed and its external conditions being ripe, its character, intelligence and experience will naturally demand philosophy. All people will then enjoy its benefits where only a few enjoy them today. Meanwhile, it is futile to offer such an advanced teaching to those who are not themselves sufficiently advanced to appreciate it. We must await their natural inner growth to the degree where such appreciation becomes spontaneous. The truth may be 'stepped down' to suit their present mentality where this can be safely done, but must be kept back and guarded where it cannot.

V.

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psychological signs of the times, appreciates the intellectual needs of the hour, accepts newer ideas, and yields to nobler ideals. A choice of roads is offered to us. Those whose conscience is awakened will take one road, and those whose conscience is dulled will take another. Life, today, is severely questioning them: What stuff are you really made of? What is it that you desire most? What are your basic intentions towards society? These are only a few of its questions.

Hence, although this epochal struggle against evil forces found in the war its most dramatic scene, it did not end with the war. The post-war period sees its continuation, albeit under altered and less violent forms. The differentiation of forces, which started in the decade before the war and which emerged sharply and quickly during the war itself, is a process which will continue into the peace. It is a process which is now too iconoclastic to come to an end before a thoroughly decisive issue has been reached. In other words, and whether we like it or not, we are called upon to take sides. For with the military war ended, we now enter a war of a different kind. There can be no immediate peace in the deep sense of this term. The Nazi-minded men within our ranks are re-aligning themselves against the progressive forces and will themselves have to be fought, albeit without bloodshed and without violence. For on the one hand the entrenched powers of evil have been in too wide and too deep a control of human society war, and on the other hand they have too successfully masqueraded as the powers of good to be easily detected for what they really are. When a modern spiritual attempt at universal brotherhood, like the Theosophical Society, has been split periodically with bitter dissension, treachery and strife; when a modern practical attempt at democratic comradeship, like the Soviet Republic, has been marked periodically with widespread 'purges' and tyrannic 'liquidations'; and when what is supposed to be one of the holiest ashrams in India, because of the presence of a genuinely great yogi, has an inner history of materialistic greed, petty jealousies, personal spitefulness and public deception--the thoughtful observer cannot but shake his head in despair at the adolescent hopes of enthusiastic novices that there will be an easy or quick passage into a spiritual epoch.

It is true that the influence of these ideas is growing. But it is also true that the growth is too slight and too slow to affect the external history of our generation in any decisive way. It does not justify the many mystical believers who cherish the self-deception of imminent spiritual revival on an overwhelming scale. Their own enthusiastic response is no accurate measure of the actual response of humanity's multitudes. The fact is that these teachings are not known beyond the circle of a negligible few. Indeed, we have been living at such a materialistic level of

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thought and experience that these ideas seem so utterly alien and absurdly fantastic to most people as to be undeserving of serious attention. If we look around observantly at contemporary humanity, there is little to show that it is aware of its high destiny. The complacent hopes of an imminent spiritual renaissance, which many emotional mystics hold, are mostly the projection of their own wishes upon the course of world events. Such hopes are not shared by philosophical mystics. On the contrary, we foresee more chaos and more conflict with collapse at the end, even if there will also be a few more flickering spiritual lights amid the darkness. To look at the future with an optimism which is unjustified, to look at the present with eyes which are self-deceptive--this is not the philosophic way. The feeble and haphazard tribute, which we pay to the hidden reality, means little to our hearts and matters little in our lives. Until a new spiritual truth becomes as important for modern culture as a new internal combustion engine is important for modern transport, we shall continue to exhibit an unbalanced psyche, a strife-ridden civilization and an existence devoid of higher purpose. Because of the divine mysteries which he has unveiled, the mystical philosopher alone can bring down to suffering humanity heavenly comfort for earthly despairs, priceless guidance which he alone can offer, and redemptive grace which he alone can evoke. Is it not one of the most telling indictments of the materialistic character of our civilization that, despite its pretence of religious culture, it has no place for such a man, that it rejects him as unconventional and dismisses him as unworldly, and that it condemns him to remain a mere bystander during its greatest crisis?

Those, who think we are on the verge of a general spiritual awakening, are over-optimistic. Those, who expect a spiritual tidal wave to rush over the planet, are being disappointed. So far, it is still only a small circle of people who take any real interest in the inner life. There is little evidence of a new spirituality emerging from the war, much evidence of the old materialism being here still. The fact cannot be blinked. A few have quickly profited by their mistakes and grasped valuable principles that will help them thenceforth for the whole of their lives. Many, however, have learnt little or nothing from their experience and go on repeating the old mistakes and receiving the same painful consequences. Others have done worse even than that for they have learnt the wrong lessons. A so-called moral re-awakening and inner seeking, on a planetary scale, are sadly-frustrated hopes. We are witnessing moral degeneracy and spiritual insensitiveness on a wide scale. And this is precisely what we should expect to witness, today. For humanity is moving through the very last lap of a descending arc in the series of its inner evolutionary life. But, because the first lap of the ascending arc intersects it, we are also witnessing the emergence of a few moral and spiritual pioneers.

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The new arc will rise to a higher level than the preceding one, but it will not rise in any way so rapidly as the last one will fall. Therefore, contemporary spiritual work will be appreciated by, and should be for the benefit of, these emergent few.

How long will the crisis last? When shall we come to the end of the purgatory through which we have been passing? Will the paradise of a better world be reached? This post-war period will produce a further crisis wherein humanity's karma will culminate for good or for bad. Civilization will then either rise up to a new and nobler level, or it will crash down into ruin and annihilation. If we do not realize that it will not only be our last chance to construct a worth-while world and for worth-while reasons to inhabit that world, but also that it will have to be constructed on entirely new principles and not merely on new details within the old principles, then the hope and possibility of such a world will be destroyed and an unworthy civilization will sink suicidally into the sanguinary abyss opening before our feet. If mankind does not have enough understanding to realize this, then there will be a final crisis which will finish the destruction of outworn social forms and the dissolution of outmoded ways of thought and life which war has already partially effected, a crisis comparable only to that of the destruction of Atlantis nearly twelve thousand years ago.

But in the end, the answers to these three questions depend heavily upon the spiritual orientation which we take. Those, who look forward to a spiritual enlightenment and sudden redemption of the human race as much as those who look forward to a materialistic, economic and political millenial dawn, will neither be saved en masse nor transformed overnight. Men, who live in, by and for appearances, will always find truth unwelcome. The unmixed optimism, which sees the immediate dawning of an epoch of an entirely spiritual outlook and a wholly universal brotherhood, is one which reason cannot easily share. That such an epoch will eventually come is certain, that its pioneers exist even today is equally certain, but its coming will hardly be in our own time, and its pioneers will continue to follow a lone path for a long while. For how are you going to get new conduct out of old instincts? Then how can you get a new age out of the old individuals? Only if they change under the pressure of this crisis. There is no better and ultimately no other guarantee of a better world.

But, will they change? There are pessimistic prophets, who believe that civilization will sink deeper into sensualism, materialism, selfishness, brutality, strife and hatred. There are also optimistic enthusiasts, who believe and expect a sudden spiritual revival and abrupt moral conversion will occur almost overnight, as it were. Neither view is wholly correct. The same world upheaval, which has blinded some into greater passion and selfishness, has opened others' eyes. The facts are that the crisis is

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dividing mankind into two sections: those who, oppressed by the uncertainty of the future and the perils of death or mutilation, seek solace in a snatch-pleasures-whilst-you-can attitude; and those who, oppressed by the same thing, seek help instead from spiritual powers. That is to say, it is darkening the mentality of one group and awakening the mentality of another group. What sort of a balance will be struck between them is not yet to be safely predicted by human reason, but it is certainly the crossroad in human fate which we are now approaching.

Thus the war, or world crisis, will be beneficial to the spiritual evolution of some people and harmful to that of others, according to the way they react to its events, experiences and ideas. Where human reason is perplexed and cannot say with certainty whether or not an Atlantean catastrophe will overtake humanity, philosophic insight, however, moves with ease and can say with assurance that, although we shall skirt the edge of such a catastrophe, we shall fortunately escape being overwhelmed by it. Deeper than man's greed and hate, intellect and passion, lie spiritual forces which must be given an outlet. Hence, their evolutionary upheaval is overcoming his inner resistance at a heavy cost to himself. For one important inner significance of this world crisis is that it is a tremendous cleansing process, a drastic means of bringing some of the heaviest scum in humanity's character to the surface so as to remove it altogether. If the evil qualities displayed by Nazism rose to the surface, they could only have done so because they were already there to some extent beneath the surface or within the subconscious mind of the millions--and they were not all in Germany only--who either whole-heartedly accepted Nazism or else weakly approved it. This painful, drastic, but partial purification is necessary because humanity has to be rendered more receptive to the new forces of a divine character, which have begun to manifest themselves in its midst.

Thus, we may expect a kind of ideological interregnum, a period of chaos and suffering, ferment and struggle, which will last for a few years at least and several years at most, but which will be without the bloody violence of wartime. This interval will be succeeded by true peace, when the divine forces will really begin to make themselves felt as they arise out of the subconscious into the conscious mentality of mankind and as they begin to shape the external institutions of society through inspired leaders. Only then can we confidently affirm that the changes, which are yet to happen, will bring to our bewildered epoch a new hope. Only then may we look to the day when, out of the ashes of the world's turbulent past, there shall shortly arise a nobler epoch where common human welfare and individual human dignity will count for much, just as they counted for little in the old one. The ultimate future of man is full of gloriously exciting possibilities, although his immediate future is tinged with dreadfully saddening ones. But this interval will

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pass like night before dawn.

For, during the war years with their ever-present perils and ever-fresh tragedies, with the uncertainty of being alive tomorrow and the insecurity of personal possessions, it was inevitable that many a sleeping mind should awaken to question life for its meaning, as it was also inevitable that many another mind should awaken only to clutch missed pleasures before death might come. Men had to choose, in the end, between being led astray by their lower nature or becoming master of it. Hence, the acknowledgment of these higher needs exists today in many hearts, where it did not exist before the war. No people of the past ever faced what the people of today have faced. No struggle in history ever involved such momentous issues. Yet millions have risen to the noble inspiration, have suffered, struggled, lived and died for it. This fact is indeed a sign that the best does dwell within man and only awaits the proper evolutionary conditions to bring it slowly forth. If it be true that the spiritual sense of man was atrophied in pre-war years, it is also true that his soul could only be stunned, not slain. The very events, whose tremendous pressure revealed unsuspected weaknesses, also revealed their opposites, developed latent capacities and brought out untouched strength. They have shown how mankind can rise to the call of a noble cause and suffer and even die, self-sacrificingly, for it. The ordeal through which they passed was terrible, but it brought to the surface some magnificent qualities. It was not spiritually wasted. Some emphatic change in outlook, a deepening and a broadening one, has occurred. For the first time, large numbers felt the clear need of a spiritual support. A belated start is better than no start at all. This movement did not cease when the war ceased, for the problems of peace are just as grave and crushing to the individual, in their own way. Events, themselves, have forced this new awareness into the heads of millions who could not keep indefinitely inert under wartime pressures. A larger and larger number of awakened minds is turning away from unhelpful spiritual inertia and moving forward in quest of constructive new ideas, gravitating toward a better way of life. Hence, the war has done more for the furtherance of spiritual teachings than a dozen propaganda societies and a thousand books could have done. It has awakened the masses as they have never been awakened before. Therefore, it can also be said that the new epoch, when it comes after the period of confusion and uncertainty, will be a less materialistic, a nobler and more spiritual one.

The surge of a planetary karmic wave will carry all before it. The ultimate victory of new and better ideals is assured by the very character of the evolutionary process. The idealists will win in the end because that is Nature's design and because they represent the coming epoch. But they will not win easily, nor all at once. There is a thrill in knowing that you are allied with the coming forces, an intellectual delight in perceiving that you are moving with the

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right trend. Yes, a new age is coming with new doctrines about man and matter, about property and society, about diet and nationality, about truth and time--a new age with new approaches to old problems. It will be more intuitive and cleverer, more intelligent and forward-looking, much more equalitarian and freedom loving, and much less patriarchally enslaved. It will be progressive in social reforms, inventive in practical techniques, more humanitarian in ethical attitude, more eclectic in intellectual activity, and readier to try out fresh ideas, fresh men and fresh machines. It will be a new era because so many will uphold new truths against old fallacies, new freedoms against old enslavements, new generosities against old selfishnesses, new opportunities against old privileges, and new outlooks against old prejudices. It will be a wiser and consequently a nobler period because it will have seen with its own eyes how materialism exhausted its own vitality and inescapably broke down owing to inner contradictions. A world order (partly based) on a higher conception of man, a world leadership which will reflect more philosophical truth in its attitude towards life, are not merely a theoretical possibility of the post-war period, but are an essential outcome of all the forces and events which have brought such a period into being.

The new era is here and cannot be killed, but it is here only in its infantile beginnings. It will have to struggle against bitter enemies and blind opposition. It will have to grow amidst strife, confusion and bewilderment. But it will grow. Thus, a little co-operation with evolutionary trends at the present juncture will yield great results. The solution of mankind's difficulties is the arisal of a new outlook. There is no other that will be really effective. Out of physical suffering and mental search, a new vision of life is being born.

It is the men, who occupy key positions, who need philosophy most, alike for their personal happiness as for the public's benefit. How weighty the responsibility which rests on those who rule, govern and guide and lead and instruct or influence, the common people! Hitherto, most of them have walked in the dark. If they are to walk in safety and not into an abyss, they must have light, must have some knowledge of the truth. Any attempt to turn society into a new course without such knowledge will (hardly be) more than walking in a circle. Hence, the timeliness of the philosophic teaching should compel its acceptance. If those, who pilot humanity, would make its ideas their own, this would be enough to save humanity. For their position gives them the chance--if they do not miss or misunderstand it--to become what Jesus said his true followers could be: the little leaven which spreads and turns a lump of indigestible dough into a loaf of eatable bread, or if that is not possible, the salt which prevents meat from becoming corrupt.

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right trend. Yes, a new age is coming with new doctrines about man and matter, about property and society, about diet and nationality, about truth and time--a new age with new approaches to old problems. It will be more intuitive and cleverer, more intelligent and forward-looking, much more equalitarian and freedom loving, and much less patriarchally enslaved. It will be progressive in social reforms, inventive in practical techniques, more humanitarian in ethical attitude, more eclectic in intellectual activity, and readier to try out fresh ideas, fresh men and fresh machines. It will be a new era because so many will uphold new truths against old fallacies, new freedoms against old enslavements, new generosities against old selfishnesses, new opportunities against old privileges, and new outlooks against old prejudices. It will be a wiser and consequently a nobler period because it will have seen with its own eyes how materialism exhausted its own vitality and inescapably broke down owing to inner contradictions. A world order partly based on a higher conception of man, a world leadership which will reflect more philosophical truth in its attitude towards life, are not merely a theoretical possibility of the post-war period, but are essential outcome of all the forces and events which have brought such a period into being.

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It is the men, who occupy key positions, who need philosophy most, alike for their personal happiness as for the public's benefit. How weighty the responsibility which rests on those who rule, govern and guide and lead and instruct or influence, the common people! Hitherto, most of them have walked in the dark. If they are to walk in safety and not into an abyss, they must have light, must have some knowledge of the truth. Any attempt to turn society into a new course without such knowledge will hardly be more than walking in a circle. Hence the timeliness of the philosophic teaching should compel its acceptance. If those, who pilot humanity, would make its ideas their own, this would be enough to save humanity. For their position gives them the chance--if they do not miss or misunderstand it--to become what Jesus said his true followers could be: the little leaven which spreads and turns a lump of indigestible dough into a loaf of eatable bread, or if that is not possible, the salt which prevents meat from becoming corrupt.

We have written in "The Wisdom of the Overself" that humanity is walking along the edge of a precipice, that if a

right choice is not made when the decisive crossroads is faced after the war, the structure of civilization will be unable to maintain itself and will crash. But this precipice exists, after all, in our minds and hearts. A change of thought--an escape from old obsessions, an enlargement of outlook--can save us. How tremendous is the significance of the time we are living in! How terrible the prospect before mankind, if they fail to use this crucial opportunity aright and seek to resist the inevitable changes within and without themselves! How glorious if, humbled by their errors and purified by their sufferings, they comprehend and accept it! Such comprehension, as well as the inspiration that goes with it, can naturally be passed on to them only by those who have divested themselves of all partisan and personal interests, that is, only by practising philosophers, who can help them to find their better self and to express it in a better world-order.

We have said before, and we say again, that there is no need to despair. Man is on the upward move. All these tremendous events of his national history and all these tremendous repercussions of his personal history have etched and are still etching educative lessons into his consciousness. They have brought him closer and closer to the grand discovery of his soul-nature. The tempo was slow at first, but now it has quickened to an astonishing degree. From the moment this happens--and it will certainly happen eventually--he will recognize and accept the higher purpose of earthly incarnation and thenceforth rearrange his individual and social life accordingly. This is why we ought not to measure the world's future by its past. The pre-war materialism was so extreme that the post-war swing of the pendulum, when it does come, will be somewhat extreme, too. Today's opportunity is so extraordinary that it was never known by yesterday. Let us show that we recognize it by showing a courageous readiness to reconstruct today's human existence with vision and with initiative. What depth the pretence of spirituality has brought mankind to, is tragically plain for everyone to see. What its reality could bring them to, is the glorious height that now confronts them.

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The Oriental belief, that former golden ages were necessarily happier, wiser and better ones than ours, is true only in a superficial sense. Whilst the people of those times were still primitive and had only partially developed their latent possibilities, the character of mankind was only partially developed for evil, too. But since then, they have had to evolve the powers of intellect applied to practical life and to individualize themselves out of tribal dependance. The consequence has been less communal spirit and greater personal selfishness, less response to spiritual intuitions and more reliance on materialistic sense promptings. Again, whilst the planet was still thinly peopled, the struggle of man against man was less, hence the call on his evil propensities was less, too. Actually, we have all lived through this

or other planetary evolutions before and therefore have all possessed those manifold qualities and characteristics which belonged to the men of those earlier ages. If they were happier and better, then so were we. Those qualities and characteristics are still within us, but they have been overshadowed for a time by the other ones which evolution has since stressed. Lapsed for a time they may be, but lost forever they cannot be. Evolution does not discard its former gains but takes them up into itself, preserves and transmutes them whilst it moves onward.

Empires built upon pyramids of skulls and rivers of blood rise but to fall. Where is the Assyrian Kingdom today? The Greek might has cracked and dwindled. The broken clay bricks of vanished Babylon afford fit haunts for spiders and cockroaches. But the Assyrians, the Greeks and the Babylonians themselves have not vanished. They are with us today, albeit in different bodies and in other lands. The law of physical rebirth has brought them back to the school of life, either to learn fresh lessons or to re-learn the old ones which were insufficiently mastered. Hence, we have within us, today, the stored experiences, the unfolded capacities and the accumulated knowledge of all the previously-born races of mankind. Only, some of them are temporarily overlaid or temporarily neglected or even temporarily inaccessible. But they are there. We have to recover or express them alongside of what we have additionally gained since then. Over-concentration on the intellectual-physical phase of life may have made us materialists, but the shift of emphasis which the tide of evolution has now to bring about will make us something better. The time has indeed come to restore the balance, to realize that what we once were in the distant past we still are and much more besides, to open out all sides of our nature to fullest bloom in equal measures. In an age which has experienced awful disintegrations, we should begin to integrate ourselves. Such a rich integral life was not possible in primitive times.

History has made us more ready for such a fuller quest than were earlier races. That is why we of this century must have the boldness to be ourselves and not pale imitations of the men of the distant past. Every historical period must find its own outlook, work out its own world-view afresh. How much more must this be the case in a period of such unique character as the one in which we live today!

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we look in the four kingdoms of Nature, we find that she is perpetually striving to achieve diversity. She rejects and abhors a monotonous uniformity. And if we restrict our gaze to the human kingdom, we find that the differences in thought and the divergencies in feeling are not only the expressions of ~~the~~ variations in evolutionary growth, but also of this innate striving of Nature herself.

We live in a world where ~~Nature~~ has formed every entity as an individual one. Each is unique. If people have different ideas about the same thing, this is the inevitable result of the difference in their own capacities and perceptions. Why, then, should they not be themselves and therefore different?

It is useless to regret the unavoidable, to pine for the unattainable, and to strive for the undesirable. We should not waste time seeking for unity of thought or creating unity of outlook. These aims are unfeasible; these endeavours are impracticable. Even amongst the very proponents of unity, ~~amongst the Bahais themselves,~~ unity--whether of association or doctrine--has been non-existent. During the course of their short history, they have periodically separated themselves into factions under rival leaders. The ladder of incarnated life stretches all the way through progressively different levels of intelligence and character. It is to be expected, therefore, that there should be inequality, disagreement and disunity. Men can arrive at the same views when they arrive at the same standpoint, when they all attain an identical level. But this is prevented from happening by the ever-active operations of re-embodiment which, by the special influences brought to bear upon particular groups and by evolution which admits new entrants to the human kingdom and lets out old inhabitants, differentiate their various evolutionary stages, environments and conditions. A monotonous uniformity of thought and solidarity of aspiration--could they ever be obtained--would be signs of totalitarian compulsion, intellectual paralysis, or moral inactivity. They would not be a social advance, but a social calamity. What is the use of pursuing such an artificial ideal?

It is impossible for all the men and women in the world to think and feel alike. What is repugnantly intricate to one is fascinating and intriguing to another. Consequently it is impossible to persuade them to accept a single ideal, a single religion, a single metaphysic or a single form of mysticism. This planet is not a nursing ground for the mass production of souls. Each human being represents a divine thought and is consequently working out a divine end. He may be a mere thought of God, but he is nevertheless an important thought to God. We are individuals and have each an individual purpose to fulfil even though the One abides in us all. It is better to be more realistic and less ambitious than to play the Don Quixote and tilt at windmills.

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SELF – HEALING RELAXATION TECHNIQUE

Allow at least about twenty minutes to one half hour for this practice each day but you should continue for a much longer period if the desire or capacity for it arises. Selet a time of day when you can be alone, free from disturbances, and when you are free from emotional reactions to any personal matters, other than this need of being cured. It would be useless to treat these instructions in a merely superficial and external way, for then they could be followed and finished in about sixty seconds. It is a prerequisite to their effectiveness that first, the whole of one's mind and feeling should be intensely concentrated on each of their seperate parts, as unfolded in each sentence, and second, it is essential that you should not leave any part and pass on to the next one before you have fully soaked yourself in and surrendered yourself to it. There must be no haste.

(I) POSTURE

Assume ~~corpse~~ SUPINE posture, lie flat on your back on a couch, completely limp, no tenseness in the body, entirely comfortable, quiet, and relax all muscles from head to foot. Merely lying down is not enough, loosen also the muscles in your lips, eyes and hands.
Close the eyes.

(2) BREATHING

Concentrate on the rhythm of breathing for a couple of minutes. Give it all attention for this period until you are so immersed as to become unified with it. Whilst concentrating, make the inhalation and exhalation breaths of equal duration. They should be long deep slow and even, not jerky and not strained. This slowing down of respiration should result in a lessening of tension.

(3) MAKING CONTACT ON PHYSICAL LEVEL

Begin to think of and dwell upon the One Infinite Life Power, filling all space and pervading the entire universe, existing everywhere, containing and permeating all creatures, all humanity, including one's self. Accept and stress its existence. Next call on it's help, then concentrate on the idea of it's recuperative power, which developes and sustains every cell of the body from birth, heals it's wounds and knits it's broken bones, for your own case.

(4) TREATING THE BODY

Imagine this Power to be flowing into you as a White Light. Mentally draw the current into the body, through the forehead, the palms and the solar plexus. Lastly bring it to the diseased part of the body needing healing and concentrate it there.
Place a hand lightly over this part and bathe both hands and the affected part with the White Light, trying to feel this intensely, for about two minutes. Forget the rest of the body, and hold full intense attention here.
Then with the mins's eye, forget the sick part. Become relaxed again, letting the Light immerse in and distribute itself throughout the entire body.

(5) REACHING TO THE SOUL

Think of the whole body as being a manifestation of Creative Intelligence and as a projection of the higher self. Next regard it as a perfect thought in the World – Mind. Finally forget it entirely. Lift consciousness above the plane of the physical world. Immerse thought in the concept of the higher self alone forgetting its projected personal self. Next empty the mind as far as possible of all thoughts and seek inward sacred stillness.

(6) SUPPLEMENTARY WORK

(a) At fixed or odd times during the day he stops the pressure of life and people on himself and learns by repeated recollection to remain consciously relaxed throughtout the day, even if it be only for a minute or two.

(b) Whenever possible, take off five minutes every hour for relaxation practice at fixed times.

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Assume corpse posture, lie flat on your back on a couch, completely limp, no tenseness in the body, entirely comfortable, quiet, and relax all muscles from head to foot. Merely lying down is not enough, loosen also the muscles in your lips, eyes and hands.
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(3) MAKING CONTACT ON PHYSICAL LEVEL

Begin to think of and dwell upon the One Infinite Life Power,FILLING all space and pervading the entire universe,existing everywhere,constituting and permeating all creatures,all humanity,including one's self.Accept and stress its existence.Work call on it to help,then concentrate on the idea of it's resperative power,which develops and sustains every cell of the body from birth,heals it's wounds and knits it's broken bones,for your own case.

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THE SO-CALLED LIBERATION OF PSCHOANALYTIC AND DIANETIC THERAPY

by P.B.

The ~~Infinite~~ INTELLECT is a wonderful machine which remembers, compares and recalls experience. It does this in words or pictures.

But it holds so many recordings of the past that ~~matter~~ much of its present living is unconsciously a response of memory stirring up the past.

Psychoanalytic and dianetic therapies try to eradicate these past patterns by using the reaction to impulse or the recall of the subconscious, with particular reference to childhood. But to say, as psychoanalysis says, that the mind which is successful in ~~retreat~~? is "free," or, as dianetics says, "clear," is to make an unwarrantable claim and to overlook the tremendous size of ~~its~~ THE task. For all that such therapy has really done is to liberate the patient from a few of his known compulsions. But what about the enormous number of ~~the~~ unknown ones? What about the most terrifying compulsion of all -- the ego itself? How can an analyst who is still governed by so many complexes himself, of which he is not even aware, completely liberate other persons? He himself is the victim of an illusion-making mechanism that is incredibly ingenious -- the ego.

bringing such memories to the surface

without knowledge help or training it

In every mind there is an unconscious conflict which ~~the~~ is ordinarily powerless to deal with -- the conflict between the line of evolution which the Overself has marked out for the person, and the line of blind desire which the ego is trying to pursue.

Again, what is the use of taking a few small sections

of the past, such as childhood or adolescence, and attempting to deal with them only, when the true past of the ego contains innumerable subconscious memories of former lives on earth and numerous tendencies which arise from episodes belonging to that vanished history? The only thorough and complete way to deal with the ego is not only to deal with its surface manifestation, but to get at its own hidden existence on the one hand, and to work by aspiration, meditation and reflection upon the Overself on the other hand.

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| = used in "Secret India"

We Can Learn Not a Little from the Physical Culture of Old India

By PAUL BRUNTON

THE average Englishman is so apt to regard the average Indian as a weakling, as an enervated product of tropic sun and under-feeding, that it may surprise many to learn that a carefully-thought-out native system of physical culture has existed in India since ancient times. But, like so many other things in that static country, it had faded away into partial oblivion until recent times. During the last decade it has been rescued and revivified; interest in it has spread among the younger generation, and practice of it is rapidly following.

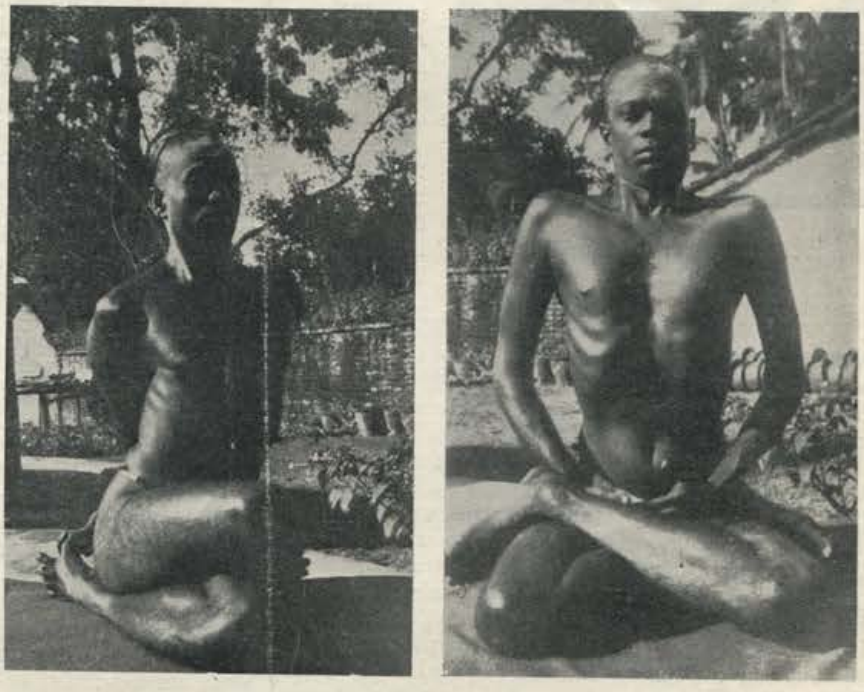
These exercises are part of a wider system called "Hatha Yoga," which has psychical as well as physical in its aims, but modern exponents are deliberately limiting them down to a physical culture basis only. I recently travelled extensively throughout India studying conditions, and was fortunate enough to meet a few advanced practitioners of both methods, who took me into their confidence and explained not a little to me.

We in the West should find the system of some interest if only because it dates back some thousands of years, and of some value because I quickly saw that our own modern systems of muscle-control undoubtedly took their origin from "Hatha Yoga." Since my return to England I have learned that this is a fact, and that one of the leading pioneers in this field had first "seen the light" after instruction by a man who had spent 20 years in India.

The ancient Hindu sages who elaborated the system were primarily concerned with the spiritual, mental and psychical training of their pupils. But the disadvantages of ill-health and weak bodies became so obvious that they formulated a preparatory training which was mainly physical. How thorough was this training may be gathered from the remark made to me by a young Tamil, whose finely-developed body also gave witness to it. He said: "'Hatha Yoga' is long and laborious. It took me 12 years to study its exercises and to master them by daily practice. My teacher taught me all the 64 exercises in that time. But the reward has come with strong muscles, iron nerves, good health, control of passion and control of breath."

My friend belonged to the old school. Upon the foundation thus built he has since passed on to the mental training. But the modern exponents have reduced the number of exercises to less than a score, besides simplifying them for a more hurried age.

Here is one exercise the Tamil demonstrated to me. He called it easy, but I found it difficult enough. Sit on the floor, double the left leg underneath so that it nearly carries the weight of the body; then fold the right leg across it, but with the heel brought well back. The hands are then placed behind the body, so that the right hand touches the right foot and the left hand holds the toes of the left foot. Now breathe in deeply and hold the breath for a while; next make a complete and vigorous exhalation.



TWO OF THE LITTLE KNOWN YOGI EXERCISES.

Photo on left shows the Hatha Yogi in one of his health-giving postures. On the right he is illustrating his favourite exercise.

I complained that I could not achieve this position with my first attempts, but my friend replied:

"Keep on. If you will practise every day your body will become more flexible, and eventually you will do it. The lungs will be benefited, intestinal action assisted, and the spine rejuvenated."

These Hatha Yogis train themselves so that they can maintain a special position like the above-mentioned for long periods of time. I discovered one of them near Madras who could sit in this posture, or *Asana*, as it is termed, for eight hours at a stretch. Although he performed no vigorous exercise of the kind Westerners are familiar with, I was amazed at the muscular development and fine proportion of his trunk. He also explained to me that when a body is disciplined to sit in steady posture regularly, the mind is gradually calmed and con-



THE UDDIYANA-ASANA.
A splendid health-giver.

trolled, and straight-forward, unbiassed thinking becomes really possible.

Another instructor I met attributed great importance to a posture which is known as the *Sarvanga Asana*. As it is quite a simple one to perform I shall describe it here, since it requires no such unnatural twisting of the limbs as does the first one.

Lie down on a floor-rug with body perfectly flat. Keep the hands at the sides, the legs together. Breathe slowly in, then gradually stretch the legs up with knees straight. Breathe out and tilt the body upwards, lifting trunk and hips vertically. Support the back with the hands and rest the elbows on the ground. Keep the body vertically erect and bring the chest forward to touch the chin. Retain this posture for a few seconds, and repeat it about half-a-dozen times. Every day the exercise is undertaken slowly lengthen the duration of the position until it can be maintained for one to five minutes. Whilst practising breathe normally. Remember that the neck lies flat on the rug while the legs must be kept straight. If there is difficulty in mastering this posture during the first attempts, the assistance of a friend in balancing the body will be helpful. After finishing the exercise the pupil is usually advised to lie prone on the rug for an equal period of time, presumably to make the body's return to normality a gradual occurrence.

The Effects of Yogi.

I was able to obtain lengthy explanations about the effects and results of this posture, which is highly prized by Hatha Yogis. Translated into Western scientific terminology they are briefly these:—The heart being kept above the head, blood flows down and flushes the thyroid gland. The arch of the aorta, the main blood-vessel, being inverted, gravity draws large quantities of blood fresh from the heart into the thyroid region, bathing the tissues and toning up the cervical nerves. The rise in blood pressure and the expenditure of energy are insignificant when compared with the following benefits which are claimed.

Since the thyroid is the ruler of the endocrinous system, and its influence extends to the vital organs as well as other ductless glands, to keep it healthy, active and functionally balanced, is to find one means towards rejuvenation. The *Sarvanga Asana* is said to do this. At any rate, I was told of some remarkable cures effected by its regular practice. It is being found particularly helpful in curing cases of sexual debility and wasted vitality, brought on by the ridiculously early marriages common in India.

Another benefit arises out of the great venous return, the viscera pressing against the diaphragm and setting up peristalsis; thus constipation is gradually removed.

This posture can be safely practised by every normal person, but in the exceptional cases of sufferers from glandular growth of the thyroid, it should be avoided.

A Cure for Nerves.

The Yogis claim that its regular practice acts as a corrective to a highly-strung nervous system, and that it will diminish epilepsy.

A third exercise which is deemed important is that of *Uddiyana*. It is almost identical with the abdominal suction exercise taught by those physical culture teachers here who specialise in muscle control. When we remember that the Hindu records of this Hatha Yoga system date back at least 3,000 years, it is only fair that the credit for the invention of this exercise, and its allied movements, should be given to the ancient Indians rather than to its modern Western exponents.

Stand with the legs somewhat apart and incline forward. Expel the breath fully. Let the arms hang loose at the sides, with hands near the hips. Taking care not to allow any air to enter the lungs, make a combined effort of the muscles of the back and sides as though about to vomit, and draw in the rectus muscles. Now press the hands on the thighs. The ribs are raised, the abdominal wall relaxed, and the diaphragm pressed upwards. If exhalation is complete, the outside atmospheric pressure will help to cave in the front abdominal wall, bringing it in and up, and nearer the back. The result will be an entire cavity of the abdominal region.

In your early attempts do not fall into the error of straightening the small of the back till it forms an angle with the legs at the hips. It should make a graceful curve. Careful concentration is essential to succeed in this.

This *Uddiyana*, or suction exercise, is regarded as the finest means of fighting constipation. It must be practised in the mornings, and it must not be done by those boys who have not yet reached puberty. It is easy to see how it compresses the bowel contents, sets up peristalsis, and affords an easy passage for fæcal matter.

(*Continued on p.* 404)



THE SARVANGA ASANA.
Another fine exercise.



SEND IN YOUR ENTRY TO-DAY
This Competition closes on July 31st.

garded as the finest means of

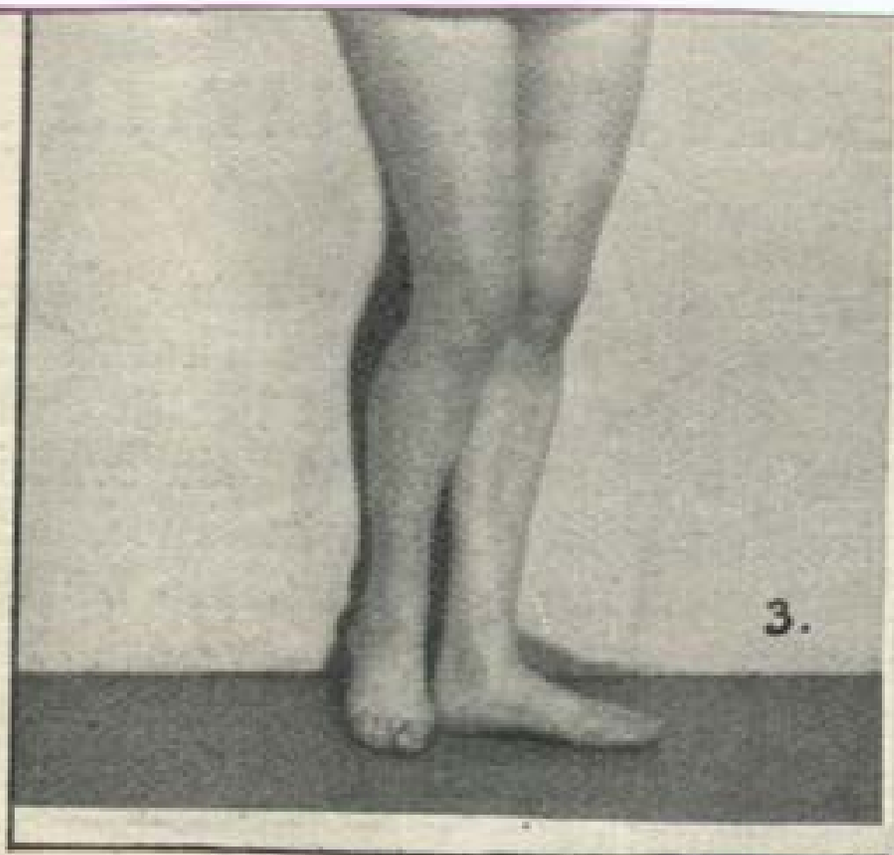


WE CAN LEARN NOT A LITTLE . . .

(*Continued from page* 402.)

Exercises are only part of the Yogic system; there are other fascinating fields of research the Indian Yogis have developed in their quest of perfect health culture. They have worked out the connections between consciousness and the respiratory system, for instance, and a whole set of breathing exercises has come into being, all directed to various attainments. Then they have studied the mysterious force they call *Kundalini*, the vital magnetism hidden in the vital organs, and how to arouse and control it so as to rejuvenate the body and prolong life.

I hope I have succeeded in hinting at the existence of scientific information of real worth, hidden away under the dust of India, and neglected by the majority of its people though it be. Perhaps some pioneering spirits will dig out whatever is valuable and helpful in it, and wed this to the existing knowledge in the West of physical and mental culture methods.



3.



SEND IN YOUR
ENTRY TO-DAY

This Competition closes on July **31***st.*



THE SARVANGA ASANA.

Another fine exercise.

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FOUR VITAL SECRETS OF HEALTH

The Indian Hatha Yogis Possess Them

Says PAUL BRUNTON

IN an age of economic warfare it is well to remember that there are no tariff barriers against the importation of ideas. In the July issue of *Health and Efficiency* I described certain physical culture exercises learnt during my travels in India. The fact that they have been appreciated encourages me to set down something of the health culture methods which are part of the remarkable but little-known system of *Hatha Yoga*.

The technique of this system is really simple. It is based on nothing artificial or mechanical, but on a study of the psychological and physical sides of man when in his natural state. Man was at his healthiest before artificial civilisation and conventional society fastened their clamps upon him.

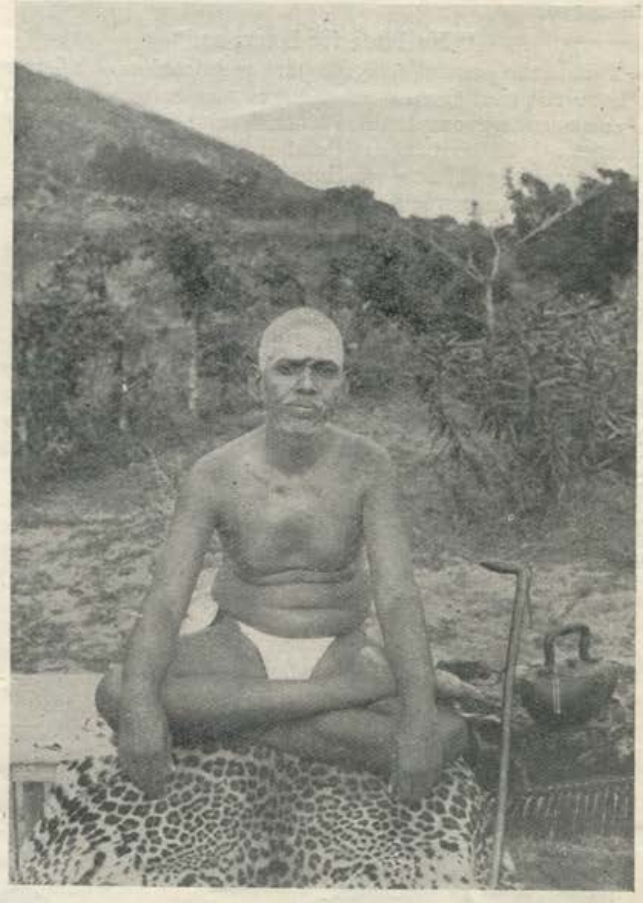
Three Thousand Years Ago.

One notices with astonishment how well Yoga therapeutics can justify itself from a scientific standpoint. Much of what we know as our Western Nature Cure movement appears to be nothing more or less than a branch of this therapeutic side of ancient Indian Yoga, rediscovered by the scientific methods of Europe and America. Three thousand years ago the Yogi masters were teaching their pupils precisely similar methods and principles in the forest retreats which they usually made their headquarters. The fact that their knowledge was kept somewhat of a secret may appear selfish to us in these democratic days, but it accounts for the gradual disappearance of the science from visible history. The efforts of a few pioneers, however, are to-day re-establishing its position with marked success. Tribute must also be given to the patronage of some enlightened Indian Princes, notably the Maharajah of Porbandar, whose name as Captain of the All-India cricket team, which has been visiting this country during the present year, will be known to many Englishmen.

The Sacred Temple.

The fact that ash-smeared fakirs or repulsive and dirty ascetics have been often mistaken for true *Hatha Yogis* does not make them such. European travellers, as well as the ignorant native populace, are not always in a position to distinguish between the genuine and the pseudo varieties. Men who roll 400 miles in the dust, who hold one arm aloft for years until it withers, who perform unnatural and stupid acts of self-martyrdom, are not the true *Hatha Yogis*. Their madnesses would be scorned by the latter, who regard the body as a sacred temple for the holy guest, the immortal Soul, and treat it accordingly. I mention this because of the references in some Western books which mis-name a reprehensible class of men and libel a valuable and ancient science.

The physiological side of *Hatha Yoga* may be divided into four departments—right exercise, right breathing, right cleansing, and right diet. My previous article



A Yogi master in Southern India illustrating a "relaxation" posture.

covered some of the ground in the first department, and gave three of the most important exercises. It did not point out, however, what I regard as the fundamental difference between the Western and Yogic physical cultures. And this difference is important.

Our own systems entail repeated movements of particular parts of the body; the Yoga exercises are really poses, and entail no movements once the pose has been taken up. Our own systems make the development of muscles, organs or limbs their primary aim; the Yoga objective is to raise the entire glandular and nervous mechanism of the body to a condition of perfect efficiency. The Western way of building up energy is to spend it in vigorous movements; the Yogi does it by entering into a state of poised stillness, economising and accumulating his nervous energy.

(*Continued on page* 52.)

By The Editor

Don't Hope For It—Hop For It

THREE of the fittest men I know pursue the occupations respectively of bus-driver, clerk, and tailor's cutter. It would be difficult to find three healthier men, and, moreover, each of them is the possessor of more than an average share of brains. The old belief of strong in the back and weak in the head dies hard.

"No Time for Exercise."

This is the preamble to the part publication of a letter I have received from a reader who works long hours in a room underground. His work is monotonous, poorly paid, and, of course, artificial light is used.

"Naturally, I have no time for exercise," he writes. "Many of your readers seem to be lucky. I envy the fine physiques I see depicted in *Health and Efficiency*, and I wish I had a chance of emulating them, but all I can do is to keep going, hoping some day for a better job. . . ."

"Helpless Resignation."

I sympathise with my correspondent sincerely. His letter is, if I may so so, couched in tones of helpless resignation. He won't get a better job by merely hoping for it, for instance. I realise what he is up against, but, maybe, he would be surprised to learn how many men and women have triumphed over even greater difficulties. In a job such as he is holding at the moment he must, somehow, find time for exercise. And I believe that he can do it, difficult as are the conditions he faces. He won't do it, of course, without a determined effort. Perhaps Sir Charles Higham's inspirational words in this issue may help.

Many are Doing It.

There must be many readers of *Health and Efficiency* who have to face the problem of finding time for health culture in these difficult days; men and women whose occupations call for long hours, and work performed in surroundings that often sap vitality. Perhaps some of these readers will give my correspondent—and others—the benefit of their counsel—the way they have tackled their problem, and the success which has attended their efforts.

Forming the Habit.

Mr. Webb, of Fulham, who works very hard in the shop of a prominent stationer, keeps fit by an early morning walk. He takes this with his employer, and takes it wet or fine. Some people in Mr. Webb's circumstances might declare that they had no time for exercise, and with a show of reason. Mr. Webb, realising the paramount value of health, makes time, and the habit is formed. Good habits are, once formed, as difficult to eradicate as bad ones.

Will You Help Others?

Those who have confronted and overcome similar difficulties in the path to health are invited to give their experience for the benefit of the community. There will be prizes for noteworthy contributions, in the shape of a selection from the goods offered by our advertisers. But, prizes apart, the tale of obstacles vanquished is an inspiration to all of us.



Open-air girls invent a new game. They are finding health and happiness exercising in the sky-roofed gymnasium of the Branksome Tower, Bournemouth, grounds.

FOUR VITAL SECRETS OF HEALTH

By Paul Brunton

(*Continued from page* 49.)

Relaxation has been brought to a perfect art by the Yogis. The average Westerner may think he knows how to relax, but his effort hardly compares with the serene repose won by the former when in one of the special postures devoted to this purpose. Take the tired Londoner who wants to relax after a hard day's work. He flops down in an armchair or on a couch with various strains, tensions and irritations affecting his body. He may not be aware of them, but they are there. All sorts of thoughts are racing through his brain, and he does not realise that this, too, is using up his energy.

What does the *Hatha Yogi* do? Take the simplest of his relaxation exercises. He will just sit cross-legged on a mat, folding his feet inwards against the body. It is not necessary to attempt the difficult Buddha-like attitude, with its contortions almost impossible to a Westerner. He will take care to keep his spine erect, and will try to keep his body quite still, except for the effort of gentle breathing. At the same time he lets go mentally of all his worldly affairs, withdrawing thought from the burdens which weigh down most of us.

Try this Exercise.

Anyone can perform this exercise. The Yogi master usually teaches it with the help of a cat placed in the space before the semi-circle of his pupils. He gets them to notice how graceful the animal is in repose; he instructs them to observe it carefully when it is sleeping, and to watch it when it is crouching in front of a mouse-hole. He explains how the cat stores up and conserves every bit of energy, providing an excellent example of true relaxation.

The modern man is subject to fidgets; he is restless and quickly wears out his nerves. Five minutes a day devoted to this exercise, training the body to maintain a steady posture, has a remarkable effect in time. The period can be gradually and slowly increased to 15, 20, and even 30 minutes. The exercise, or rather *pose*, removes all tensions from the muscles, calms the nerves, and helps to eradicate the destructive habits of worry and anger. I know a Yogi master who lives in the hills of Southern India who can sit like this for several hours if he wishes. Not once during that time will he betray the slightest sign of impatience. He is a great personality and a source if inspiration to many. He illustrates Power in perfect repose. He is a human mountain in strength, but as quiet.

Breathing seems a simple act, but it has been minutely studied by the ancient savants of India. They have developed a comprehensive, if complicated, system which reveals the different effects of different breathings. There are Yogic breathing exercises for revitalising the body, for developing the lungs and chest, for increasing brain-power, for the control of the mind, for the development of psychic faculties, for the attainment of spiritual consciousness, and so on.

A Breathing Exercise.

For all round health culture we must learn to breathe rhythmically, quietly and deeply. Here is an elementary exercise in *Pranayam* (breath control). Squat in the relaxed posture already described. It is advisable to sip a little water before beginning a breathing exercise, in order to prevent hiccups. It is equally advisable to keep your spine erect and to avoid sitting with a crooked back. Exhale completely. Now close the right nostril with the index finger of the left hand and inhale steadily through the left nostril. When a full breath has been taken, and the lungs well expanded, close the other nostril also with the second finger. About six seconds should be given to the inhalation. Now endeavour to retain the breath for a similar period. Then slowly exhale through the right nostril. Repeat the entire process again, but this time commence inhaling through the right nostril. This makes a complete exercise, and is to be followed by a pause, when you should breathe naturally and normally. It may be repeated up to half-a-dozen times per day during the first fortnight. After that the maximum number of repetitions allowable is one dozen; also the period of retaining the breath may be slowly increased until it reaches 40 seconds in a few months. These maximums are never to be exceeded, for then a beneficial practice would become harmful.

The above exercise will establish rhythmic and quiet breathing in time. Another way to obtain rhythm is simpler still. It is to be done while out walking. Count seven steps to each in-breath and seven to each out-breathing. At first you will be very self-conscious about the practice, but gradually the process becomes automatic and you will drop the count. An evenly-balanced flow of breath will thus be achieved.

Rhythm in breathing soothens the whole nervous system, pacifies the emotions, and develops a remarkable power of endurance and resistance. It is a truism among the Yogis that anyone who has attained this rhythm will live longer than people who lack it. Extraordinary tales are current in the East concerning the great ages attained by some of these Yogis, so extraordinary that I hesitate to quote them in the pages of a Western periodical. Apart from this there are authenticated cases of *Hatha Yogis* who have obtained control over some of the involuntary muscles and organs of the body, by means of appropriate breathing exercises. This might make an interesting study for the medicos, but is hardly useful to the average man, who has no desire to stop his heart beating at will, or to reverse the peristaltic action of the intestines, or to play other Yogic tricks with his internal mechanism!

Another Yogi Practice.

What is known here as diaphragmmatic breathing is another of the old Yoga practices. The chest and the upper ribs are lifted as the higher part of the lungs is filled with air, the breath is held for a few seconds while the diaphragm is raised and lowered without respiration. The value of this truly deep breathing is now widely acknowledged; it armours one against the attacks of disease.

The other departments of *Hatha Yoga*—right cleansing and diet, thought-control, and the right culture of a mysterious magnetism which is supposed to emanate from the body—form attractive studies, but there is no space for them here. But we may begin to understand why in ancient times, when the *Ayur Vedics*, the doctors of India, could not cure a patient, they handed him over to the Yogis as a last resource. And wonderful were the cures effected by these remarkable men, who are now but a mere handful in the very country of their origin.

SAVE OUR SPORTSWOMEN

British Women can More Than Hold Their Own—if Rightly Assisted, says Lord Decies (President of the Women's Amateur Athletic Association)

CONSIDERING that we claim to lead the world in sport, it is a strange anomaly that our sportswomen should need financial backing. People do not seem to realise that an international sports meeting is a costly business. In addition to the details of the actual meeting itself, there are training and travelling expenses.

The British people feel aggrieved if our women do not make a good show at the various international meetings. They fail to realise that sufficient funds are not forthcoming to give our competitors an adequate chance. A minute contribution from all sports-loving women would put this matter right. It seems a pity that for such a trivial cause there should be lack of opportunity for our women to show their mettle.

At present, from motives of economy, we allow one woman to compete for several events. It is quite different with Germany, who are prepared with a different competitor for each contest.

Further, to save expenses, we reduce our visits abroad to the shortest possible time. Often our competitors travel from 10 one morning until late in the following afternoon—and this without sleeping compartments. After such a journey most people would demand a few days' rest; our women often go straight into the field, with hardly an hour in which to view the conditions under which they have to compete.

It will be a great event when the next Women's World Games are held in England. Then, instead of being visitors, we shall play the part of hosts, and our women, unwearied by long journeys, and the strangeness of foreign surroundings, will have a chance of proving themselves.

Meanwhile, I would suggest the formation of women's athletic associations all over the country, for we must have a fine and vigorous collection from which to pick our athletic stars for that great event. We are in danger already of procrastination. An athletic association cannot be started in a day; suitable grounds and club rooms must be found. It is high time we were making serious preparations for the work ahead of us.

In our present national financial state it is hopeless to look to the Government to make a grant for the purpose of training entrants for the Olympic Games. We ourselves must set to work and prepare for the future now. In three years' time we must be ready with strong competitors for every contest.

Much can be done by the steady efforts of local clubs and associations. Contests should be organised all over the country, so that the best women in England may be chosen, and have time to prove themselves, before the great day when our land will receive the friendly foes. In the past too much has been left to London, which has provided as many as eight out of eleven competitors.

We want the best women in the country; we want them adequately trained; and we want every circumstance so arranged that they may be able to do justice to themselves and to their country.

Backed by British women, generously financed, and trained by the best professionals, our women athletes will more than hold their own against any foreign competitors.

NOW-
more than ever- you must Feed your Nerves

THE worry and anxiety of this time of trade depression tend to excessive wear of the nervous system. Your daily dietary supplies insufficient nourishment to make good the loss of energy and vitality.

"Ovaltine" is specially rich in nerve restoring nourishment. No other food supplies to the same degree the concentrated nourishment contained in malt extract, fresh liquid milk and new-laid eggs.

"Ovaltine" is not a haphazard mixture, but an original product prepared by a scientific process. It contains no added sugar. Combinations of food substances containing a high percentage of added sugar to give them bulk and to cheapen the cost are not comparable to this supreme food beverage.

In these days the utmost value must be obtained for all money spent. "Ovaltine" is the most economical of all tonic foods.

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true that most of us are still unaware of our divine nature and divine destiny. This is because the ego's intellect simply cannot grasp it, being only an instrument for space-time experience. Futile to ask it to grasp what is beyond time and space. There exists however a Way whereby conscious communion with the soul may be established through trans-intellectual experience, through mystical experience.

If we seek the soul, we shall need to practise an integral fourfold technique, thus utilising the four elements of the human psyche. Religion will satisfy the emotional need, mysticism the intuitional need. What about the needs of intellect and will? Hence, we have to add the development of scientific and metaphysical qualities for the one and the moral disciplining of action for the other. Nor is it enough to seek this fourfold development alone: we must also balance its component parts. How much error and how much sin have crept into men's lives through the leakhole of personal unbalance! The process of spiritual growth is to be found in manifold experiences and even in contradictory attitudes. This alone would show the necessity and importance of achieving correct balance in character, capacity, thought, feeling and action.

If I believe in mysticism and in its value to mankind and especially today--I do not believe in much that passes for it nor in the wholesale acceptance of its traditional forms, with their extravagant claims and excessive asceticism. The mysticism of the past was mostly religious. The mysticism of the future will be mostly scientific. That is to say, it will be as intellectual and rational as the other was emotional and instinctive. Yet it will still preserve the religious emotion and not discard it. But it will be an emotion purified of superstition's taint, disciplined by reasons check.

I am not among these blind admirers who assert that all modern

THE PRIMARY PROGRESSED HOROSCOPE. By O.H.W.Owen. 112 pp.
London; L.N.Fowler & Co. Price 5/- net.

The author has been practising astrology for many years and now proposes something of an innovation in the art. He gives a form of birth-map which contains a new method of house-division. With this as a basis he expounds a system of primary directions which, he claims, is less liable to error than the one commonly in use.

His new chart enlarges the circle to carry four sets of figures in each house, indicating the longitudes of ordinary house cusps, of half-housesand of quarter houses. An outer circle is also added to carry the figures showing cuspal motion. Planets are inserted in the usual way.

Mr. Owen does not calculate the aspects by the usual method of measuring the distance between two planets or points in zodiacal-sign space. He decides his aspects by measuring the distance in house space. He believes that mundane aspects are the most important and powerful in any primary map.

Most modern astrologers have hitherto disregarded the mundane aspectary method and even looked upon it as highly speculative and uncertain. Mr. Owen asserts that good results have not been obtainable simply because the house-cusps are not shown with sufficient degree of correctness in the average horoscope. His proposal rectifies this fault.

Four appendices are added to help students, containing useful trigonometrical and astronomical formulae and tables.

This is no book for beginners; advanced students, however, will find it interesting and provocative. Its suggestions need to be tested by the scientific method of strict experiment and observation, by deduction from the facts culled from many horoscopes charted by the new plan.

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AN INDIAN MONK: HIS LIFE & ADVENTURES. By Shri Purohit Swami. Macmillan & Co. 204 pp. 7/6 net.

Here is a book which the English reader who is interested in the mystical element of Indian religion will welcome. It offers no dry analytical exposition of this element but makes a personal statement of the moods, yearnings and experiences through which a modern Hindu ascetic passed during his quest for God. It is full of fascinating interest because it tells a story packed with strange incidents. Indeed, W.B.Yeats has not hesitated to bestow exalted praise upon the writer in the fine introduction which he contributes.

Shri Purohit Swami was born in Central India in 1882. He went through the usual course of studies which prepare the way for a law career and graduated with two degrees. Man proposes, God disposes. For he found himself stirred by the biographies of Mahratta saints who lived in earlier centuries, and worldly ambition made its exit. Henceforth he attempted to model his own life upon that of such lofty exemplars.

It is an idea strongly inherent in the Indian mind that the aspirant must become the disciple of a man who has himself found God, if he is to succeed in the same quest. The young Purohit sought for such a man and ultimately found him among his own friends; as the seeker grew more sensitive he began to detect and recognise the high attainment of his destined teacher. Thereafter the years were devoted to meditation, prayer and pilgrimage. He travelled throughout the country, met several Yogis, was threatened by wild beasts and assassination, but was always conscious of the love and protective care of his master.

Once I questioned the Swami about these Yogis and he answered: "In my early days I also wondered how the ascetics could live happily in solitude, how they could be satisfied with it. Later I discovered by experience that they were actually enjoying the highest bliss. Happiness must come from within."

The book is written with intense devotion; God-hunger is printed on every page. Visions of the gods, a Yogi's levitation, the master's physical materialization seven thousand miles away and other extraordinary occult experiences furnish an added interest.

THROUGH THE EYES OF THE MASTERS. Meditations and Portraits.
By David Anrias. London: G. Routledge & Sons. 10/6

This extraordinary book is a significant sign of the times. The Theosophical Society has been passing through a critical struggle for existence, while many members have been forced to revise life-long beliefs and ideas. Sveral causes contribute to this result but one of the most important is the iconoclastic teachings of Krishnamurti. The latter "has depreciated the value of the Masters as Teachers and Guides. The result is that many erstwhile devotees are no longer such," and this publication has therefore been inspired by the Masters in order to bring wavering hearts back to the fold.

If this claim be true I, as a Theosophist, still remain somewhat confused before the issue. The book contains nine pencil drawings of the Masters which have been mentally impressed upon the author. A puzzling thing about them is the similarity of all the faces; an artist friend says that "they could all have been drawn from the same model." They are offered to aspirants with the idea of providing a focus for meditation, and to the general public as a definite proof of the tangible existence of the Elder Brothers.

Accompanying the portraits are self-descriptive statements telepathically communicated by the Masters to David Anrias. The Masters Morya, Jesus, Hilarion, Serapis and the Venetian, the Rishi of the Nilgiri Hills and the Mahachohan respectively explain their own important functions in aiding the progress of humanity. The final chapter deals with the greatest of them all, the Lord Maitreya, who holds the office of World Teacher. The latter laments the destructive activities of Krishnamurti and adds, "it became all but impossible for him to be used any longer as my medium."

A lengthy introduction has been contributed by the author of The Initiate. It contains much that is highly interesting but also much that is highly debateable. Differ from it as we may, this volume is important enough to deserve reading by all Theosophical students.

J.F.LAWRENCE

THROUGH THE EYES OF THE MASTERS. Meditations and Portraits.
By David Anrias. London: G. Routledge & Sons. 10/6

This extraordinary book is a significant sign of the times. The Theosophical Society has been passing through a critical struggle for existence, while many members have been forced to revise life-long beliefs and ideas. Several causes contribute to this result but one of the most important is the iconoclastic teachings of Krishnamurti. The latter has depreciated the value of the Masters as teachers and guides. The result is that many erstwhile devotees are no longer such, and this publication has therefore been designed by the Masters in order to bring wavering hearts back to the fold.

If this claim be true, we think that, still, certain comment contained during the issue. The book contains nine pencil drawings of the Masters which have been mentally impressed upon the author. A puzzling thing about them is the similarity of all the faces; an artist friend says that "they could all have been drawn from the same model." They are offered to sedulents with the idea of providing a focus for meditation, and to the general public as a definite proof of the tangible existence of the Elder Brothers.

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A lengthy introduction has been contributed by the author of The Initiate. It contains much that is highly interesting but also much that is highly debatable. Differ from it as we may, this volume is important enough to demand reading by all Theosophical students.

J.M.WATKINS

"OF SHOES AND SHIPS..." By Thomas Foster. London: Rider and Co. 4/6 net.

This delightful book is neither a treatise from the cobbler's bench nor a work for budding sailors. It simply takes a quaint verse from Lewis Carroll as a peg and thereon hangs the wise and witty dialogues of an Architect, a Parson, a Scribbler and a Girl who writes poetry. The cupboards of literature and life, art and religion, housing and furnishing, farming and economics, are ransacked between them with unconventional hands. Those who are bored with big books which say little in a dull manner will turn to this charming little volume which presents scores of ideas in a fascinating form.

I cannot catalogue all the subjects which run through these cross-talks in rapid review, but there is something in this pot-pourri which everyone ought to appreciate. And whoever likes some fun mixed with their philosophy will find it here, spiced with post-war frankness of expression. Mr. Foster has made a noteworthy maiden literary speech and his future work will be awaited with interest.

(Published in "Indian Thought" magazine. This is only copy)

THE SECRET SPLENDOUR by K.D. Sethna.
(Published by the Author: 47 Warden Road, Bombay.)

K.D. Sethna is a rising star in the Indian literary firmament who is well worth watching. With this slim volume of nearly one hundred pages he makes his debut to the larger world but I have been familiar with his work since the time, several years ago, when he showed me at Pondichery the yet unprinted manuscripts which were then being privately circulated among a few lovers of poetry.

Whether he writes of Nature's nocturnal beauty or of man's tender love for woman, a single immortal theme runs right through his finely-spun phrases: the quiet quest of communion with the Overself, the profound aspiration to reach the Ineffable. An exalted spiritual awareness is manifest throughout the stanzas which are here strung together. In the words of his final poem:

If each delightful cadence
Mark not a flight to Thee,
My fancy's airiest radiance
Profanes its own mute core of mystery!

I) One is maybe impressed by the picturesque words and ~~Pre-Raphaelite~~ metaphors in which the poet sets off his thought or limns his vision, ~~He is a poet for the artists.~~ but music is lacking and melody is absent, ~~Sethna does not~~ sing; he gazes, enthralled, at gorgeous visions and writes down what he sees.

The poem which I preferred most--not, be it frankly confessed, because it was necessarily the best but because I adore eventides and make their vigil my religion--was the one called "Sun-Spell." This is how it opens:

In cloud-suspense the faint breeze died;
A deep glow spread on every side:
The firmamental hush came down,
A mirrored soul of aureate brown
Subduing each form-shade to one
Pervasive ecstasy of sun.

His pages are not simple; they are as complex as his highly-cultured mind. They are luxuriously ornate and bejewelled with costly gems. They carry an air of aristocratic distinction

Mr. J. Alderete
1104 B Mahama 4
Long Beach, California

Section 2 of Chapter XII

Snares for the Ego.

The essence of this attitude is to become detached from the transient and impersonal towards his own life. But the self-flattery of the ego keeps out the truth whenever it is unwelcome. How many misfortunes could be traced to defects in character, if only he had the candour and humility to admit them! But, no, the ego's vanity skilfully and cunningly covers them up, blaming other men or even blind fate for his troubles. How much better to accept the agony of self-abasement and look his faults right in the face! For then he could set to work amending them, and this amendment, in turn, would save him from being exposed to recurrences of the old troubles. Without the realization of personal responsibility and personal guilt, there can be no real advance from a bad point of view to a better one or from an inferior character to a superior one. Such a realization is the first step to salvation from a wretched external situation or an evil mental one. It is common and easy, because slightly justified, to ascribe the blame for wrong decisions and moral blunders to the influence of other persons or the pressure of powerful events. But such mistakes could not have been made if the man who committed them had not embodied corresponding weaknesses in himself. The fool seeks to justify his blunders, the wise man to detect them. The willingness to desert an egocentric standpoint for a higher one will always bring the aspirant sudden accession of inward strength, sudden light upon the path before him. That is, it will bring him grace.

It must not be thought that all these varied experiences of the neophyte will necessarily be startling or dramatic in character. On the contrary, they will happen in what is seemingly the natural course of events. But, in reality, hidden forces will be at work behind them. Such forces may be the ordinary karmic ones or the extraordinary interventions of the higher self already mentioned. But they may, also, sometimes be malignant ones. All these kinds provide tests through which his character will have to pass, but the last kind will invariably provide the most difficult and most dangerous. Opposition to every upward-striving effort always exists and increases in strength as the seeker increases in aspiration. He has to go on overcoming it. In the resistance, which these adverse forces offer to his endeavors after self-subjugation, lies the hidden good of apparent evil. In the suffering, which they bring him, lies the cost of advancement.

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(contribution to Talgeri's Symposium, "What I Believe" in India

A PHILOSOPHICAL MYSTICISM:

The faiths by which men live vary naturally, as much in the areas covered as in the principles embraced. I did not realise this till I sat down to write about this topic. I did not realise that my own faith had grown so broad and high and deep through a multitude of changing experiences and host of incessant reflections, that I could not fairly represent it within the short space available here for this purpose. But a few points from it which have strongly impressed me, may be set down.

Long ago I was led, both by reason and by intuition, to the unshakeable conviction that all the vast movement of this wonderful cosmos could not occur without the hidden presence of an indestructible unchangeable Mind and must certainly be due to it. It is self-sufficient, everabiding, everywhere present, uniquely alone, the root of all manifested things, the reality behind all appearances, the Soul of all souls. It is the Nameless God.

But what does this mean for man? There is tremendous significance in it for him. For the Supreme has left its witness in no less a place than his own heart. It is itself forever beyond him but, fortunately, that witness is not. And THAT is nothing less than his own soul, his higher self, the source of his noblest aspirations and finest thoughts.

culture is superior nor among those ignorant critics who assert that all ancient culture is inferior. If therefore, I propose both the modernization and broadening of mystical thought and practice, their realistic adjustment to our own times, this ought not to be misunderstood. For instance, if the medieval mystic found in the evil disorder and materialism of his times grounds for flight into escapism, the modern mystic should find in those very same causes grounds for striving in humanity's service.

The time has come for him to escape from escapism, to renounce either the cynical abandonment of the world or the cowardly flight from it. The time has come for mystical studies and exercises to be associated more with the ordinary man's home and less with the recluse's monastery. Exercises in meditation especially ought not to seem the strange unfamiliar things they now are. I have actually met people, particularly European and American people, who have been somewhat scared, to put it mildly, by the mere idea of meditation practice. But even fatigue with the stress of everyday living calls us to make up meditation as a means of deep relief.

Our harried life needs its healing calm. It will increasingly become recognised as a fundamental necessity of the daily program, as an antidote to both the grimness and rush of contemporary existence. But it offers much more than that. It is a necessary means of carrying prayer to a higher octave, an ordained channel of communion with the higher self, the soul. Meditation must be brought back to its rightful place in the common human program, not left outside for a few 'eccentrics'.

In every individual there is an original, mysterious and incalculable element, because his past history and his prenatal ancestry in other lives on earth have inevitably been different at certain points from those of other individuals. His world-outlook may seem the same as theirs but there will always be subtle variations. There is no single path which can be presented to suit the multitudinous members of the human species. There is no one unalterable approach to this experience for all men. Each has to find his own way, to travel forward by the guidance of his own present understanding and past experience, and each in the end really does so despite all appearances to the contrary. For each man passes through a different set of life-experiences. His past history and present circumstances have constituted an individual being who is unique, who possesses something entirely his own. It is partly through the lessons, reflections, intuitions, traits, characteristics and capacities engendered by such experiences that he is able to find his way to truth. Therefore he is not only forced to work out his own salvation but also to work it out in his own unique way. Every description of a mystical path must consequently be understood in a general sense. If its expounder delimits it to constitute a precise path for all alike, he exaggerates. Although there is so much in life which the aspirant shares with other beings, there is always a residue which imparts a stamp of individuality that is different from and unsharable with the individualities of all others. Consequently, the inner path which he must follow cannot be precisely the same as theirs. In the end, after profiting by all the help which he may gain from advanced guides and fellow-pilgrims, after all his attempts to imitate or follow them, he is forced to find or make a way for himself, a way which will be peculiarly his own. In the end he must work out his own unique means to salvation and depend on himself for further enlightenment and strength. ~~Each man~~, taught by his own intelligence and instructed by his own intuition, must find his own unique path toward enlightenment.

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Each case is different, because each person has a different heredity, temperament, character, environment, and living habits. Therefore these general principals must be adapted to, and fitted in with that person 's particular conditon.



Mysticism, when psychologically comprehended and correctly practised, can certainly give man--weak-willed, passion-driven and earthward-bent, as he often is--definite disciplinary, emotional and ethical benefits. But so far as it shuts him up to lounge in his inner recesses and enjoy their peace alone, or so far as it persuades him to cast society permanently aside and withdraw like a tortoise into his own shell, it does not directly advantage others. The mystic wants to be left alone to meditate without external distractions. His peace is precious to him and he is unwilling to disturb it by sacrificing any part of his personal life for the benefit of others. The serious yogi-in-training usually spends most a of lifetime in segregation from his fellows, untrammeled by family burdens and unperturbed by social responsibility, because he is seeking something whose attainment the presence of others hinders and disturbs. He is naturally wrapped up by his discipline in a cloak of self-centredness. Every manual of yoga recommends the novice to turn hermit and forsake cities. This/ ~~which~~, in moderation at the proper time in the proper place and for a limited duration, is a perfectly justifiable rule. He needs solitude and silence for the practice of his meditations. It is difficult to get these things in society so he quite properly avoids society. The very essence of all genuinely mystical exercises is the process of introversion. But carried to the point of excess, as it usually is when the practitioner is ignorant of the fact that mystic discipline is a means and not an end, it is likely to finish in callous self-centredness. When he does not realize that asceticism is but a temporary discipline, a jumping-off ground, whence to arrive at the higher and permanent condition of internal disentanglement, he is likely to fall into the trap of making such external disentanglement the goal of life and even become callously indifferent to the well-being of others, not deliberately of course, but as a consequence of his unbalanced introversion.

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What the post-war period will witness is a justification of the general feeling that a new spiritual movement is to appear which will be inspired by great forces and which will present what may seem like new discoveries to many. Such a movement will certainly arise amongst those who will be attracted towards the quest of the Overself, whether as a solution of their outward miseries, inward distresses and spiritual difficulties, or whether as an alternative to the formal hypocrisies of which they have become tired. It will be religiously reverent in attitude, but personally mystical in practice. Its main practice will be that of inward, meditative communion. Its formulation will be rational and its presentation modern.

As man develops his mentality IN A LOP-SIDED WAY, he may come to discard religion, but that need of spiritual self-realization, which first inspired the religious sense within him, will never be discarded but only diverted. For it will also be the inspirer of his further phase, which is the mystical one.

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superstitions and the wildest beliefs, which are now disappearing amongst and being contemptuously cast off by the Orientals, have begun to reappear amongst and to be avidly cherished by the Occidentals, whilst on the other hand the healing tranquility offered by meditation practices renders them more attractive than they have ever been to the eyes of previous generations. Man, however, could not be expected to engage in mystical practices and study when he had to be militantly active in the defense of life and home, or when his mind was worried about the safety of his own people during the war. Now, however, it is impossible for him to do so.

Most men are aware of their obligations to themselves, their families and society. They try, however imperfectly, to fulfil them. But few men are aware of their obligation to their soul, to the Overself, which is the very source of their life-current and personal consciousness. Such an obligation must be fulfilled, partially by meditation practice and partially in other ways. In return, right meditation will give them inexpressible strength and indescribable trust. Any education, which fails to teach the adolescent human being how to come into touch with its own divine soul, which fails to impart a knowledge of the art of meditation, is only a half-education.

One need is for men who can and will make mysticism practical. Ancient techniques must be reshaped and modernized to suit our time, without however losing their essential basis. The spirit must be kept, the letter need not be. On the contrary, such change and adaptation are essential if Yoga is to be a helpful system and not a mummified one. To put mysticism on a scientific basis is not only to free it from superstitious belief but also from religious bias, thus making possible its universal appeal.

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The record of his travels alone might fill a book -- not unfortunately with events, but with prose-pictured sights. He roamed the white Nordic lands and then descended into the colourful Latin countries. He was charmed by the graceful architecture of Morroccan towns and sat drinking tea on the terrace of Shepherd's at Cairo. He welcomed the beautiful sea-front of Bombay and, esconced in a smooth rickshaw, rode the streets of Hong Kong. He felt curiously out of place in the virile and slightly rough atmosphere of Sidney. At Kamakura, in Japan, he went to see the giant Buddha statue, which the priests told him was the largest statue of the Asiatic teacher ever made. And so the trail of wander fever combined with the yearning for a mate took him eventually into South America, then up into the States and for a brief while to Canada. Almost a year after his departure from England, he landed at Southampton, fit, tanned but discontented, for he was still mateless.

The record of the Bravata alone might fill a book -- not unfortunately with events, but with money-stained misdeeds. He roamed the seven World lands and then descended into the colonial Latin countries. He was obsessed by the greasy accountancy of Portuguese Negro and Brazilian ox-farming and cattle-breeding. He relished the beautiful sea-fruit of Mexico and, [illegible] a second honeymoon, [illegible] of Peru-Lima. He felt curiously out of place in Argentina and slightly repelled by the [illegible] of Buenos Aires, [illegible] Rosario. In Japan, he went to see the giant Buddha statues, while the priests told him the [illegible] history of the Buddhist religion [illegible] and on the trail of another [illegible] his passion for a white lotus was eventually into death assertion, [illegible] into the Eastern end for a brief hello to Japan. Except a year after the [illegible] he [illegible]

Surely those who dig the earth for such shadowy things are the vague dreamers, and not he? Are not the men of vision creators, in the divine imaginative world, of archetypes which flutter down wards the earth into the new born earthly shape or event or movement or aught else that stirs men into great action?

One was a youth who wrote poetry of a marvellous beauty, which was so delicate and fragile that it seemed to ~~have been spun with rainbow-threads.~~ His name was John Delorne and the fates at birth had placed him under ~~the sign of the Bull~~ a hard heritage. The result was a paradoxical personality who had all the outward appearance of an ~~and~~ energetic ~~qualities of the~~ combative body, and yet held within his heart a sensitiveness that heard the subtlest and most elfin-like whispers from the world of dream. Soft fancies browsed the meadows of his mind like trembling fawns and when wrapped in verse showed a way of escape into realms of ethereal beauty. Delorne was irritable and genius who walked the streets of the capital in shabby clothes and faded hat; his illustrious dreams were inscribed on tattered scraps of paper; years passed before he got them into print: and none seeing that half-studious, half-pugnacious face guessed that his imagination was as full of bright gay colourings as an Indian carpet. Sometimes it threw off its carven and painted images as rapidly as the potter's wheel spins its shapes of clay.

I sat upon the verandah of my bungalow reading "The Ga
of Kama," that richly-coloured bundle of Indian love lyric
which Laurence Hope has so passionately tied together. The
pages carried additional interest for me since I knew a litt
of the life-story of their author. Nurtured under India's
pearly skies, madly devoted to the General she had married,
half-Oriental in her modes of thought and living, romance h
flashed briefly through her life and vanished. Had her bo
with its thread of sadness running through the gayest songs,
been a prophetic prelude to her own bitter-sweet experience?
For the short span of her marriage was ended by her husband'
death, followed by her own tragic parting in suicide from the life whic
held no more for her.

Musing upon the name of Laurence Hope puts me in mi
of a man who stirred my heart when I met him in India, but
~~nearly broke~~ it when the final farewell was sounded in Co
~~Perhaps two or three pages upon her will not come too amiss,~~
~~a book of this nature, before I proceed to relate something~~
~~about the unexpected visitor who came to my bungalow that day~~

Our lines of fate crossed for the first time at the ti
when I was visiting Budh-Gaya, and recrossed on the sea-shore
Colombo.

and gaze up at the dark face, almost copper-coloured, upon whose brow shines the mystic Uraeus. He gives the friendly greeting and brings the mind through avenues into the spaces beyond earth. Slowly we enter strange unearthly realms, where some figures flit by like vague shadows, giving the impression of beings uncertain of their own existence; and others stay in one place and in fixed attitudes as though they were trees that had taken root. When we came closer to one of these latter, I saw that it was a woman, wholly garbed in black like a widow, and her face was staring down in utter dejection at the earth beneath her feet. So mournful was her aspec t, so hopeless the cloud of gloom that surrounded her like a thin mist, that I turned to my Guide and begged him in unuttered thought to help her. Whereupon, he suddenly became a blazing mass of starry light which dissolved and melted the darkness around the brooding figure, so that she shrank and cowered away and covered her eyes before the blinding brilliance that now encompassed her. And he said,

"Ddo not be afraid, Look deep within your own heart and you will recognise me. Tell us your name."

And she answered,

"I am man's Image of Death. I have been born out of the countless

the bedside and hides amid the shadows that are his proper home. My mind flies from the nest of self like a young bird and cleaves the free air of a divine world. Its wings flap with a powerful joy as though it were now in its native clime; its eyes are set on some far point ahead with shining resolution; and a spirit of fiery purpose broods over the little body like a god. No storm of passion nor hurricane of the senses can now stop the tiny voyager as it speeds onward upon its sublime quest.

for Cal IV

THE SHADOW OF - ALL THINGS

When my soul took the swift plunge downwards towards what we call birth but which the Gods name "The Gate of the Shadow of all Things", I put upon myself the charge to go down deeper than I had yet gone before, since I was resolved to make an end to the bitter game we have all played on the enticing fields of desire. I thought that if I went thus farinto the dark web, the agony of my starry loss would so press upon the mind that I would have no rest until I had raised such titanic power as would carry me up, not only to my previous condition, but would fling the soul beyond the very bounds of time, where all is one.

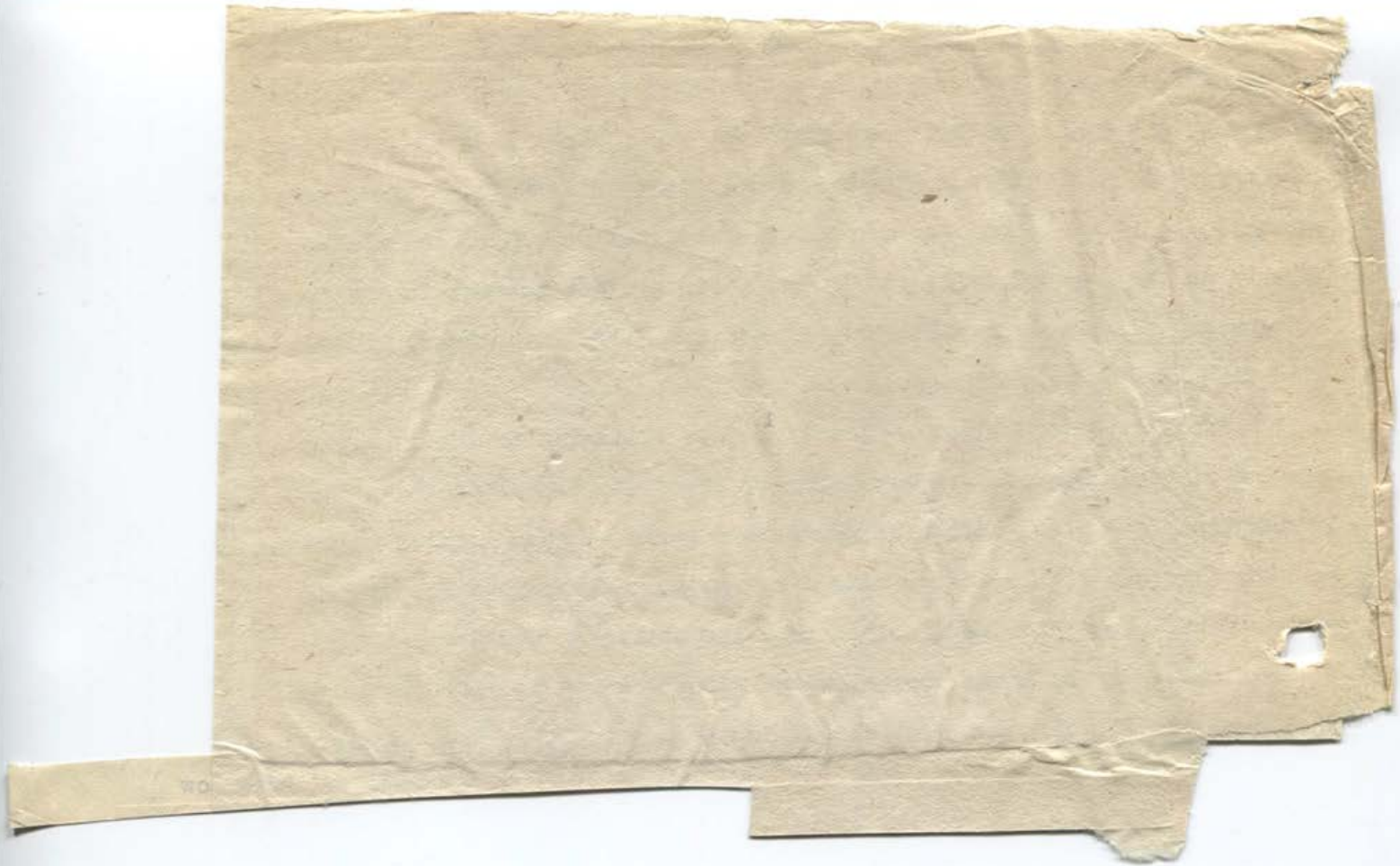
Thus I came to take birth in a vast city, where the mud in the streets was not darker than the mud in the minds of my new-found neighbours. Their souls were as underground chambers wherein the acrid fumes of selfishness and vulgarity were looked upon as the native air of man. The red anger of Mars leapt within their blood and blinded their eyes, so that they spent the years stumbling along hte crooked alleys of crime. Only when Death came and befriended one near and dear to them did they pause for a moment and allow the thin edge of awe and wonder to penetrate the hard wall around their lives.

Thus was I made prisoner and brought here, handcuffed with a dark fate and feet clanking the chains of desire. Terrible and endless seemed those mournful years which flowed beneath the Bridge of Time with icy waves. I lived as one who had gone to bed and lay half-awake, waiting for the glimmering wonder of the growing dawn that

[redacted]. From the first class, I, personally and quite frankly, do not expect more than a half- hearted shake of the head, a muttering of "What can we do about it?" and, finally, a complacent resignation to the inexorable logic of events. Those more energetic spirits among them who are professional reformers and who are already on the warpath, will simply see their own pet schemes in danger of being sadly distorted and miserably shrunk in self- importance, if and when they dare to peruse these pages.

But from the second class -- those who are listening to the subtle strains of diviner music and are talented enough to translate those sweet rhythms into the stern bodies of our active world -- when I think of them, my heart leaps a little higher with a new hope. Those younger eyes can see somewhat straighter and farther than the optics of our blear-lidded elders; those nimble hands are quick and strong enough to lift the cart-wheels of civilisation out [illegible] in which they have fallen.

Such was the extreme point to which I was led. I know now that such a view was wrong,



The man who has lost the starry sight and presses the scale of life into the depths of matter has undertaken a work as weary as the labour of Sisyphus and bearing bitter anguish as its fruit. Yet, even so, the soul that wanders darkly in ~~the dales of~~ dream but allows its body to fall by the wayside, despised and neglected, will one day come to an utter end, unable to take a step farther, and then with much remorse, it will have to retrace its steps and commence anew its wasted external life.

About this time, I began to fall in with some who were pilgrims on the same quest, though one or two had not yet heard its ancient call. The mingling of our minds, however, soon touched the memory of their souls and brought them across the portals of the divine path

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.. As for the mystical arts, these had no existence at all, and it was the profoundest discovery of my life when I found later that other human beings existed who had seen visions and dreamt dreams as strange as those which I was forced to keep a-glimmer in the secrecy of my own heart.

All those stagnant years of bitter endurance pass through the sieve of my memory and fall into nothingness. I do not wish to keep a single day back. There is nothing bright or happy there, not one jewel worth polishing with the soft velvet of remembrance.

Meanwhile, the years passed, and a heavy pall of hopelessness began to lower itself threateningly just when the blood should have exulted with the sense of youth, till a day came when I flung out a challenge to the gods to reveal themselves or to permit me to perish by my own hand.

. . . . . .

From that hour onwards, the moon's weird light ~~crept into the dark chamber where I slept~~ and filled my heart again with the bitter love of hidden lore. I call it bitter because it sets the feet upon lone ways that lead farther and farther from the things of our desire, and because it digs a deep moat between our own life and the pleasant

mere reflection of happiness when they too could share this marvellous friendship with divine love if they would but open their lives to receive it.

All this time of quest and sudden hope, there hung around each day like a heavy perfume the premonition of coming artistic and spiritual achievement. Had it been wafted there from another birth? Sometimes I was made to think so. I had had no training in any special art and was not sure whether I had even mediocre capacity in the only one of which I was fond -- literary art. Yet I did not sit down and try to express my thoughts in any way because I knew that I had nothing to say and was determined not to utter a word if I could not see the light and lure of the incomparable censer of truth moving over my pages. For I had come to look upon my high moods as little bubbles of foam that turned the grey waters of life into silver streams; but in a little while the foam is gone, and the ancient hue of death comes once more. How bitter then, to dwell as though nought had happened and to pretend that the muddied rill is as sweet as of yore. It was as though the High Ones said: "Eat the divine fruit if you will, but remember that you may never again see the world with the same eyes."

So far indded had I gone from the common path that I had no longer looked into the public prints because I was not interested in the restless passage of Time. I was interested only in the things which led me to a better acquaintance with the Eternal -- in the secret glades of solitary meditation, the painted groves of art, and the wandering brooks of spiritual life. Why should I agitate the calm well of my mind with the stones of change that are daily flung from out the town's press?

THE STRANGE MESSENGER

A flame rises in the room and sets its glow upon the old oak table where I sit, waiting for the ~~coming of a strange Messenger whose tread is as silent as the fall of fresh dew. The pen trembles in my hand, for I know not what august utterance will fall from those lips of lustrous fire, the while I am bidden to set it down in words known of men.~~

~~What if a world heavy and bowed with the sorry burden of earthen life,~~ shall turn the head and fling its ribald laughter back at the mad dreamer who has lost his way and wandered into its midst? Shall I then put down the pen and fling the fine task aside? Must ~~MM~~ dead nettles fall forever on the bier of Time? Perchance a heavier hand than mine is needed to move the dark curtains that would hide the dim alcove where stand the Seven Gods. I do not know, I do not know.

Thus the red worm of treason creeps into the mind. It has burrowed through the earth a long time and sought to penetrate my thought and will, bringing with it a following of doubt ~~and misery~~ that I would fain keep at be[illegible]

My seat is but a pace or two from the fire whose heat gently caresses me and lulls the mind into a half-sleep. ~~Outside the window, the black mantilla of night falls across the ample shoulders of the earth.~~ From its high seat above the fireplace there smiles benignly down at me a gilded idol that has left its secluded home in far Cathay and, moved by some strange kin of friendship, sought me out in this iron-hearted Western land.

If I may catch somewhat of ~~the sprite-like sparkles that dance along beside my legs,~~ and set it down in the cold words of our common speech, I may yet earn the grant of a smile from Ariel.

The lamp of Swinburne's poetry shone like a beacon amid the dark skies of the nineteenth century, and drew many young minds with its gleams. For a while, they warmed themselves in its glow and let it stir their senses into a comfort they had not felt for long before. ~~But Time came and stretched its cold hands forth and cruelly undeceived them, revealing the beacon as nothing more than a lamp after all.~~

The pen that draws its words from out the earthen vessel of the brain alone, may write splendidly, after the opinion of the undiscerning, but will ever fail to touch the inmost heart of man with immortal gifts of truth and beauty. All poets and artists must write and paint, if their work is sincere at all, with pens and brushes dipped in the chalice of sacrifice; and all their work should be put upon the altar in offering, first to the gods and then to men. Few care to do this and so, few works of art have lived through the centuries without meeting Death by the wayside. Most care for the uncertain favours of Fortune or the easily-pricked bubbles of fame, and so are passed by when the gods sprinkle the dews of immortality upon the accepted offerings.

Do not think, however, that all art which has survived to our day is therefore true and imperishable.

But it was not long before the hard hands of Time and Fate fell upon us and broke up our small group. We were scattered alond divers roads and different lands, and so perforce I had to take to my own lone road once more -- a road which I have wandered since that year. And once more I sent up my prayers to such gods as I knew, that they might give me guidance towards that High Place whereon my heart was set. All around me hung the shadows of twilight, and I knew there was no rest for my feet whilst my heart ached with the mystic quest.

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PB re

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Complete (75-)

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C

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D

~~Rosicrucianism has indeed degenerated into charlatanry in many quarters~~. Most of that which has been transmitted to mankind under the name is charlatanry. It can readily be understood that such things led even to fraud. It is difficult to distinguish the true from the false, ~~the true Rosicrucians are extraordinarily hard to find~~ among the charlatans, and the whole matter is all the more difficult and problematic for the reason that the spiritual revelation comes from sources which in their real quality and nature remain hidden."

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I met in the course of my lifetime both Rudolf Steiner and the leader of the most spurious of these organisations. The difference between their personalities was striking and obvious. It was the difference between real money and its counterfeit. Steiner's was a dignified, serene yet humble figure. The other man's was an arrogant pretentious, earthly-minded and insincere one. The first carried an aura of lofty self-control but the second displayed blackness in his heart. My talk with Steiner drew respect and admiration, even when it could not draw agreement with some of his ideas. Talk with the pseudo-Rosicrucian leader made me fee sorry for his simple-minded followers.

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F

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G

~~and self-upliftment, and more reverence for a higher power.~~ As we calm the mind and cleanse the heart, we shall feel neither despair at humanity's contemporary tragedy nor exasperation at humanity's contemporary folly. It may be old-fashioned religion but it is nevertheless still up-to-date philosophy to repeat the familiar verse which was lately repeated to me by one of the world's great Christian mystics:

H

"O God our strength in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

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ROSICRUCIANISM AND RUDOLF STEINER

by PAUL BRUNTON

The work of turning into English and putting into print the enormous mass of unpublished lecture material left behind by Dr. Rudolf Steiner since his death a quarter of a century ago, has steadily gone forward. Although so many volumes are now available, the number which has yet to appear is still larger.

The book* now under discussion is the latest addition to the series. It brings together within one pair of covers two separate but related courses of lectures. If they are separated by twelve years in time they are related by blood ties of Rosicrucian interest. The full title of Part I is The Mission of Christian Rosenkreutz: its Character and Purpose, while that of Part II is Rosicrucianism and Modern Initiation.

The historical foreword by Frau Marie Steiner is most useful in telling us how and why the subject came to be dealt with in these lectures. It contains however what must be regarded as an important error. The lecturer's widow writes: "Annie Besant had also been so deeply influenced by spiritualistic communications that on the advice of William Stead she went to Madame Blavatsky towards the end of the latter's life and became her ardent follower." It is not correct to say that Annie Besant was a spiritualist. She was a pupil of Charles Bradlaugh, the brilliant atheist, before she became a pupil of Helena Blavatsky. I remember quite clearly my personal talks with her more than thirty years ago. The impression held ever since is that she was associated with William Stead as a journalist on the Pall Mall Gazette, the London newspaper he was editing. He handed her the two bulky volumes of H.P.B.'s The Secret Doctrine and suggested that she might like to write a review of them. She agreed to do so. It was the reading of this extraordinary production that turned her into a Theosophist, and the subsequent meeting with Madame Blavatsky clinched the conversion.

The first of Steiner's lectures is called "The Dawn of Occultism in the Modern Age." He brings in the principle of historical development in connection with the higher culture of humanity, particularly spiritual culture. The different kinds of civilisation to which the human being is exposed become full of meaning when we accept the idea that he returns again and again to earth. In this way

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(this is the complete unexpurgated script)

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he is schooled in different periods of culture and gains from each one what he could not gain from the others. The differences between these periods are quite marked and would alone justify the need of reincarnation.

The thirteenth century was a time of transitional importance, for it was a time of secret preparation for that intellectual culture which later characterized the modern world. Twelve men who were then living in Europe met privately for this purpose and took over the care and education of a child who, they foresaw, would one day be the most powerful and vital figure of their group. They were themselves highly spiritual individuals and brought out all his finer possibilities. He was kept rigidly from the world and untouched by its influences. At the age of twenty he was ready to go through a trance experience, similar to Paul's before Damascus, which led to an exceptional degree of wisdom and illumination. Although he died soon afterwards, he reappeared in the following century as Christian Rosenkreutz and dwelled in a body which had an unusually long life.

Steiner asserts that each of the twelve teachers stood as representative of a different ancient culture, mainly Atlantean but also Persian, Babylonian, Indian and Graeco-Latin. Each brought out in his pupil perceptions, qualities, feelings and tendencies peculiar to that special culture, as well as provided him with its special knowledge. His personality was thus well-integrated and well-balanced, developed on all sides and bearing within itself an admirable and harmonious synthesis of the highest attributes.

It is this remarkable genius who has repeatedly stepped into incarnation since then for the purpose of influencing the Christian world in certain ways. He even calls through the subconscious mind on a number of individuals, that they may awaken to the spiritual needs of the times and dedicate their lives to co-operation with him in service to humanity. Yet in their conscious minds they may not know that he is the hidden source of this call.

His general aim appears to be the broadening of Christian faith, so as to include and unite what is the core of the other religions, and the deepening of Christian purpose, so as to promote the progress of human evolution. Esoteric and Rosicrucian Christianity is thus not only the true form of Christianity but also the true synthesis of all religions. Steiner, following Blavatsky's example, also calls it occultism but the term has since her day acquired too many connotations on too widely different levels to be either sufficiently useful or precise.

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Rosenkreutz foresaw that with the changes in human outlook worked by the tremendous theoretical discoveries of science and their applications in external living, two classes of human beings would arise. One would become wholly materialistic in the sense of being wholly given up to earthly things, while the other would withdraw altogether from worldly life for the sake of spiritual concerns. This was not desirable and so he strove to bring true Christianity in closer touch with practical living as well as to create methods of esoteric developement which would not lead the aspirant away from the earthly activities required of him by karma. He is still fulfilling this mission and those who follow such methods are indebted to him. The alchemists of the Middle Ages and the Anthroposophists of our own age are among them.

Nevertheless Steiner utters a brief but necessary warning: "Rosicrucianism has indeed degenerated into charlatanry in many quarters. Most of that which has been transmitted to mankind under the name is charlatanry. It can readily be understood that such things led even to fraud. It is difficult to distinguish the true from the false, the true Rosicrucians are extraordinarily hard to find among the charlatans, and the whole matter is all the more difficult and problematic for the reason that the spiritual revelation comes from sources which in their real quality and nature remain hidden."

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In the chapter called "Hidden Centres of the Mysteries in the Middle Ages," the founder of the Anthroposophical Society reveals that although the Mysteries in their traditional form disappeared from the Western world, since the fourth century their dynamic factor survived in changed forms and through other channels. This was the work of initiating candidates into esoteric knowledge and mystical experience. In our times it is possible to find a teacher through the means of books but in the Middle Ages it was possible only through a more personal way. However, it remains true now as then that the contact with book or teacher does not really happen by chance, however much it may seem to do so. It happens by the working of intelligent forces.

Among the pupils of such teachers during medieval times, Steiner includes Raimon Lull (1235-1315) on the basis of Lull's views about alphabetical sounds, zodiacal signs and geometrical figures. Steiner traces in these views an attempt to express certain secrets of the World-Mind, the Logos.

Throughout all this work he consistently puts forward the view that with the efflux of time changes took place in the inner constitution of man which led to a loss of certain senses. Early man was instinctively clairvoyant; he saw and knew what modern man no longer believes in, much less perceives. This (sic) why all primitive peoples without exception accepted the existence of other worlds of being and freely allowed themselves to be guided by prophets, seers, sages, holy men, oracular mediums, witch-doctors or sorcerers. But the necessities of individual and intellectual development slowly brought about an enfeeblement of clairvoyant powers until the visions faded away, the intuitions were no longer felt and the contact with other worlds was lost.

This view, which the evidence of history and of true esoteric tradition shows to be the correct one, contradicts the view of short-sighted contemporary occultists in America that the human race is on the verge of manifesting psychic faculties on a wider scale as a result of its own progressive evolution, that these faculties will appear in the whole race instead of being limited as formerly to a few individuals. It is misleading to suggest that we are at the dawn of a new age, that only recently has a start been made to unfold spiritual capacities and develop psychical faculties. We are merely recovering the first and losing the second. The fact is that the twilight of inner sensitivity meant the dawn of intellectual faculty. The practical achievments of science became possible through such a change. If today those achievments threaten us with suicidal self-destruction, if the hopes for human welfare once raised by nineteenth-century science now seem absurdly extravagant, that is the warning signal to restore the balance and to regain the lost

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sensitivity of the past while holding fast to the intellectual gains of the present. This is indeed the most important mission of mystical teaching in our tragic times. If the generality of mankind does not soon retrace its steps and seek a healing of its own disordered psyche, then the course of events will continue to fulfil the dire predictions of those who have insight into the mystery and meaning of the tremendous forces now operative, both for good and for evil, in the Occident and Orient alike. The worst horror of atomic bombs is not wholly the physical devastation they cause in the visible world, it is also the psychical paralysis they cause in the invisible world to beings torn so abruptly out of their bodies at death.

To return to this book, it must be said that although so much of Rudolf Steiner's teaching is acceptable, some of it is disputable. But what remains indisputable is that the times call for more eager inquiry into what men like him have found through penetration into spiritual and cosmical facts, more dedication to self-ennoblement and self-upliftment, and more reverence for a higher power. As we calm the mind and cleanse the heart, we shall feel neither despair at humanity's contemporary tragedy nor exasperation at humanity's contemporary folly. It may be old-fashioned religion but it is nevertheless still up-to-date philosophy to repeat the familiar verse which was lately repeated to me by one of the world's great Christian mystics:

"O God our strength in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home."

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3. There is no interest in the ego at all as we are now wholly occupied with THIRD Stage
the Universal Mind, which we prove to alone exist. Be passive, forget the ego entirely and identify
self with Infinite Consciousness.

We fully identify ourselves with this this universal life of the true SELF. THIS IS PHILOSOPHIC INSIGHT.

4. We begin to turn away from the ego. By effort we beneath it dig down into its 2ND STAGE
~~of universal and beneath it~~. Since the ego is unreal and mere appearance, fondations.
begin to enquire, "Where is the real self?" Part of this search may be
Marishee's enquiry "Who am I?" Direct it to the universal mind in which we find
ego is rooted. because depriving consciousness from it .

The real self far transcends ego, being universal, pure and godlike.

We have to cut deep down into our innermost nature.

1. We examine the ego. Declare the ego unreal, because an ever-changing
and fictitious
, hence non-perpetuating idea. FIRST Stage

Generally we confuse ego, which is little, local and limited, with self.

We have to free ourselves from this misconception about ego.

The SURANGAMA SUTRA ("Ryogonkyo" in Japanese title:) Mahayana Zen text: "There are two methods to effect this entrance, practised conjointly (1) By Samatha (tranquillisation) the world is shut out of consciousness so that an approach is prepared for the final stage. When one's mind is full of confusion and distraction, it is no fit organ for contemplation (2) By Vipasyana (contemplation) the Yogin is first to awaken the desire for enlightenment, to be firmly determined to live the life of Bodhisattvahood, and to have an illuminating idea as regards the source of evil passions which are always ready to assert themselves in the Tathagatha-garbha (storehouse, all-conserving mind). When entrance is effected to the inner sanctuary, all the six senses are merged in one."

A MEDITATION-TECHNIQUE for the SHORT PATH

( )Give four exercises of a highly advanced metaphysical character: (a)Med on the Void. (b)Med on Non-Duality (c)Med on Space (d) Med on Ego's non-exist-ence

There are three progressive stages in this technique. First, the student proves to himself, by following the master's guidance, that the ego is fictitious and illusory. Second, he concentrates diligently on Path meditational techniques to dig beneath the ego and escape from it. Third, he proves to himself the fact of Non duality, that there is only the One Mind's existence.

Hotel Pacific
MANLY

TELEPHONE: [redacted] (5 LINES)
YU 1101

CABLE - RADIO - TELEGRAPH
"PACIFIC," MANLY

3

As I am not allowed to be natural
I must close this letter as my mind is
thus a blank - I can't write impersonally!
I don't think, as you do, that Love
advances! I see no improvement
in my relations! May be, those
first months of your company which
you promised me in the first future!
May change my whole life & bring me
Joy & Serenity! At present I am far

Conversations With A Mahatma: Ramana Maharishee

Edited by Paul Brunton

PREFATORY NOTE

In A Search In Secret India, three of the chapters described the background of Sri Ramana Maharishee, whose fame has since spread across his own Oriental land. Part of the following record belonged to the material of those chapters but was not included in them. The remainder was set down during subsequent visits while I was still engaged in my early Indian and mystical researches.

Some of the questions were put by Indian visitors or disciples but most of them were mine; however, it is not possible at this date to distinguish between them. Most of the answers were spoken in his native Tamil language. Its unfamiliar idiom, combined with his own terse, epigramatic and even enigmatic way of expressing himself, makes them somewhat difficult for the Western reader to understand. This is why, during the work of preparing them for publication in English, a free rendering was preferred to a literal translation wherever the meaning was too obscure. The material was entirely rearranged under subject headings to further assist the reader.

Circumstances prevented this record being issued earlier, but now, in view of the Maharishee's recent passing from the earthly scene, it seems timely to publish it in honour of his memory. Such a placid and contemplative seer into the deeper nature of the human being is rare in these agitated and turbulent times. He reiterated with tireless insistence, the fact - which he personally experienced - that beneath the body, the intellect and the emotions, there exists a deep, spiritual and immortal consciousness in every man. This intuitive experience gives particular importance to his point of view.

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Maharshee notes

(BY P.B.:) The diarist of 1935 (probably Prof. Venkatramiah) observes anent a visitor who poured a tale of woe into Maharshee's ears: "Bhagavan is normally no better than a rock in being unresponsive." Contrast this with the reported warm kindliness of his later years: Does this not show he continued to develope and to change as he developed?

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By PB

THE SO-CALLED LIBERATION OF PSCHOANALYTIC AND DIANETIC THERAPY

The Infinite is a wonderful machine which remembers, compares and recalls experience. It does this in words or pictures.

But it holds so many recordings of the past that matter of its present living is unconsciously a response of memory stirring up the past.

Pschoanalytic and dianetic therapies try to eradicate these past patterns by using the reaction to impulse or the recall of the subconscious with particular reference to childhood. But to say, as psychoanalysis says, that the mind which is successful in retreat is free, or, as dianetics says, clear, is to make an unwarrantable claim and to overlook the tremendous size of its task. For all that such therapy has really done is to liberate the patient from a few of his known compulsions. But what about the enormous number of the unknown ones? What about the most terrifying compulsion of all -- the ego itself? How can an analyst who is still governed by so many complexes himself, of which he is not even aware, completely liberate other persons? He himself is the victim of an illusion-making mechanism that is incredibly ingenious.

In every mind there is an unconscious conflict which he is ordinarily powerless to deal with -- the conflict between the line of evolution which the Overself has marked out for the person, and the line of blind desire which the ego is trying to pursue.

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of the past, such as childhood or adolescence, and attempting to deal with them only, when the true past of the ego contains innumerable subconscious memories of former lives on earth and numerous tendencies which arise from episodes belonging to that vanished history? The only thorough and complete way to deal with the ego is not only to deal with its surface manifestation, but to get at its own hidden existence on the one hand, and to work by aspiration, meditation and reflection upon the Overself on the other hand.

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The SPIRIT-ENERGY [redacted]. by PB

What are the lines of connection between the Overself and the body?

The first can be traced to thoughts. These express themselves through, and are in turn conditioned by, the physical brain and the spinal nerve system.

The second can be traced to emotions. These express themselves through, and are also conditioned by, the solarplexus and the sympathetic nerve system.

The third line can be traced to the vital forces. A though these permeate every organ of the body, and express themselves through every cell of it, they are specially centered in the heart, lungs and genitals.

These three connections can plainly be seen. But they are not the whole. There is still a fourth line, although it cannot be traced in a manner acceptable to the sciences of anatomy and physiology, and very little is known about it anyway. The iIndian yogis have named it variously: the Serpent Power, the Snake Force, snf yhr World Energy. The Christian mystics have named it; the Holy Ghost and the P entecostal Power. To the monks of famed Mount Athos it is "the Athos-Light;" to St. John it was "the light of men;" and to St. Luke," the light of the body." The Chinese mystics have name it the Circulating Light.

It is really mothing other than the soul's Energy,the dynamic aspect of the still center hidden deep in man. Its first activity is traceable in psychical and intuitive experiences outside the normal range as well as in abnormal physical phenomena, its final one in the supreme mystical experience which throws out awareness of the body altogether.

Thus through thought and feeling, physical vitality and spiritual vitality, there occurs a mutural interaction between the soul and flesh. Each affects the other. Each can, in abnormal conditions, affect the other even so dramatically as to appear miraculous in its power over the other.

The seven chief endocrine glands of the human body are associated with psychic centers in or near the spinal structure not visible to the psycial eye. When the "Spirit-Force" is brough by the power of aspiration into the first center, which is associated with the Sacral Gland, the body's vitality is markedly increased and its resistance to disease correxpondingly increased to. The Hindus texts picture it under the symbol of a lotus flower with four luminous petals.

With the entry of this energy into the second center, associated with the Prostate Gland in men and the Ovarian Gland in women, the nervous system is strengthened, resistance to nervous disorders correspondingly increased, ability to concentrate mentally enhanced and a resolute determination to rise up and succeed in some chosen endeavor manifested. In the third center, associated with the Adrenal Gland, the power to influence other people's minds and even, to some extent, to heal them of sickness is developed. Along with this, the quality of fearlessness shows itself to an extraordinary degree. In the fourth center, associated with the Thymus Gland, the "Spirit-Energy" ascends to the region of the heart and with that consciousness touches a higher plane of being. There is a progressive thinning down of egoism. With the fifth center, associated with the Thyroid Gland, the illusion of time is banished. This gives a feeling of agelessness. Physically it bestows an improved power of speech in the sense that it becomes creative, forceful, and illuminating to its hearers. With the sixth center, associated with the Pituitary Gland in the frontal region of the head, creative power is bestowed upon the concentrated Will and the spoken or written Word. With the seventh center, associated ith the Pineal Gland at the base of the brain, the illusion of the ego's reality is shattered, and the true self, or soul, is discovered. The ancient Indian books symbolize it in the form of a lotus with one thousand petals. The immense contrast of this with the small number of four of the first center is intended to show that here at last is full and final illumination.

emotions are at last balanced by, and poised in, the intuition. Along with this development

Take the simple act of sitting down. No act is perhaps such a common one. The Orientals do not ordinarily use chairs except where they have become Westernized or where the chief officials and rulers have to appear in public or give audiences, for which purposes a chair or thron or dais raises them sufficiently to lend the necessary dignity. They squat on their heals as the Chinese and Japanese do, or on folded legs as the Arabs do, or on crossed ones, as the Hindus do. We Occidentals gaze on the spectacle with conscious or unconscious feeling of superiority in ourselves, and as if it were a visible display of evolutionary backwardness in our Eastern neighbors on this planet.

Yet the unbiassed analysis of anatomical structure and the close study of physiological movement will reveal a surprising fact. Our own way of sitting is unnatural, contrary to the real fitness and comfort of the body, while their way is closer to the needs of such fitness.

I know well enough that our Western ancestors took to chairs for practical reasons, that they used them protectively against cold, damp or dusty or dirty floors, or as items in more comfortable and more luxurious living. So I am not here suggesting that all learn to squat on the floor or sit fold-leg in their chairs. Every man will have little choice or change to do as he pleases in the matter publicly anyway but those men who are eager to improve themselves should at least be willing to ask themselves whether the Western way is the perfect one.

In the change from the state of ordinary complacency about life which is the common one to that conscious endeavour at self-improvement whichhis the quester's one, what could be more natural than to begin with the way we use and manage our body? Yet who would think that the way we sit or stand, walk or work, could be affected by, or have any effect upon, the question of spiritual enlightenment? For, despite the naturalness of the first step its obviousness is not to be seen immediately.

The most ancient and famous yoga manual of India tells the practioner to sit up straight. But the same manual fails to tell him in what way this is to his advantage. The explanation is a subtle one. The currents of spirit-energy --which reflect themselves in nervous energy -- pass up the spine when a sufficiently advanced stage is reached, or can be forced topass up by exercises specifically intended for this purpose. The straightened posture also lengthens his spine. The energy can then move unobstructedly by bends, congealings or knots.

If the spirit energy is awakened in the wrong way or from unworthy motives, instead of lifting him up it may bring him down.

( ) Titus Podea's mystic experience: Pulsating between heart and head, via throat center. Top of head seemed cut off and at that point the personal "I" feeling vanished and the Universal Consciousness replaced it. It lasted ten to 15 minutes but was repeated several times during a week of solitude, staying at home, seeing no one, and intensely reflecting on a single problem or theory, linking mysticism with economics. The energy went up from the heart to the head, then there wes a return simultaneously back to the heart. It was a pulsation.

( ) It is not only the spine which gets so stiff and wooden, but the whole body.

( ) When most of a man's energy is lost in the daily toil for life's necessities and the residue lost in physical exhaustion by sexual intercourse, his ardours for spiritual development will necessarily be somewhat enfeebled.
( ) All who indulge their lusts and obey their drives know nothing of this pure joy.
( ) He must redirect the generative power, raising it upward mentally and willing its transmutation intensely. This is the moment to express command over the lower nature and to exert obedience from the lesser faculties.
( ) They are sensitive nerve centers.
( ) This force is originally derived from the sun. It is universal, living, conscious, and like electricity in its dynamic potency. Its appearance in the sex energy is but one, and that the very lowest, of its appearances. Just as each member of the sound, light, heat, electricity and magnetism group is either convertible into one of the others or able to bring it into existence, so this solar force, is convertible from sex, when governed, to higher and still higher forms.
( ) This Spirit-fire is to be brought from the perineum along the spinal column to the topmost point in the head. Such a passage is not accomplished all at once, but only by stages--seven in all. At the entry into each stage there is a tremendous agitation of feeling and thought and a vibrant ecstasy of dominating power.
( ) The Spirit Energy is a fiery power. The Yogis say it <u>burns</u> its way as it spirals through the body.
( ) Chakram = life-force center which becomes active as a result of meditation. Nada = channel for l.f.c.
( ) The first bodily movement of the "Spirit-Energy" is felt in the coccyx, the final one in the brain's ventricular cavity. The course it follows is therefore along the cerebro-spinal nerve system.
( ) The Sacral Plexus, at the spine's base and in the pelvic region, stores procreative power. If this power is stored for a sufficient length of time, and if it is undisturbed by sexual passions and kindred emotions during that time, and if there is a deliberate redirection in higher channels, whether they be the strengthening of the body and development of its muscles, or whether they be the achievement of professional ambitions or the unfoldment of spiritual qualities, transmutation will take place.
( ) This explains why the old Sanskrit texts say the Spirit-Energy brings the Yogi to his freedom but puts the universe into bondage. What other bondage could be meant than sexual slavery?
( ) He who brings to the attempt a sufficient degree of informed spiritual development and mental-emotional self-control need have no fear. But he who does not--and such a type is the majority--may find the solar-plexus pouring the force unrestrainedly through his nervous system, inducing permanent insomnia by reason of its pressure upon his brain, until his mind becomes unhinged.
( ) Those who awaken this Energy before they are in a position adequately to control it, put themselves in peril. For should they yield to temptation and misuse it to serve their lower nature or to harm other persons, it will return like an Australian boomerang to punish them.
( ) Since Sex is so near to the earlier manifestations of Spirit Energy, it must be controlled and sublimated, <u>before</u> that Energy is deliberately aroused as the danger of becoming obsessed by sex is a serious one.
( ) It is itself a non-physical force but its effects are both non-physical and physical.
( ) A current of electricity charging powerfully through the body is the nearest experience to it.
( ) These exercises bring about a better flow of the body's vital force. When this force is blocked or impeded at any point, trouble appears there. The exercises open the blockages.

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( ) Unusual warmth is felt wherever the Energy has passed on its way. If it reaches the head, then the whole trunk will glow with some heat.
( ) When the Spirit-Energy touches the heart, an exhilarating and ecstatic freedom is felt, a deep and boundless delight.
( ) When the Spirit-Energy enables him to help others, he may see them surrounded by phosphorescent greyish-blue light.
( ) Ordinarily, it comes to birth very very slowly, as the exercises are practised and the purifications are undergone, but i quite a number of cases, it comes up with a sudden rush.
( ) They are really brain centers, although of a minor character compared with the great brain in the head. They are situated both in the cerebro-spinal nerve system and in the sympathetic one. The entry of Spirit-Energy into them energizes them and activates their psycho-spiritual functions.
( ) This force lies within him, latent and unused, until he turns to the exercises and disciplines of the Quest.
( ) The introduction of nicotine in appreciable quantities by smoking bars the way to Spirit Energy's movement and clogs the centers it would ordinarily open. The introduction of alcohol in similar quantities by drinking gives a wrong direction to the Energy so that its benefits are lost. From this we see how important for other than all the usual and well-known reasons is the ascetic self-discipline which limits or denies the use of these two poisons.
( ) The defect of arousing the Energy by breathing exercises is that the effects finally wear off and leave the man without his powers. A parmanent result cannot be obtained by this method. That is why hatha yogis are warned not to wait too long before taking the next step higher.
( ) A combination of aspirational feeling, chaste conduct, pure thought, meditation practice and special exercises affecting the will brings the Spirit-Energy up to those centers.
( ) These glands have a secret function.
( ) None should seek to awaken this force who are not prepared to do so at the right time--when they have sufficiently cleansed and disciplined themselves. For it can destroy as well as heal.
( ) In certain of its phases the force is resistless, therefore a disciplined life is necessary before releasing it.
( ) He will feel its tremendous force within him.
( ) The region of the solar plexus is a sensitive receiving set into which the emotional forces of the lower nature can, by concentrating with the mind, be drawn. Here they are purified and driven upwards by a determined will and a deepened breath to the region of the heart. If this is successfully done, the "Spirit-Energy" may be aroused, with momentous consequences. A sense of well-being will be diffused through the trunk of the body and a feeling of happiness will arise up in the emotions themselves.
( ) In some of its aroused phases the Spirit-Energy is quite resistless therefore a purified and disciplined life is essential before releasing it.

Oriental traditions speak of certain psycho-nervous centers situated near the plexuses of the physical body but not being physical themselves and hence invisible (part of an) body or aura emanating from the physical one.

RK mission definitions:
"Kundalini" is spiritual energy which lies dormant at the base of the spinal column. When one's powers are awakened, K. rises and, passing thru six mystic centres in the spinal column, reaches a certain point in the cerebrum, and the aspirant gets illumination

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Therefore a purified and disciplined life is essential before
releasing it.

(1.) "There is a practice which can bring the concentration into heart-consciousness. Cultivate a feeling of warm, devoted love for the Overself, along with an indrawing into the heart. Concentrate the attention there physically. Also, the breath should be held with an air of expectancy in the same way that you hold your breath during the moment before a famous lecturer, say, starts an important public speech, or, like a hen when she's trying to hatch an egg, and giving it warmth and expectancy and concentration.

"As attentiveness deepens, you will feel a drawing-in from all directions. When you get a feeling (which may come during meditation or at any time) that you are at the centre of a circle, this will indicate that you have touched the heart-consciousness. The exercise requires you to think less and feel more.

"It helps markedly if you think of the heart as a cave. You as a conscious being have to enter this cave, pass through its entire length, until you gradually see a tiny gleam of light at its other end. This light grows stronger and stronger as you approach it. (But this can be actually done only after the mind and emotions have been sufficiently quieted, so the preliminary phase of concentrating must first be gone through.) Fasten all your attention unwaveringly upon this gleam until it expands and envelopes you in a great light. Think of it as the Overself seen and felt. A later exercise and stage is to feel it only, to banish seeing it altogether."

(2.) "Occultism is concerned with the unseen working of nature; and with phenomena, forms, messages of the non-physical side of the ego's being, including visions and voices experienced inwardly. It is on a lower level than pure Spirit, not dealing with the body and not dealing with spirit, but somewhere inbetween. It's easy to be led astray by it, since it is close to fantasy and imagination. Try to avoid seeking it, but if it comes by itself try to judge it critically and understand it. On the highest level there are no occult phenomena, which keep you in your ego."

(3.) "You shouldn't hold yourself to Shankaracharya's Gnyana-yoga alone. It is limited to a metaphysical approach. Taken by itself, it often leads to intellectual dreaming, or theoretical, not actual, illumination, so it should be combined with other paths, such as the devotional and the practical (Karma-yoga). 'Practical yoga' does its job but remains detached from results." emotionally

(4.) "The Lightning-flash may occur either after reason reaches the peak of its performance and has been exhausted, or by deliberately abandoning intellectual activity for the utmost faith and devotion. In both cases, one has to let go and sink back into the Nothing and stop further efforts on one's own. Sometimes, by destiny, the Lightning-flash can occur unexpectedly when no effort is made."

(5.) "Merely being thought-free by itself may lead to psychic results. One has to sink back to a dynamic positive mental silence by starting meditation with a dynamic positive attitude.

"Eliminating thoughts and eliminating the ego during meditation are two different things. You should experiment with the various methods given in the books if you want to know which would help you most."

(6.) "Meditation requires a positive, agressive attitude of mind at its beginning. Because the mind may be tired at the end of the day, it cannot be forced. This is one reason why meditation requires patience. If the student waits for a while, the mind will refresh itself and get its second wind, so to speak, but most students give up before this point is reached. When the mind has refreshed itself, one is then conscious of this hitherto dormant energy and his thoughts are automatically stilled. The point has then been reached where he may release all further effort and humbly wait for the Overself to reveal itself. Warnings and voices may be experienced. Remember what the Psalmist said: 'Be still and know that I am God.'

"Sometimes the Overself reveals itself in other ways: it may use another person, or other persons; it may appear in a sentence in a book opened at random.

"One should never try to grasp the Overself. One must learn how to wait humbly for its self-revelation. With practice, this comes in a shorter time. It may last only a few minutes. After it has revealed itself and silently left, there is no need to continue or prolong meditation, except to remain for a while in the ineffable sense of peace it usually leaves behind.

"It is because of the effort in mind-concentration required that morning meditation is usually recommended. Thoughts are like unruly horses: it is easier in the morning, when the mind is fresh, to control them than at the end of a day's work when the mind is fatigued."

(7.) "Flashes of Cosmic Consciousness or glimpses of the higher self could be of one aspect of it only, such as its beauty or its wisdom. You will have to broaden out later."

(8.) "In your attempts at meditation your intellect is still busy; it's hard for you to keep the thoughts out. What you should do is to gradually lengthen the time allotted for practice, but don't overdo this or you will get psychic results. Be patient. The mind will give up its struggle eventually." (P. B. discussed what happened to B.; how he overdid the length of time involved and became mediumistic instead of mystic.)

(9.) "Illumination arising from suffering seems to last longer than that arising from happiness because the latter is easier to lose. One is likely to become careless with that which comes from happiness."

(10.) "You and H. should have a talking-time, a silence-time, a typing-time and a study-time. It should be possible to arrange a schedule that respects each one's needs by adjustment and compromise."

(11.) "You will learn the truth about your character in easy stages. No one can take it all at once: one might have a nervous breakdown or even a physical sickness. The truth has to be given gradually for safety's sake."

(12.) "When one is aware that one is being detrimentally influenced by others (their moods, personalities, wishes, etc.) one way of combatting this is to try to forget them and to deliberately drop the thought of them each time it arises."

(13.) "The saints were martyrs. They accepted all their suffering as coming from God and even embraced it. The Philosophic way is to realise that it is often karma, self-earned and brought upon oneself: hence one should analyse it and try to understand why it has come so that the lesson won't have to be repeated." (P. B. used as an example a man who thinks, "Why does that man get a million dollars while I get cancer?")

"The Christian, Muhameddan and Jewish religions must accept the doctrines of reincarnation and karma if they want to establish a reasonable place for suffering in the scheme of things."

(14.) "Jesus wasn't intellectually developed. His was the simple path of faith intended for a time when the over-all intellect was on a lower level than it is today. Now, with the advancement of science, intellectual development has brought about the need for rational religion. People can no longer accept things on faith when science tells them otherwise. A synthesis of religion and science is needed, one which will respect the needs of intellect yet give it only second place to intuition."

(15.) "Neither Jesus nor Buddha ever wrote anything. Accounts of them were written long after they were gone."

(16.) "We change a little in appearance with each incarnation; we have to. But sometimes we change altogether."

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(17.) "Your karma is being speeded up; everything is being accelerated to a certain extent. This is necessary for a period to bring quicker progress through forcing different parts of mind and character into activity.

"Think how much has been accomplished since you took up these studies. Look back to your state of mind before that."

(18.) "It is possible to experience the mind-being as something separate from the body before one has gained control over the body and ego. But the experience will be fleeting until then."

(19.) "Our first job is to find our real self and everything else should come afterward. 'Seek ye first the kingdom of heaven and all these things shall be added unto you', is literally true. 'These things' refers to whatever physical possessions, status and achievement are proper to, and needed by, one's individual circumstances -- both in the world and on the Quest.

"This is really the most important thing in life. Everything else is a by-path. We have to learn how to keep other matters on a lower level; to keep this our first interest and duty. It's our whole purpose for existing at all. Think how few people realise this!" (P. B. again referred to B. and revealed what happened when he lost faith: he could have had all the churches he wanted if he had waited and stuck to the Quest.)

"The Teacher can point out the way to the higher self and lead the student safely past the pitfalls only if the student is willing to follow. But most students go astray because of their undisciplined inclinations and egoistic desires. Look how few people have attained! It is very difficult; yet it is worth trying because we have to come to it in the end. It's better, pleasanter and easier to come into it voluntarily than to be forced by events."

(20.) "The student must learn to rely more and more on his own higher self by watching for intuitive leadings until he can free himself from need of a teacher altogether."

(21.) "In analysing ourselves we are helping to crush the ego. But this is true only if analysis is unbiassed and if it is balanced by the Short Path attitudes. Otherwise there is excessive and morbid preoccupation with oneself, which suits the ego very well!"

(22.) "When you feel these fits of depression and despondency coming on, you must learn to stand aside from them and refuse to identify yourself with the emotions which express them. They are simply other forms of ego manifestation. With time and practice, you will be able to do this. The Short Path affirmations and meditations are essential at such a time, for they help you to acquire the detachment necessary to recognise the moods for what they are."

(At this point, S. asked: "But how can one identify oneself with something one doesn't know?" H. replied: "That is where faith in something beyond the intellect comes in!") P. B. said: "Yes, if that faith is intense enough it will be sufficient to lead to the desired result. If not, if one cannot have faith in the Overself, then a Teacher is necessary. It is through faith in theTeacher that the student is helped to knowledge of the Overself which he finds so difficult to reach by himself.

"In this matter of sadness and depression, one should also be careful not to take on the moods of others. Sometimes, people who are sensitive do this. If extra-sensitive, they can even take on for a short time the symtoms of their ailments."

(23.) "You have a strong Buddhist strain carried over from another life. Just now you have been repeating the same arguments which Buddha used against religion. India was overly-religious and priest-ridden at the time. Buddha spoke only in negatives about God: he said Nirvana was not this, not that, never what it was. This was a very wise thing to do, for if he had told them what it was, they would have been confused and would have rejected what they could not understand. Instead, he told them that if they followed the eight-fold path they would find the happiness and peace they were seeking, which was true.

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"Buddha answered the needs of his country. The Buddhist path is right as far as it goes, but it does not go far enough for the fuller approach needed today.

"Buddha used the same argument that advocacy of the Short Path uses: namely that in trying to get rid of the ego one is only trying to get into a more refined alternative. The Philosophic way to consider this is to see that it is merely an argument over words. First, because it is enough if one can slough off the ego and attain the Overself. Second, because any considerations of an infinite progression would get into concepts so vast they are beyond the comprehension of the finite mind. It is useless to indulge in such arguments."

(24.) "In the horoscopes of ordinary people, in which a concatenation of several planets called the Gurukula does not appear, the expert can with reasonable accuracy plot the course of their future life because their characters are not likely to change very much. But, in the horoscopes of those few people in which the Gurukula does appear, it is not possible to prognosticate the future. Usually such persons have a great mission to perform, whether public or hidden. The individual karma from past lifetimes, even of the present one, may be changed during the fulfilment of such a mission. The Maharishee had the Gurukula in his chart; so did Gandhi; and all Masters have it.

"Philosophy agrees that karma can be changed, modified or counteracted for the most part, but there are certain limits beyond which one cannot go. One's sex, for instance, cannot be changed; a woman cannot become a man. A negro cannot become a white person. A hunch-back cannot do the same things that a non-deformed person can do. But, apart from exceptions of this nature, changes of all kinds are possible."

(25.) "Your idea that the Teacher is the Overself is rarely found among Westerners but often among Orientals. But how can this be possible? What is the Overself? Answer this correctly and you will comprehend how impossible such an idea must be.

"Go back to the hidden Ground of everything, the passive Mind or pure Being, the First, the unconditioned Origin of all. This is utterly inconceivable and unknowable. The very concept of it, this infinite mystery of mysteries, is so awesome that the little mind of man hesitates and trembles when it even approaches it in the deepest meditation. It is beyond the capacity of that mind to penetrate the reality behind the concept. A mediating principle is necessary here. This exists in the Overself, which is nothing more than a germ of that same infinite M I N D, although to the adventurous mystic it seems the unlimited End of all.

"If this were not present in man, not only would mystical experience be impossible for him but all religious intuition would be mythical to him. This is the divinity within him, but it is only a spark. The fulness of the flame is with the Godhead alone.

"This is why philosophy repudiates the Oriental notion which merges the human individual in God or the Occidental notion which identifies Jesus with God. In the first case, the merger is actually with the Overself. In the second case, his inner life took on a divine flavour; his mind entered a deep intimacy with the Overself. He was always conscious of the sacred presence in his heart. But even though Jesus came so much nearer to God then the rest of mankind -- with the exception of the other Masters -- he still remained within the limits of human organisation. Where Christian religion goes beyond such a claim it is the result of a mixture of unseeking ignorance and deliberate imposture. But in the earliest Christian circles, which had some pretence to culture, the truth was known. The name 'Chrestos' or 'Christ' meant man's higher self and was used in the same way that the term 'Overself' is used today. 'Jesus Christ' meant that the man Jesus had been 'Christed' by becoming consciously fused and unified with his Overself.

"Hence you may correctly say that the Teacher, Prophet or Guide is a medium for the Overself. While he is still embodied, still using an intellect and body (an ego), he can only be a medium, not more. He is the Overself but working through, and therefore necessarily limited by, a human individuality. It is true that in the deepest rapt meditation he can divest himself of this individuality and become the pure Overself in awareness, but that is an unusual state and you must consider him as he is in ordinary life.

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"The Orientals believe that the Teacher is sent by God to seeking humanity. We believe that the Overself within them draws him to them. He is then used as a medium to help them until they can become conscious of their own Overself. If the fulness and depth of the Godhead are inaccessible to all, its intermediary within is not. This -- the purest, deepest, quietest part of them -- is the Overself, and this is where the Teacher really lives when he withdraws from outer activity. At other times his presence acts as a link for those who would otherwise have to construct their own."

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ON MANTRA -I by PB

Only experience and use can show its worth in rhythmically directing awareness to a certain fixed point, and keeping it there. The word, phrase, name, sentence, or image provides him with a certain power of concentration. (invocation)

These (of the invocation) words stabilize attention and steady emotion. They hold the mind in desired states.

After a certain period has elapsed, he will go on using the mantram continually, yet hardly be aware of it, so automatic ~~has~~ (will) its use and rhythm become.

He uses the mantric repetition to work himself into the state of rapt concentration and then to feel his way into the inner self's presence.

The professor who absent mindedly does something other or goes somewhere else than what he ought to do or where he ought to go, is physically present in one act but mentally in a different one, present in one place but mentally elsewhere. This is an extreme illustration of the shift of attention which is possible, ~~in the Overself~~.

The Buddha's keen mind saw the advantages of ~~Mantra~~ (these invocations) and included ~~it~~ (them) prominently in the training of his monks. They had, at the begining of every meditation exercise and at other times during the day, to hum three times each the three phrases:

" I take refuge in Buddha
I take refuge in his Doctrine
I take refuge in his Order."

This had to be done without moving the lips in a deep vibrant intonation and in a sonorous monotone.

The first step is to capture thoughts and hold them by the power of will. The second step is to carry the attention inward, away from the five senses of physical experience.

It is useful to follow out the mantram system of meditation when the ordinary systems, involving set exercises and formal periods, have been tried and found profitless.

Just as a photograph contains certain magnetic radiations which (BOOK) link it with the person pictured thereon but which vanish with his death, so the book of a living author offers an activated link between his mind, which is incarnated in its pages and those readers who look to him and his writings for help. Although at his death the contact with his actual mind is broken, the contact with the way in which it worked is not.

VIVEKANANDA:" We can now understand what is meant by repetition . It is the greatest stimulus that can be given to the spiritual samskaras. "One moment of company with the holy builds a ship to cross this ocean of life" -- such is the power of association. So this repetition of Om and thinking of its meaning are the same as keeping good company in your own mind. Study and then meditate on what you have studied. Thus light will come to you; the Self will become manifest. But one must think of Om and its meaning too."

( ) The declaration should be audibly repeated if he is alone, silently if not. Or audibly ~~if there is~~ a few times followed by silently for some minutes.

( ) At a fixed time each day repeat the declaration for five or ten minutes.

( ) This exercise can be used with success only if there is the utmost attraction to the idea phrased or the fullest love for the Divine Name or spiritual leader mentioned in it. If the feeling is weak, the remembrance will be fitful and unsteady, the practice will only be occasional and hence insufficient. If the feeling is strong, the mind will be able to hold the idea or the name more easily and unbrokenly, for then it is like the feeling which exists between a pair of separated young lovers. They are able to remember each other's name constantly, to hold each other's mental picture quite spontaneously. They do not need to make any deliberate effort at all.

( ) As he perseveres with this practice, the intervals when he forgets to repeat the Declaration get fewer and fewer in number, shorter and shorter in time. Its constant utterance (or remembrance) then becomes more and more a realisable aspiration

"DO NOT LOSE YOUR SENSE OF PROPORTION AND ASSUME THAT YOUR ACTIONS ARE GOING TO MAKE ANY DIFFERENCE TO THE WITNESS, THE OVERSELF WHICH ALWAYS REMAINS UNAFFECTED".

Paul Brunton

Dr. B.S. THIND: Mantrams

The constant utterance of Holy Name without the agency of lips by Spirit-current developes concentration. The Holy Name that is taught has resemblance to the Sound or current emanating from the nerve center where the practice is to be performed. This nerve center is the focus of the Deity. Your constant repetition will one day result in creating harmony with the vibrations inside and bring you into a condition of concord with the Deity therein. You will then be able to participate into the essence of Him, and that will prepare you for further progress.

However, prayer must be mastered first. This, in its purest form, is complete stillness of speech, thought and body. One thought alone must repeat itself again and again, such as, "God is within me" and it will drive away all other thoughts. Incidentally, this is Mantrayog.

No teacher is needed for Mantrayog because you have to do it yourself. Nor is there any danger. After the 20/45 minutes' distraction, meditation may then come in a moment.

MANTRA: See "Typed Book Excerpts"
(1) French "Way of a Pilgrim"
(2) Walt. Russell p 314

To hold one's attention fastened on the intuitive feeling of the Overself while in the very midst of daily distractions, is accomplishment that comes only with special practice. — P.B

He was enjoined to repeat "I Offer homage to the Original Teacher, Sakyamuni" and to concentrate his whole mind on the sound and meaning of these words. To his amazement he achieve a degree of concentration which rendered the ceremony almost painless, and discovered later that this was the common experience of most of his fellow initiates. He realised that the words had no mystical power in themselves, and learnt his first lesson in the art of withdrawing the mind from its surroundings." — QUOTATION

MANTRAS
Dr. Bhagat Singh Thind: Sikh Teacher: "With the eyes of Mind the disciple sees the image of the guru, with the ears he listens to the Holy Names within, and with the speech of the mind inaudibly he repeats rhythmically the Holy Mantrams given to him by the guru. By this constant daily practice he move to an ingathering of his whole being towards integration and unity

There is hope and help for those among the masses who are tired of moribund, orthodox religion but who are not able to make the grade of mysticism. Let them repeat in their heart again and again, day after day, the name of a Spiritual Guide in whose attainment they earnestly believe, who is known to have dedicated himself to service and in whose saving power they are prepared to trust. He may be a man long dead or a living one. They need never have met him but they must have heard something about him. If their faith is not misplaced, if he really is one who had dwelt in the Overself's sacred light, they will get genuine results. If however their FAITH is misplaced and the name represents nothing divine, no results except hallucinatory ones need be expected from this practice. But where the devotion is given to a great soul, it shall surely be rewarded. For the silent repetition of his name wherever they may be and whatever they may be doing, will in itself become an easy mystical exercise in concentration. No matter how ignorant the devotee may otherwise be, let him do this and out of the infinite Overmind there will presently sound its Grace as an echo of his inner work. The sacred name will thus have become for him a link with the Divine. The Grace which descends is rich and real. PB

"DO NOT LOSE YOUR SENSE OF PROPORTION AND ASSUME THAT YOUR ACTIONS ARE GOING TO MAKE ANY DIFFERENCE TO THE WITNESS, THE OVERSELF WHICH ALWAYS REMAINS UNAFFECTED".

Paul Brunton

D O N O T L O S E Y O U R S E N S E O F P R O P O R T I O N
A N D A S S U M E T H A T Y O U R A C T I O N S A R E
G O I N G T O M A K E A N Y D I F F E R E N C E T O T H E
W I T N E S S, T H E O V E R S E L F, W H I C H A L W A Y S
R E M A I N S U N A F F E C T E D.

PAUL BRUNTON

fixes wandering attention and inspires spiritual mood. But when the aspirant leaves off the religious phase of his devotions and starts the mystical phase, the higher value of such external aid arises only when the sight of it is forsaken altogether, when he closes his eyes and finds it again internally and intensely first, as a vivid mental image and then, as a felt but unseen real presence. Such prayer to, communion with or worship of a holy personage should begin by setting up his picture, placing flowers beside it, burning incense sticks before it and, in the case of Orientals, prostrating in front of it. There is no fixed period for its duration. It may be anything from five minutes to a whole hour. The length of time given to it will depend partly upon how much free time is available and partly upon personal inclination. Thus a complete period of prayer should contain and combine petition and reflection, worship and beseechment, confession and a kind of conversation with the higher power.

Next, the bodily positions in which we silently utter our prayers need to be attended to. There is a serious connection between the two. For instance a man who prostrates himself on the floor and touches it with his forehead, stretching out his arms at the same time, is involuntarily forced to think humbly and could not think arrogantly. It is a veritable fact that if we put the physical body in certain attitudes, these in their turn will incite the mind to put itself in certain attitudes too. Hence, philosophic worship has devised special genuflections and self-humbling bodily postures which it makes use of for this purpose. Whilst the student is engaged in these genuflexed attitudes, he should cooperate by deliberately directing his mind to the related mood. If possible the student's face should be turned to the sun's direction--whether it be east south or west at the time.

Here are the different stages of physical worship. It is not essential that all four stages of the worship should be followed at a single time although it is preferable to do so.

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ByPB

ON MANTRAM

The master of the mantram becomes a symbol of help, to which the believers can turn in thought at any time or at the special time set aside for it.

Mantramic denials and affirmations should be formulated in as impersonal a wording as possible. This keeps the reference to a higher power and away from the ego, with its slender resources.

The period of meditation is not now or here. His meditation may be sporadic but what is to be done now, daily and continuously, is the use of a mantram. This is the best technique for him, as it will bring into the active life what might otherwise remain outside.

It was in the Wisdom of the Overself that we mentioned a method of meditation simple enough for anyone, to master, the constant dwelling etc. We did not there go into details. Here is the appropriate time and place. Since these mantrams are for use as auto-suggestive meditation in conjunction with the technique of relaxing, this chapter should follow it or be combined with it. Instead of health, it seeks positive qualities.

The time may come through practise and effort, when he will be able to meet a period of trouble or anxiety more calmly by humming slowly and repeatedly the familiar formula.

The mantram is a statement in words or a symbol in picture which declares some truth of higher being, law, attribute and help, or reminds one of a moral quality to be practised, or acts as a useful self-help self-suggestion. The words can be taken from any inspired scripture, writer and poet or quotation or philosopher of insight but they should be timely, fitting to the immediate spiritual need of the person. and used as an invocation or affirmation.

There is real temporary relief from fears and phobias in a single relaxation treatment; how much more if it is persistently given every day?

It is good practice to use the mantram on the intake of breath, when doing rhythmic breathing.

Deep breathing for use in rhythmic breathing should be with lateral expansion of chest.

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PB & E's charts



YOUR COMPARISON GUIDE CHART

SIGNS	NAME	RULER	DETRIMENT	EXALTATION	FALL	GENDER	QUALITY	ATTRIBUTE	NATION	DIRECTION	ZONES
1 ARIES	RAM	♂ MARS	VENUS	SUN	SATURN	MASCULINE	BARREN	ARDOR	ENGLAND	MOVABLE	HEAD
2 TAURUS	BULL	♀ VENUS	MARS	MOON	URANUS	FEMININE	SEMI-FRUITFUL	STAMINA	PERSIA	FIXED	NECK
3 GEMINI	TWINS	☿ MERCURY	JUPITER	N.NODE	S.NODE	MASCULINE	BARREN	DIVERSITY	N.AMERICA	COMMON	ARMS
4 CANCER	CRAB	☽ MOON	SATURN	JUPITER	MARS	FEMININE	FRUITFUL	DOMESTICITY	HOLLAND	MOVABLE	BREAST
5 LEO	LION	☉ SUN	URANUS	NEPTUNE	URANUS	MASCULINE	BARREN	COURAGE	FRANCE	FIXED	HEART
6 VIRGO	VIRGIN	☿ MERCURY	NEPTUNE	MERCURY	VENUS	FEMININE	BARREN	PURITY	BRAZIL	COMMON	BOWELS
X 7 LIBRA	SCALES	♀ VENUS	MARS	SATURN	SUN	MASCULINE	SEMI-FRUITFUL	JUSTICE	JAPAN	MOVABLE	REINS
8 SCORPIO	SCORPION	♂ MARS	VENUS	URANUS	MOON	FEMININE	FRUITFUL	DESIRE	NORWAY	FIXED	SECRETS
9 SAGITTARIUS	ARCHER	♃ JUPITER	MERCURY	S.NODE	N.NODE	MASCULINE	SEMI-FRUITFUL	REASON	AUSTRALIA	COMMON	THIGHS
10 CAPRICORN	GOAT	♄ SATURN	MOON	MARS	JUPITER	FEMININE	SEMI-FRUITFUL	PRUDENCE	MEXICO	MOVABLE	KNEES
11 AQUARIUS	WATERMAN	♅ URANUS	SUN	URANUS	NEPTUNE	MASCULINE	BARREN	FELLOWSHIP	RUSSIA	FIXED	LEGS
12 PISCES	FISHES	♆ NEPTUNE	MERCURY	VENUS	MERCURY	FEMININE	FRUITFUL	SYMPATHY	PORTUGAL	COMMON	FEET

PLANETS	S	ORB	SIGNATURE AND NATURE OF THE PLANETS	DAY	TEMPERAMENT
1 SUN	☉	12° 17'	HOT · DRY · POWER · HONOR · FAME · PRIDE · INFLUENCE · MASCULINE	SUNDAY	BENEFIC ✦
2 MOON	☽	12°	COLD · MOIST · CHANGES · PUBLIC AFFAIRS · LIQUIDS · BRAIN · FEMININE	MONDAY	BENEFIC ✦
3 MARS	♂	8°	HOT · DRY · DESIRE · STRIFE · FORCE · ACTIVITY · AMBITION · PLUCK · ARDENT	TUESDAY	MALEFIC ✦
4 MERCURY	☿	7°	CONVERTABLE · LITERATURE · WRITINGS · STUDY · EXPRESSION · MEMORY	WEDNESDAY	NEUTRAL ✦
5 JUPITER	♃	10°	WARM · MOIST · JUDGEMENT · PROFIT · POWER · GOOD FORTUNE · HONESTY	THURSDAY	BENEFIC ✦
→ 6 VENUS	♀	8°	WARM · PASSIVE · PEACE · JUSTICE · ART · GRACE · FRUITFULLNESS · MUSIC	FRIDAY	BENEFIC ✦
7 SATURN	♄	8°	COLD · HARD DRY CAUTION · BINDING · SORROW · LOSS · EFFORT · SERIOUS	SATURDAY	MALEFIC ✦
8 URANUS	♅	8°	COLD · DRY · AIRY OCCULT · SCIENTIFIC · ELECTRIC · INVENTION · AVIATION	WEDNESDAY	MALEFIC ✦
9 NEPTUNE	♆	8°	NEUTRAL · SPIRIT · LIQUID · CHEMICALS · NARCOTICS · SEANCES · OIL · GENIUS	FRIDAY	NEUTRAL ✦

* Relative Terms only.

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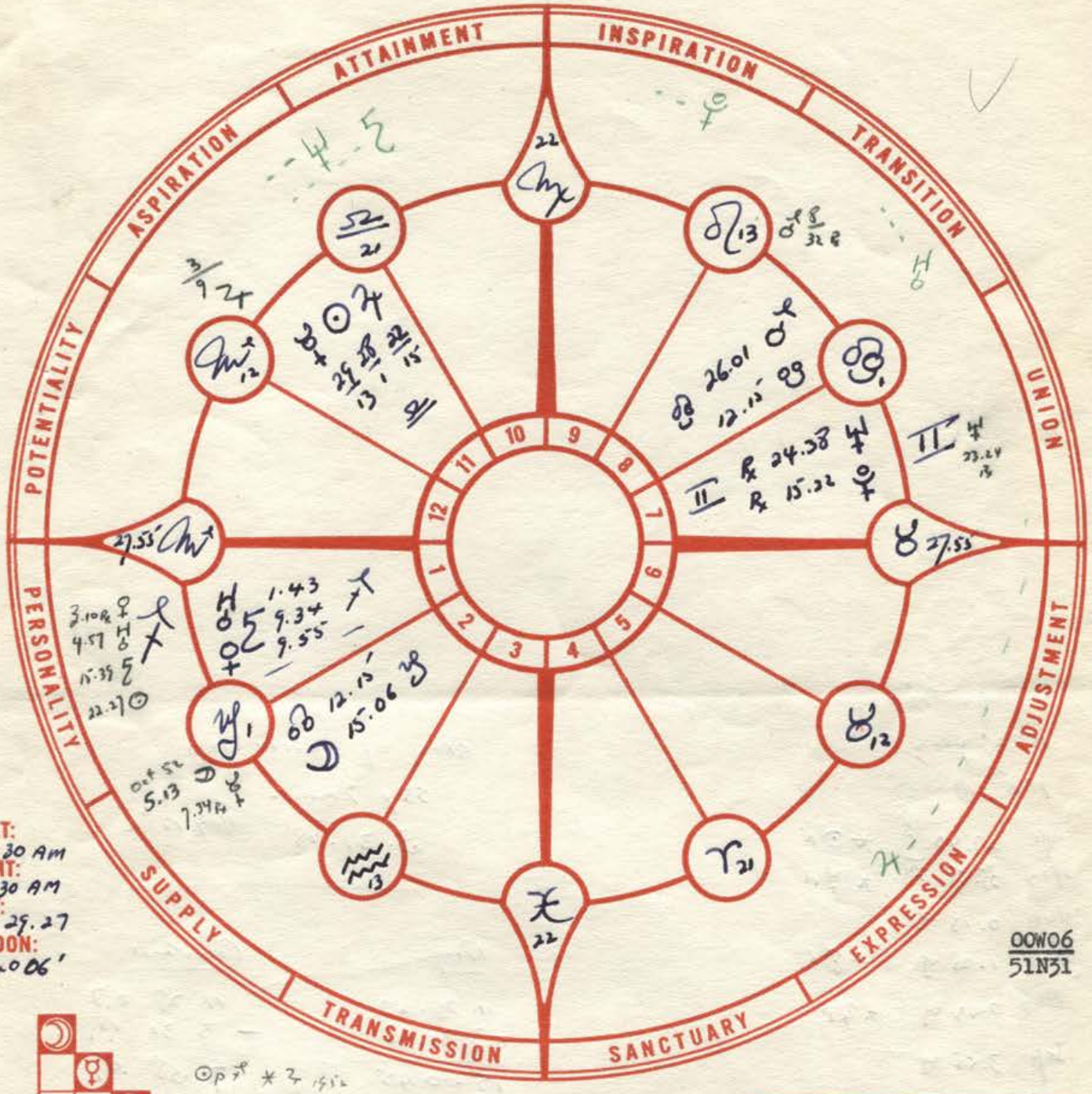
YOUR COMPARISON GUIDE CHART

SIGNS	NAME	RULER	DETERMINATION	TRADITION	FATAL	GENDER	QUALITY	NATION	DIRECTION	ZONES
♈	RAM	♂MARS	VENUS	SUN	SATURN	MASCULINE	MARTIAL	ARABIA	ENGLAND	HOWARD
♉	BULL	♀ VENUS	MARS	MOON	URANUS	FEMININE	SUMMING	SYRIA	GERMANY	INDIA
♊	TWINS	☿ MERCURY	JUPITER	H.MOON	S MOON	MASCULINE	MARTIAL	AMERICA	CENTRUM	ASIA
♋	CRAB	☽ MOON	SATURN	JUPITER	MARS	FEMININE	PRINTING	MEXICO CITY	HOLLAND	HOWARD
♌	LION	☉ SUN	URANUS	NEPTUNE	URANUS	MASCULINE	MARTIAL	CHINA	FRANCE	PARIS
♍	VIRGO	☿ MERCURY	NEPTUNE	MERCURY	VENUS	FEMININE	MARTIAL	PERU	CANADA	CANADA
♎	LIBRA	♀ VENUS	MARS	SATURN	SUN	MASCULINE	SUMMING	JAPAN	MOSCOW	MEXICO
♏	SCORPIO	♂MARS	VENUS	URANUS	MOON	FEMININE	PRINTING	MOSCOW	MEXICO	EGYPT
♐	SAGITTARIUS	♃ JUPITER	PLUTO	S MOON	H MOON	MASCULINE	SUMMING	RUSSIA	CENTRUM	TURKEY
♑	CAPRICORN	♄ SATURN	MOON	JUPITER	MARS	FEMININE	PRODUCING	MEXICO	HOWARD	PARIS
♒	AQUARIUS	♅ URANUS	SUN	NEPTUNE	MERCURY	MASCULINE	BARREN	RUSSIA	INDIA	LEGS
♓	PISCES	♆ NEPTUNE	MERCURY	VENUS	MERCURY	FEMININE	FRUITFUL	SCOTLAND	PORTUGAL	CONTINENT

PLANETS	SIGNS	SIGNATURE AND MEANING OF THE PLANETS	DAY	TOPOGRAPHY
☉	♌		SUNDAY	EUROPE
☽	♋		MONDAY	ASIA
☿	♍		TUESDAY	AFRICA
♀	♎		WEDNESDAY	AUSTRALIA
♂	♈		THURSDAY	NORTH AMERICA
♃	♐		FRIDAY	SOUTH AMERICA
♄	♑		SATURDAY	ENGLAND
♅	♒			
♆	♓			

* Infinity Terms
only

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TLT: 9.30 AM
GMT: 9.30 AM
ST: 11.29.27
MOON: 14°06'

00W06
51N31



DAN (P.B)

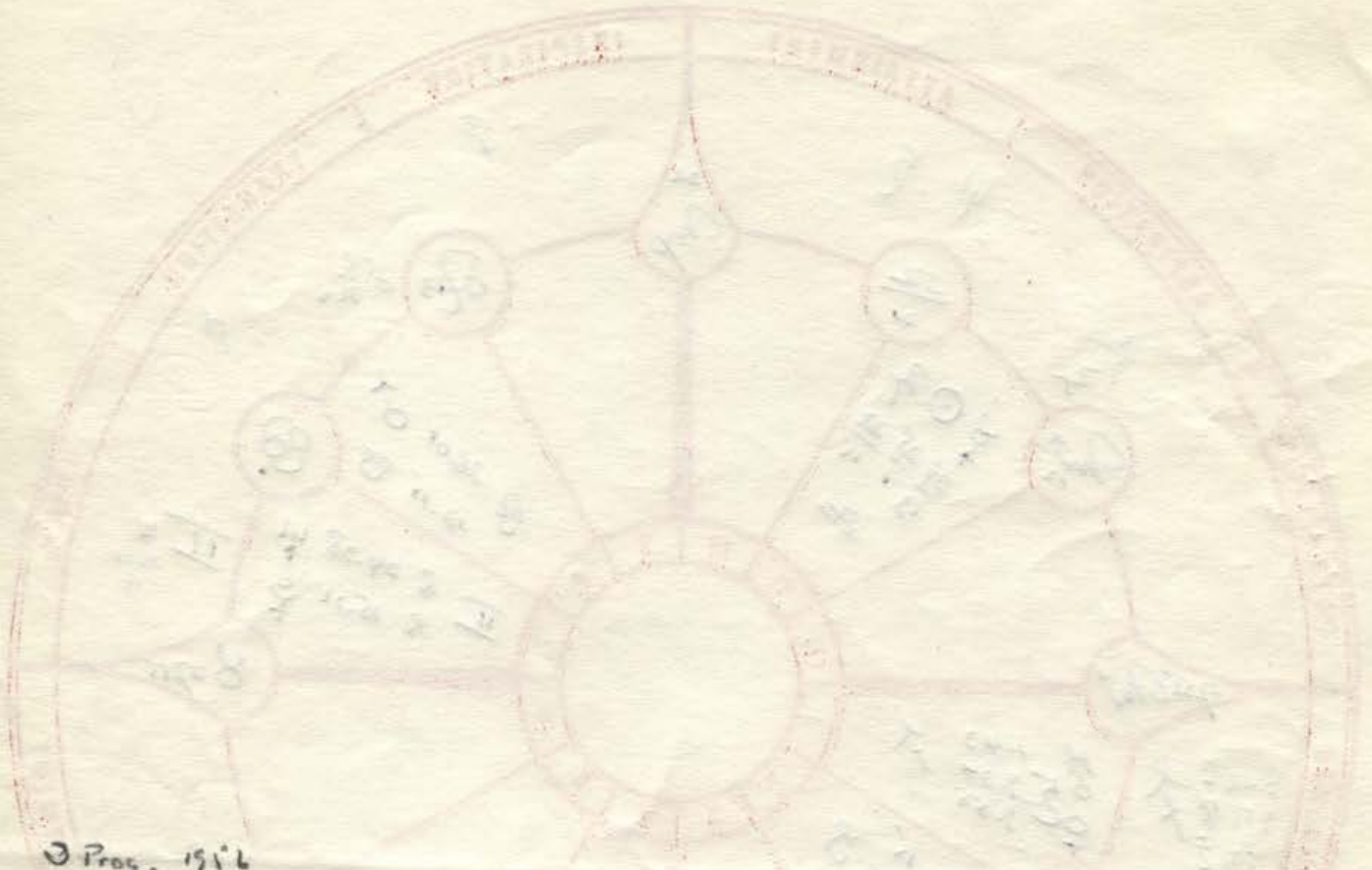
October 21st 1898
9.30 A.M.
London, England.

Transits

CARDINAL	☽♂♃⊙♀
FIXED	—
MUTABLE	☿♇☿♀♄

FIRE	☿♇♀
EARTH	☽
AIR	♀♄♃⊙☿
WATER	♂

YOUR PERSONAL HOROSCOPE—CALCULATED AND DELINEATED BY—ROBERT A. HUGHES



☽ Prog. 19°2
1502' years
1°15' month

Apr 27.43 ♐ ☌☉N
May 28.58 ♐ ☌♅N
Jun 0.13 ♑
Jul 1.28 ♑ ☍♅N
Aug 2.43 ♑ ☌♃P
Sep 3.58 ♑
Oct 5.13 ♑
Nov 6.28 ♑ ☌♅P
Dec 7.43 ♑
1913
Jan 8.58 ♑ ☍♇N
Feb 10.13 ♑
Mar 11.28 ♑
Apr 12.43 ♑
May 13.58
Jun 15.13 ♑ - ☌☽N

Arcs of direction
53y 7mm -
3.31.18 May 1952

Prog	Converse
11.29.27	11 29 27
+3 31.18	− 3 31 18
15.00.45	7.58.09

♑ 17½ -
♑ 11.47 -

☽27½ - Apo ☌, ☌ 7th
☌ 20.49 -

YOUR PROSPECTS FOR THE YEAR AHEAD

May 1st 1952

Dear friend -

Your forecast is based upon your horoscope of birth. As approximate birth hours cannot guarantee exact house cusps and precise planetary positions in a horoscope, the accuracy of the analysis depends on correctness of the time of birth. Your horoscope is interesting due to dynamic relationships of the planets at your birth. You were born with the 28th degree of the sign Scorpio ascending, Mars as ruling planet. You have the Sun with Jupiter in Libra, and the Moon was placed in Capricorn. Your personality is likely to be outstanding due to emphasis of rising planets, as Uranus, Saturn and Venus in Sagittarius fall in the first or personality angle of your chart.

In writing your forecast the current planetary positions or movements of the major planets in the heavens are studied in relation to your horoscope. As there are many transit influences affecting one during a year, only transit aspects having the strongest effect are considered. Do not assume a fatalistic attitude toward these influences. Rather keep in mind that their primary effect is on your own feelings and emotions, and when you experi-

ence certain feelings or emotions you may act in a certain manner, giving rise to a natural pattern of events or developments. In other words it is your own reaction to planetary law or influence that is the basic cause of events or developments in life. Intelligent handling of emotions or of the influences prevailing in your chart can enable you to consciously avoid negative conditions or consequences rising from unwise action. Also when favorable influences prevail you can be more prepared to take advantage of opportunity.

Your Progressions

Outside of the transit planetary positions and aspects it is essential to study the progressed positions in your chart to assure complete guidance. By using the method of a "day for a year" it is apparent that the Sun has "progressed" in your horoscope to 22.27 Sagittarius for your present year (May 1952) of life. This places it in favorable relationship (sextile) with your Jupiter. Following this fortunate indication the Sun will move on (by 1954 or generally affecting 1953-55) to an opposition of Neptune in your horoscope.

The present solar aspect to your Jupiter (affecting 1951 to 1953) is fortunate for general prosperity and advancement of your interests. This marks a period when things can work out to your personal advantage or you realize important hopes. There is stronger emphasis on travel, legal and financial affairs, advertising or publication. Or important friendships, ties and relationships can be made. Progressed Mars...in "orb" of an aspect with your Venus during the year could also be effective generally in regard to emotional or romantic interests. While Venus by progression is in orb of the conjunction with

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Uranus in your chart---suggesting strange or unusual attractions, sudden or unexpected developments and decisions affecting personal life, romantic or love relationships, etc. In general things happen unexpectedly and with Venus over or near Uranus you are popular with progressive people or people younger than yourself. You must, however, keep in mind that the influence can also create sudden changes or new conditions in these affairs.

In respect to the progressed Moon or lunar aspects the movement of the Moon from 28 degrees Sagittarius in April 1952 to 15¼ degrees of Cancer in June 1953 is interesting. Aspects this year shown by the Moon are favorable. March and April 1952 with the progressed Moon sextile the Sun suggests a period of happiness and success, of the realization of hopes, influential friendships or emotional fulfillment.

The period centering around May 1952 keeps you mentally active, intellectually stimulated and creative. There is a stronger urge for travel, or benefit is possible in terms of business, writings and personal expression.

June 1952 begins a Lunar movement through the 2nd or financial angle of your horoscope, which may cause you in the two or more years ahead to be more deeply concerned or interested in financial affairs. You should concentrate on opportunities to make money. Study your prospects especially during and around such months as July, August, November-December 1952 and June 1953.

June 1953 is the centre of a very important lunar progressed aspect...as the Moon then reaches in your chart the place (15.06 Capricorn) it occupied when you were born. This has happened but once before...around your 28th year. It ends an important cycle in your life and begins a new cycle...resulting in changes or new conditions

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and high motive in your own life. Otherwise this is a period in which the mistakes of the past could become evident, or in which things become more confused or uncertain or go "haywire". To have others deceive us we must first deceive ourselves...and its wise to keep this in mind now and for some time to come. It is, however, very difficult to analyze possibilities when a Neptune vibration is involved. Much depends on the individual's inner motives and aims in life. Considering you were born with Sun conjunction Jupiter, trine Neptune, it is apparent you have a high sense of values and deep intuitive insight. You are naturally philosophical and generally fortunate. You can be subtle or you employ indirect methods in influencing others. You benefit by assuring a good sense of humor and in making allowances for the weaknesses of others. The major "spot" where Neptune can blind you, however, is in your own domestic life (Pisces - ruled by Neptune on your 4th house cusp - the home), and in your associations, partnership, marriage and legal affairs (Neptune was in Gemini in your 7th house of public relationships at your birth). So long as you are realistic you will handle the trend of the next few years wisely. You are basically a fortunate person, generally landing on your feet economically, or you make highly fortunate associations and friendships with influential people. You possess a deep and wide sympathy or understanding for fellow-man. Your hunches or intuitions should normally prove reliable...in fact extraordinarily so at times. Experience of a wide and universal kind has taught you a great deal in life, as your major "problem" has been to develop the immense resources of your personality, and to overcome personal limitations or restrictions. You have wide understanding, inspiration and imagination which you employ creatively. Most of

this is based on the fact that you were born with Sun and Jupiter trine Neptune, and with Uranus rising or close to your ascendant with Saturn. Hence use these natural talents during the next few years when the Sun opposes your natal Neptune, and transit Neptune is over your Sun, to keep things realistically organized or practical.

Your Long-Range Transits

While the "progressions" discussed above deal with factors influencing your "destiny-pattern", the ephemeral movements of the major planets over positions (or by aspect) in your birth chart are less decisive...but just same prove highly important.

During 1952 and 1953 Neptune moves thru the sign Libra and over the place of Jupiter in your chart, also reaching what is termed a trine of its own place. This becomes apparent in or about October-November 1952 and continues thru 1953. The pattern of your social life is undergoing change, or you may attract a different type of friend. You place emphasis on associations relating to spiritual, religious, philosophical, artistic or musical attachments. Unusual events determine the working out of your hopes, ambitions or general wishes, and affairs connected with financial rewards of profession. You emphasize idealism in associations and relationships, or make ties that are based upon spiritual concepts rather than physical needs or interests. You will, however, need to be very practical, as it will be difficult at times to ascertain the integrity or reliability or lasting devotion of people you attract. This is so as the Neptunian factor conditions your own emotional-mental approach to things...or you see things in a rather "idealized" vision.

Nevertheless, Neptune over your Jupiter may correspond with your almost spectacular rise in life. This can be so when you concentrate most on foresight in affairs, creativeness and inspiration. If you are in a creative profession, especially one relating to the theatre or movies, publicity, advertising, etc., there is a possibility of increasing financial rewards here...due to greater expression of talent or genius. But you must be practical in financial matters, steering clear of promotional ventures or highly attractive schemes which can at times be too visionary. This is necessary as transit Saturn joins Neptune in the rare conjunction of these planets...exactly over the place of your Jupiter by and around November 1952 and also in and around May to August 1953. This represents what may be termed one of the most unusual aspects you could experience. It could bring about some highly complex problems or peculiar events and developments in late 1952 to late in 1953 in all...in which you must separate fact from fancy, the truth from untruth, etc. Keep your mind absorbed in creative work, your business affairs and financial interests as practical as possible. Use inspiration as you can accomplish a great deal here. Your responsibilities are increasing...due to Saturn in Libra or your solar sign...up to October 1953. Lay the foundations on a realistic plane of possible future work of talent or genius, organizing your thinking or thought by stressing self-discipline during 1952-53. The present period into 1953 can be one of harder work or rising ambition, of the rise of more of the secret or confidential in your life. You need a sound, sure or realistic aim or objective on which to centre your efforts, and thru which to make the fruit of your creative imagination material reality. If in a creative field it is possible you become more strongly associated with

new fields of expression such as the movies or television...due to the Neptune trend in your chart. When you resist emotional distractions or any inclination to live glamorously, hence devoting energy to creative purpose, you accomplish a great deal as it would appear you seem to be impelled forward by an "unseen" force. This is, however, a complex cycle due to the powerful influences affecting your star pattern.

Uranus in Cancer makes an aspect during the year...centering around July 1952, December 1952 or January 1953 to about May or June, which calls for study. You have your Moon in 15 degrees Capricorn, and this is opposed by the Uranus transit in Cancer or the opposite sign. It seems wise to suggest that you use discrimination in and along money lines, as conditions can arise suddenly or unexpectedly which result in problems. Avoid taking chances or risks financially in periods mentioned. Sudden developments may stem from activities of others, affairs of partners or in respect to partnership financial interests. In a general sense for some years to come keep this tendency in mind or assure sound foundations in money interests linking your affairs with others. Particularly so to some extent in the last half of 1953, and especially during 1954 to 1955 or so. But the present Uranus stimulus can prove at times a bit disturbing or upsetting in terms of your relationship with the opposite sex, or in your home life. Circumstances could arise which compel changes or new developments in environment, travel or removals. Or in a general sense since about late 1951 you have made sudden or unusual contacts or decisions involving the opposite sex. Or this influence (in its wide pattern...and not its exact aspect) thru the year brings people of the opposite sex into your life, who have a strange or unusual influence,

new fields of expression such as the movies or television...due to the Neptune trend in your chart. When you resist emotional distractions or any inclination to live vicariously, hence devoting energy to creative purpose, you accomplish a great deal as it would appear you seem to be impelled forward by an "unseen force." This is, however, a complex cycle due to the powerful influences affecting your star pattern.

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and who may leave or depart from your life as quickly as they enter it. Your association with the opposite sex, however, can be interesting, eventful or surprising and changeful in the current year.

We have mentioned the effects of transit Saturn in Libra (to October 1953) in connection with Neptune. By itself a transit of Saturn in one's solar sign usually works to increase ambition along materialistic or practical and realistic lines. However, this is inextricably mixed with the subtle effect of Neptune for months to come, and suggests this is a highly complex period in your life. At best it may suggest you can make your highest spiritual desires more practical, or bring your dreams to earth or to physical expression. Or you may have to decide between your creative impulses or desires and the demands of your world. Saturn gives us burdens or responsibilities as well as problems to solve. It is wise therefore you keep affairs balanced, by avoiding taking on more than you can do. Particularly if contacts tend to push you. Build up your resources and protect your health generally from too heavy work, tension, worry or anxiety. A certain amount of security is what you need, want or seek in time ahead. You gain by mastering the material factors of life. You could travel...tho largely to some place familiar to you or where you have been in during the past. Organize your thinking as it is possible you might have to make decisions between the old and the new...in the sense that old factors may hold you by assuring possible security...while new interests or progressive developments may point the way to general future opportunities. Hence this is one of the reasons for not obligating yourself unwisely, or in keeping a certain freedom of decision. But do endeavor to profit by what you have built up in the past...bringing your major hopes or interests

into tangible form. Keep your feet on solid earth and you do not go wrong. In fact this cycle could mean possible outstanding success.

Jupiter is now in the sign Taurus until May of 1953 when it will enter the sign Gemini. It transits the fifth and sixth houses of your chart to May 1953, then entering your seventh house. Its transits in the last year (1951 into 1952) and particularly since March into April, or this two-month period in 1952, has been highly important for you. Perhaps March 1952 (with Jupiter opposite its own place and applying to the opposition of your Sun in Libra) did much to stimulate and increase your social life, or to assure an unusual attachment or romantic event, favoring opportunity for pleasure, recreation or entertainment and general happiness. Contacts with other people thru business or travel would have increased.

In Taurus, however, Jupiter moves thru an "obscure" sector of your chart and suggests during the year ability to advance service or employment interests, and for improvement in health by attention to health factors such as diet or medical treatment if necessary. Pay attention to opportunities in and around July 8th, November 14th 1952, February 25th 1953, and around April 22nd 1953. During your July, November and February dates assure progress and harmony in personal life, relationships with the opposite sex, public interests, or push travel and financial affairs.

Some profound change or new development in your life, affairs and interests is a possibility in and following May 1953, when Jupiter enters your seventh or partnership angle. Stress cooperation, mutual interests, adjustments and progressive moves. The year following can be expansive in associations or in development of plans and activities that tie you in with others.

INTERPRETATION OF YOUR COMPARISON GUIDE

Your comparison guide chart shows all the signs, and the birth dates covered by each. Yours is marked with an "X". The purpose of the chart is to show how your sign compares with the others astrologically.

All those checked are essentially friendly to your sign. Signs with double checks have a general emotional attraction, but may contain the germ of jealousy, because of this emotionalism. If you study the chart carefully, and the dates covered by each sign, you will be able to understand your friends much better; and you will know how to treat them in order to achieve more friendliness.

Although the signs which show no checks are astrologically "clashing" with yours, it does not follow that you cannot be true friends. But it does mean that a break of friendship would come sooner under given conditions than if the signs were astrologically blended with yours.

For purposes of marriage or other close relationships (like a business partnership) it is best to compare the entire charts, yours and the other party's, planet for planet, for it sometimes happen that a strong cluster of planets in any one sign could offset the effects of the birth sign itself...and it is only in close daily contacts that you would be apt to find that out.

The chart is of additional help to you if you are a student of Astrology or intend to become one; for it shows what each sign means and gives much valuable information about them. One who knows these things will always be able to understand his own horoscope chart better.

PENDULUM ANALYSIS OF PHYSICAL CONDITION
BY
DR. HOWARD BRENTON MACDONALD

General Condition (0-100%)

General Bodily Health. 82..
Circulatory System.. 96..
Respiratory System.. 95.

Digestive System. 100..
Acid-Alkaline Balance 15 - 85
Vitality of Heart. 100.

Vitamin Content of Body (0-100%)

A. 98 B. 90 B/2. 92 B/4... B/6... B/12. 85 C. 60 D. 89 E 86. F...
H... M... P... Niacin. 91. Lecithin... Choline... Inositol. 95 K...

Mineral Content of Body (0-100%)

Hydrogen.....
Phosphorous.. 97..
Chlorine. 100..
Calcium.. 95..
Carbon.....
Oxygen..... Cobalt.....
Magnesium. 95...
Sodium.. 100

Nitrogen.....
Flourine. 100..
Sulphur.. 84.
Potassium. 95...
Silicon.....
Iron.. 94.. Copper.....
Iodine. 100..
Manganese.....

Internal Organs (0-100%)

Brain. 100..
Sinus.....
Eyes R..... L.....
Ears R..... L.....
Nose.....
Mouth.....
Larynx.. 92..
Vocal Cords. 81...
Lungs R..... L.....

Heart.....
Liver. 70....
Stomach.....
Spleen.....
Intestines: Small.... Large....
Kidneys R..... L.....
Ovaries R..... L.....
Bladder.....
Genital Organs.....

Paul Brunton
.....
(Signature of Person Analyzed)

H. Howard Macdonald M.D., D.D.
.....

Date Nov. 28, 1953..

Address: Sherman Square Hotel, New York 23, New York (Bway at 71st)
Telephone: ENdicott 2-8400

Note: This is not a medical diagnosis and must not be considered as such; nor has any medical advice been given, or implied, in this vibratory report.

PERSONAL PENDULUM ANALYSIS
By
DR. HOWARD BRENTON MACDONALD

Physical (0-100%)

General Bodily Health..... State of Nervous System.....

State of Glandular System..... Resistance to Disease.....

Abstract Qualities (0-540)

Self-confidence.500. Power of Concentration.....

Self-control..... Ability to Cooperate.....

Sense of Humor.470. Business Executive Ability.....

Determination..... Personal Magnetism.....

Sense of Responsibility..... Earning Capacity.... In 5 yrs....

Mental Capacity.415. Effective Speech.....

Faith in God.515. Artistic Creative Ability.450.

Love of Humanity..... Inventive Capacity.....

Capacity for Friendship..... Musical Capacity.....

Conjugality.510. Stage Presence.....

Tolerance..... Photogenic Appeal:TV.... Movies...

Humility..... Intuitive Judgment.530.

Literary Ability..520
Occult (0-540) Writer on Yoga...515
" " Spiritual Subjects...5

Psychic Sensitivity.510. Brain Radiations.....

Total Awareness.530. Karma: Plus.110.. Minus.....

Paul Brunton
.....
(Signature of Person Analyzed)

H. Howard MacDonald M.A., D.D., D.T.
.....
Date..Nov..29,1953...

Address: Sherman Square Hotel, New York 23, New York (Bway at 71st)
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MANTRAMS: —P.B.

(1) Put into the affirmation all the intensity and all th-e fervor at your command.

(2) A story is told of Jowett, a thinker and a man of God, the famous Oxford Univ. translater of Plato's Greek, that even and brilliant during conversations with others he would , while keeping silent and listening to them, move his lips continuousl in prayer. He was practacing a Christian for of Mantram.

(3) Mantram = Holy Word
= The Mystical Affirmation = Sacred Invocation

(4) It is to be practised at irregular intervals during the day.

(8)(a) Chant quietly or sing softly until it excludes all other thoughts or sensations. (b) this attention-centering phrase. (c) this mind-lulling phrase.

(9) It is a truth or a prayer, formalized in a phrase or a sentence so that it can be easily remembered and conveniently

(d) after several repetitions

(10) That Rhythm of tuning and timing must be found, by repeated experiment, which will be most effectual in bringing him into a feeling of exceptional harmony, well-being and

( ) The affirmation is to be held in the mind with pondered understanding and repeated constantly with pondered understanding.

( ) The inner forces will give their power to whatever words he is con-centrating on and drawing into contact with them.

( ) The moment any activity is at an end, his attention will instantly return to the declaration and continue the inner work with it.

( )These divide themselves naturally into two main groups: those belonging to the Long Path and those to the Short Path. Of the first kind there is Cove's famous suggestion:"Every day, in every way, I am getting better and better." Of the second kind there is Jesus' figurative statement:"I am my Father are one."

( ) It has done its duty and served its purpose if the invocation or affirmation cease of themselves and in the ensuing silence a mysterious power rises and takes possession of him.

—P B

Very Important see p 3. vol "Talks with Maharshi" on Mantra

Mantra in Sanskrit means hymn, prayer, formula for magic, secret, charm, lines of prayer to a divinity. It is something that creates loving devotion to God. The mantra uttered and the divinity called upon, are identical. Hence the reverence for it and the importance of its being correctly spoken, and the danger of its being misused for selfish purposes. It should not be spoken, but sung.

Invocation

—P.B.

—P.B

The type of meditation called discursive — by which is meant the kind which rambles on in reflective or logical thinking — does not suit every student. Several who have essayed it without success after repeated attempts are really temperamentally unsuited for it yet they need not abondon hope. There is another method of meditation which is actually easier, worth trying, and possibly better suited to their temperament. During a wide experience with dealing with western students it has been found that those who have failed with discursive meditation are not necessarily lacking in good potentialities than those who have succeeded. It is simply that they have found the method which will draw out the potentialities that they possess. Here is a method which is particularly ~~suited~~ worth trying. It involves the use of invocations, affirmations, or symbols.

MANTRAYOG ESSAY

He who suffers from incessant mental activity could harness it and turn it to profit by Mantrayoga, which solves the problem: "How to transfer attention from foreground to background of mind and yet attend to work?"

( ) Mantra is a scriptural text, an inspired sentence. Between the uttered-aloud and the inaudible repetition of it, there is the third way, when only the lips move and no sound is utter-

"As a bird may go to roam in the sky and still think of its young one; as a mother may be engaged in household duties and yet think of her child; as a she-monkey may leap from tree to tree and yet clasp its young one to her bosom; even so we should constantly think of Lord of the three worlds," sang the Indian poet, Janabai

"DO NOT LOSE YOUR SENSE OF PROPORTION AND ASSUME THAT YOUR ACTIONS ARE GOING TO MAKE ANY DIFFERENCE TO THE WITNESS, THE OVERSELF WHICH ALWAYS REMAINS UNAFFECTED".

Paul Brunton

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PAUL BRUNTON



Eleanor Noye on Maharshi

These were among some of the words given to me by Beloved Bhagavan, From "Maharshi's Gospel":-"All that is required to realize the Self is to BE STILL.What can be easier than that?Hence ATMA-VIDYA is the easiest thing of attainment."

This was sent to me.

"Remain,O Mind,within yourself.Go not to the door of anyone else. Whatever you seek,you shall get sitting at ease.Only seek it in the privacy of your own heart.There is the Lord,the Supreme Treasure, the philosopher's stone,and He can give you all you ask for. Countless ge: gems lie strewn in the portals of His abode".

Kamalakant.

You know all of this of course.

80 N

Beloved Bhagavan Are Ever Living

On His Birthday.

From "Five Hymns to Sri. Arunachala":-"Only to convey by silence Thy (Transcendent State Thou standest as a Hill, shining from heaven to earth."-"In silence Thou saidst, 'Stay silent'! and Thyself stood silent, O Arunachala"!

Poem By Eleanor Noyes

Months have passed since my Lord walked upon Arunachala,

His feet have left their prints, it is forever Hallowed.

The air is permeated with His Blessed Presence,

In the Stillness I hear His Voice,

In the rustling trees and singing of birds

All nature sings of Thee,

I see my Lord lost in contemplation amidst the kindred mysteries of nature, absorbed in Divine Ecstasy.
See Thee in the smiling trees and flowers the rising of the sun in the moon and stars,
Whispering Thy Name my heart is filled with the music of the spheres,
And Thy child is filled with Peace.

From Sri. Bhagavan's "Arunachala Ashtakam":-"Thou art the HEART O HILL -Of Grace Effulgent. Still yet Vibrant, Mov'r unmov'd."

"Be Still And Know That I Am God."

Curate this just before I left T.

~~tain that you will.~~

So far we have dealt only with religious, not mystical worship. In the latter there is an effort to unite through meditation with the higher power, whereas in the former there is an effort to commune through prayer with it. The separateness from it is here acknowledged and maintained whereas the mystic seeks to overcome it. The conviction that there is an 'other', a power different from and higher than his possesses the religious devotee. The conviction that this 'other' is identical with his innermost self, possesses the mystical meditator. There is nothing wrong with religious devotion in itself. It is a correct attitude for all human beings, as rays of the spiritual sun, should adore their source, we as the imperfect should love the perfect being. The error is in being devoted to something finite and perishable. What is wrong is the thing to which we give devotion. The ignorant set up a finite person as their beloved whereas the wise set up the pure infinite spirit, but the attitude of veneration is same in both. The passage of a religious devotee from the worship of a human personality to the worship of a divine principle by which he is merely inspired, should be a major event in his inward life.

The aspirant should start his worship by addressing it to the Divine Being or to his own higher self but he may also occasionally substitute any human being whom he regards as being a channel focus or symbol for the spiritual forces; a scriptural personage or a contemporary master, for instance. In that case, a picture, a photograph or statuette may be placed at a convenient height before his gaze. He should however be perfectly clear in his mind that his devotion is being given to the Divine <u>through</u> a human medium, not to it. That is, he should not fall into the blasphemous error of anthropolatry. The photograph picture or moulded statuette of the master has only a spiritual use. It

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By P.B.

Mantra;- THE MEDITATION OF CONSTANT REMEMBRANCE.

A factor in the integral path, besides moral re-education, to which we have not given enough weight in published writings--indeed have hardly mentioned--is self-recollection, the frequent remembrance of the Over-self at all times of the day and amidst all kinds of situations. Such remembrance, during the long intervals between formal meditations, is an integral part of this quest. A brief sacred formula (called "mantram" is most useful for this purpose and is given the disciple so that his remembrance is automatically aroused when habit causes him to repeat its words constantly and mentally. (A) A constant technique throughout the day is usually lacking in the knowledge and practice of Western seekers, so they need to learn its efficiency and use. The long hours between meditation periods are wasted. As a sister exercise to the ordinary meditations, it will be useful to many students, whilst as a means to replace them for those students who find formal meditation too difficult or too inconvenient it is most valuable. It is equivalent to the "right mindfulness" of the Buddhist eight-fold path, to the Sufi "Dikr", and to the "correct polarization" in modern psychology.

In choosing a suitable formula for his own use, the student should bear in mind that it is not only remembrance that is needed, but living remembrance. The mantram for such repetition must not only remind him of the Overself, but attract him to it. Hence, it should be one that inspires devotion and uplifts character. (B) It may consist of a single-word name or attribute of God or of a chosen spiritual guide, but it is preferable and more powerful to use a phrase of three to ten syllables. This may be an invocation to Divinity, or to the guide, or be a beneficent auto-suggestion. It is better, however, to receive such a word or phrase from a qualified teacher at a personal interview, for he will not only choose one especially suitable to the student's spiritual need at the time and therefore apt and forceful but also impart his own power into it.

The formula must be repeated many times a day and every day in the year. Yet its words should always carry vivid meaning and never be allowed to become mere parrot utterances. There is no fixed time and no particular posture necessary for the practice. It may be muttered half-aloud in the earlier stages, but should become silent and mental in the later stages.

(A) The Mantram is a handy device for attracting him to this remembrance and making its achievement easier and sure.
(B) It should embody spiritualising thought and gather ennobling emotion around it.

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The purposes, benefits and results of this practice are several:

1. It has an intellectual effect by acting as a reminder or arouser in a busy material life. Thus, the first effect is to arouse thought, the second is to still it.

2. The constant repetition has a mesmeric effect: it lulls the senses and thoughts into semi-inactivity and sets the attention free to pass inward toward the soul and eventually induces the contemplative mood.

3. It develops an acute growing self-consciousness of the right sort, a constant obsessive suggestion that there is a higher self.

4. It leads to the necessary concentration, which is a door to inner consciousness.

5. Its rhythmic activity aligns and then integrates the different parts of the personality. It also removes their restlessness.

6. It gradually establishes subconscious orientation towards the higher self, which keeps on breaking into the conscious field to the detriment of the lower self; thus it gives direction to thought and purification to character. It enables the seeker, therefore, to go on with everyday living, externally knowing that God is working in him internally.

7. It becomes a focus for continuous concentration during active life, even whilst engaged in work, pleasure or walking.

Forgetfulness of the quest, or of the Overself, besets most aspirants. Here is a valuable remedy. It brings the chosen goal, or the revered ideal, constantly back to their attention.

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Forgetfulness of the quest, or of the Overself, beats most aspirants. Here is a valuable remedy. It brings the chosen goal, or the revered ideal, constantly back to their attention.

THE SEATED RELAXATION EXERCISE

(a) Sit upright on a chair of comfortable height, with the knees and legs together, if comfortable, or slightly apart if not. Lean slightly forward, keeping the spine stright, and allow the arms to hang down completely relaxed and full length, like heavy weight.

(b) Lift both hands very slowly at the elbows, almost to shoulder height taking care not to move the shoulders. Next abruptly drop them, palms upright, on the upper thighs. Keep the feeling of limpness and heaviness in the arms, and the rest of the body utterly relaxed.

(c) Picture an ethereal aura of pure, white, electrifying Light all around you. Then, imagine this magnificent Light is actually pulling you upright by the top of your head. Its compeeling force should, as a result, automatically straighten the spine, and the back of your trunk, neck and head form a perfectly erect line. Finally, imagine the Light is pervading inside the whole of your body.

This exercise should give a feeling of physical refreshment and complete physical repose. It is also useful when having to sit continuously and listen to lengthy lectures or when reluctantly trying to practice meditation after a fatiguing day.

INTERCESSORY MEDITATION EXERCISE

(a) Repeat part (a) of the Healing Meditation.

(b) Let the White Light enter the region of the heart, remaining there.

(c) Form a mental image of the face of the individual you wish to contact, and reduce it in size until it is small enough to fit into the palm of your hand.

(d) Pleace this tiny image in the centre of the white Light permeating your heart.

(e) Endeavor actually to <u>see</u> the individual there in your heart. This exercise transmits physical or mental help or spiritual blessing to a distant friend; brings out good will from one who has expressed enmity; establishes a deeper spiritual relationship with a fellow-seeker. It is especially useful in the student-teacher relationship, because it promotes sympathy and affinity, and strengthens the telepathic link.

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(c) Picture an ethereal aura of pure, white, electrifying light all around you. Then, imagine this magnificent light is actually pulling you upright by the top of your head. Its compelling force should, as a result, automatically straighten the spine, and the back of your trunk, neck and head form a perfectly erect line. Finally, imagine the light is pervading into the whole of your body.

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SUPINE RELAXATION EXERCISE

The object of this exercise is to learn how to relax the physical body with complete thoroughness, for even when most people think that they have relaxed themselves, they unconsciously still keep some of their muscles taught.

Lie down flat on the back on a couch, the arms parallel to the trunk, palms upright. This supine position is more effective for most persons, especially the middleaged, than the sitting one for relaxation purposes, because it reduces the heart's work in pumping blood, and this imposes less strain upon it. In the sitting or even squatting yogi position, the heart is forced to raise the blood up to a level higher than itself, whereas this is not required when the body is lying flat on the back.

This exercise is divided into five sequences to tense and relax each different body-part by turns.

(a) Begin with the feet and twist them from right to left, then back to right,a few times. Stop abruptly after each complete twist and relax as much as possible.

(b) Turn the legs and hips as far as you can to the right and left a few times, stop suddenly and relax the muscles affected completely.

(c) Twist the head and neck a few times: first backwards, then to the right, then forward and lastly to the left. Immediately after the last turn let the head fall limply forwards as if it were weighted.

(d) Every part of the body has been progressively and perfectly relaxed in turn. Now the whole body should be left in this limp posture for two to five minutes.

(e) Double up the fists loosely and place them on the upper chest. Take a deep breath, slowly and easily. As you breathe in, gradually tense every part of the body, from head to feet, tightening up as much as possible without strain. Hold this for as long as is easily possible. Then gradually and slowly untense while expelling the breath. When normal condition of the body is attained continue to loosen up further free of all tensions. Repeat three or four times.

THE DEATH GASP BREATHING EXERCISE

Lie flat on your back. Take a deep, quick inhalation through the open mouth, accompanied by the gasping half-loud shriek which such an act involuntarily produces. Then gradullay and slowly exhate again.

This breathing exercise tries to imitate the death cry of dying creatures, the vocal expression of their fear of Death. Such an imitation of the physical side of dying should bring with it, momentarily, the associated death fear whose gravity and importance naturally swallow up all lesser fears. If this exercise is done twice daily these lesser fears gradually become weaker while the fear of Death is itself overcome.

BREATHING EXERCISE TO REMOVE FATIGUE

Repeat the Supine Relaxation Exercise. Then practice deep breathing exercises for five minutes. Make the intake and the outflow of the breath rhythmic and unlaboured. Hold the thought that fresh energy is entering you with each inhalation.

EXERCISE
BREATHING TO CALM THE MIND

(a) Repeat Fatigue-Removing Exercise for two minutes.

(b) Breathe in to the count of 4 seconds; hold the breath for the count of 2 seconds; breathe out again to the count of 4 seconds.

(c) Concentrate attention solely on the breathing process. If this is done perfectly, all other subjects will be kept out and the array of thoughts, which ordinarily run helter-skelter through the mind, will vanish. Later, when this exercise becomes effortless through constant practice, and there is less difficulty in preventing the intervention of outside thoughts, concentration on the breath-count may be dropped.

(d) Imagine a living aura of pure, white Light to be pouring into and through the body. Think of It as the blissful essence of Peace.

BREATHING EXERCISE TO IMPROVE CONTROL AND PREVENT COLDS

Take in a series of six short breaths through the mouth very quickly, hold the air in the lungs for about 2 or 3 seconds, then let it out in a single, easy exhalation.

EXERCISE VIII Every hour ,on the hour,stop whatever you are doing and assume the Corpse hathyog posture,lying on a couch or a rug,for one to four minutes. ~~In one case~~ This reduces a high blood pressure,~~in less than a year by twenty five per cent~~

A D D E N D A

( ) Conceive this light as the healing power in physical Nature but as originating in spiritual being. It is primarily a spiritual force. If andwhen it comes, and the invocation is successful, the signs whereby we may detect this include a feeling of well-being, a lifting of the whole nature toward a more joyful and less depressed mood, and a sense of increasing vitality.

( )The first step in healing, for both the healer and the patient is to pray, to ask for enlightenment about the true and first cause of the sickness. What act, or what thought of the patient was primarily responsible? Once learnt, it must be corrected.

HARMONY MEDITATION

(a) Repeat Supine Relaxation Exercise.

(b) Try to feel that the aura of Light has an actual substance which becomes part of you. Then imagine that you are melting into It and becoming one with It. Next, think of it as being the pure essence of Love, whose center is the region of the heart.

(c) When this Love has been experienced as a sensation of heart-melting happiness, let it then extend outwards to embrace all the world.

This exercise should leave you with a feeling of being in harmony with Nature, with the universe and with all living beings.

HEALING MEDITATION

(a) Repeat Supine Exercise and Harmony Meditation.

(b) Think of the white Light as being Nature's intelligent and recuperative Life-Force.

(c) Let it pour in, through the top of your head, passing directly to the solar plexus center, which is the region which must first be worked on and affected if the healing force is to become efficacious. Thence send it to any afflicted area, remaining there. Feel Its benevolent, restorative and healing presence working upon it.

(d) In order to be fully effective this exercise must be accompanied by intense faith in the recuperative powers of this Light.

Astonishing proof of its effectiveness in relieving a troubled organ or curing a diseased part of the body, when persevered in for a sufficient period of weeks or months, has been clearly shown by results. In some cases, paralytics have regained full use of their disabled limbs by following the outline given here.

EXERCISE I. : To Relieve Tension, and Cultivate Relaxation.

Sit upright on a chair of comfortable height, with the knees and legs together, if comfortable, or slightly apart if not. Lean slightly forward, keeping the spine straight, and allow the arms to hang down full length, like heavy weights, completely relaxed.

(a) Both hands are then lifted very slowly at the elbows, almost to shoulder height; then abruptly dropped, palms upright, on the upper thighs. Keep the feeling of limpness and heaviness in the arms, with the lower part of the body utterly relaxed.

(b) Picture an ethereal aura of pure, white, electrifying Light all around you. Then, imagine this magnificent Light is actually pulling you upright by the top of your head. Its compelling force should, as a result, automatically straighten the spine, and the back of your trunk, neck and head form a perfectly erect line. Finally, imagine the Light is pervading inside the whole of your body

This exercise should give a feeling of physical refreshment and complete physical relaxation. It is also useful when having to listen to lengthy talks, lectures, etc., or when reluctantly trying to practice meditation after a fatiguing day.

EXERCISE II. : To Promote Harmony .

Repeat Exercise I., (a) and (b), and then add:

(a) Try to see and feel that the aura of Light has an actual substance and that It is becoming part of you, that you are melting into It, becoming one with It. Next, think of it as being the pure essence of Love, especially in the region of the heart.

(b) When this Love has been experienced as a sensation of heart-melting happiness, let it then extend outwards to embrace all the world.

This exercise should give a feeling of being in harmony with Nature, the universe, with all living beings, and with humanity as a part of Nature.

EXERCISE III. : To Heal Sickness.

Repeat Exercise I. and II., then add;

(a) Think of the white Light as being Nature's intelligent and recuperative Life-Force.

(b) Let it pour in, through the top of your head, passing directly to any afflicted area and remaining there. Feel Its benevolent, restorative and healing presence working upon it.

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(b) Then this Love has been experienced as a sensation of heart-melting sweetness, let it then extend outwards to embrace all the world.

This exercise should give a feeling of being in harmony with Nature, the universe, with all living beings, and with humanity as a part of Nature.

EXERCISE III. : To Heal Sickness.

Repeat Exercise I. and II., then add:

(a) Think of the white light as being Nature's intelligent and regenerative life-force.

(b) Let it pour in, through the top of your head, passing directly to any afflicted area and remaining there. Feel its regenerative, restorative and healing presence working upon it.

(c) In order to be fully effective this exercise must be accompanied by intense faith in the regenerative power of this light.

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1284

During the talk

I happen to mention finding a vidaous-looking black scorpion in my bedroom, which sets me describing an ~~incident~~ episode with a snake that turned up in my bathroom during my last week in South India. X. recounts in turn an extraordinary story about the snake magic of this country.

"I had an uncle who ruled a small State in Central India. One of his horses, which had cost a large sum to purchase, was his favourite mount which he rode often for the pleasure it gave him. One day it was bitten by a poisonous snake and died. My uncle felt the loss very keenly and took it so much to heart that he issued an order for the snake to be searched for and found at any cost, even if all the stables had to be burnt down to trace its hiding place.

"His men searched carefully and continuously for a long time. They found a cobra in the stables eventually and killed it. Soon after it was discovered that the cobra belonged to a nag-temple, or snake-worhsipping temple, which stood only fifty yeards away from the palace. Snake-worship still persists in Central India as a religion which hasbeen handed down since aboriginal times. In this particular temple, the ~~priests~~ priests used to put out a plate of food every day at noon, and the reverently same cobra always appeared at that hour to eat the food. The snake which had bitten the horse was no other than the cobra which was worshipped in this temple.

"During the night of the day when the men had destroyed the snake, my uncle's mother dreamt that her son would die within a week and his young daughter somewhat later, as a punishment for having ordered the death of the sacred snake. She became terribly alarmed, for she fully believed in the dream prophecy, and immediately went to the temple and paid the priests to perform special rites and ceremonies to propititiate the snake deity. She sat up allnight with my aunt and both prayed for help.

"My uncle was sceptical and laughed off the whole matter. Yet six days later he was in the grip of severe influenza and died at once.

"Some months later I was invited to the palace in connection with a forthcoming wedding. The daughter of my late uncle, the Rajah, a girl of only eight years age, looked forward eagerly to my visit. Hearing a carriage drive up to the palace and thinking it to be mine, she could wait no longer but rushed out of doors to meet it. The courtyard was in darkness but she carried a lantern in her hand. When she reached the stone buttress of the gate, she slipped and fell down. The lantern was crushed between her body and the buttress. Her flimsy silk dress immediately caught fire and she was burned ~~incredibly~~ badly. Two hours later, when I arrived, finally I found her dead. Thus the dream prediction was fulfilled.

"You know that my education has been along English lines. I have been trained to be sceptical about anything supernatural. But when I see such things happening before my eyes --and several other strange occurrences which I have seen in India -- how can I help yielding to ancestral inherited notions of the reality of psychic worlds, magic and scorcery? I have been forced to believe in these things, although I fear and dread them."

I make no comment. My own experiences of snake-charming and snake-worship in Egypt have convinced me of the psychic reality back of them. In fact, I have found that snake-charming--as I was taught it by a Dervish and not in its simple common unimportant form --is a remnant of an age-old primitive religion, psychic which is closely connected with the invisible world that is closest

Continued

in the stable

our earth sphere. It brings with its practice undesirable psychic entities, and I have definitely renounced the art of snake-magic charming, or rather, snake-magic. Nature's curtain over that invisible world whence such magic draws its power. It is wiser and safer to not to touch that veil, but to leave it undisturbed.

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unpleasant

hangs

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EXERCISE IV : To Establish Telepathic Harmony or Help.

Repeat exercise III (a) , then add :

(a) Let the White Light enter the region of the heart, remaining there.

(b) Form a mental image of the face of the individual you wish to contact, and reduce it in size until it is small enough to fit into the palm of your hand.

(c) Place this tiny image in the centre of the white Light permeating your heart.

(d) Endeavour actually to see the individual there in your heart.

This exercise should be used to promote physical or mental help to a distant friend; to bring about good-will from one who has expressed enmity; or to establish a deeper spiritual relationship. It is also useful in the student-teacher relationship, because it promotes better sympathy and affinity, as well as strengthening the telepathic link.

NOTES:

Where imagination is well developed the attempt to visualise light may be used, but where either the intellectual or the instinctive preponderates over it, the attempt need not be made -- only the unseen power invoked and directed by faith.

SHORTER HEALING EXERCISE

Healing exercise, which should be accompanied by slow, even breathing. Picture the universal life-power as an ethereal aura of electrifying white light all around you. Imagine this light be pulling you upright by the top of your head; its compelling force automatically straightening the spine, until the back of the trunk, neck and form an erect line. Then, let the white light enter the body through the top of the head, passing directly to the afflicted area, remaining there. Endeavour actually to feel its restorative healing presence within you. This exercise must be accompanied by intense faith in the recuperative powers of this light in order to be fully effective!

RECUPERATIVE MEDITATION

(a) Sit in the position used in the Seated Relaxation Exercise.

(b) Picture and feel the living, white Light flowing, like the blood, all through your body and into your fingertips. Think of It as the vital essence of blood and nerve-cell alike. Distribute its energy to every part of the budy. Next give each individual organ a rejuvenating treatment by bathing it in the white Light; begin at the bottom of the trunk with the lowest organ and proceed upwards to the head.

(c) Visualize and experience the radiance of this Light as enveloping you and drawing you into It. Offer yourself willingly to Its Perfection and Protection. Since Light is the closest we can come to actually seeing the Absolute, think of It, here, as the One Infinite Life--Power.

FAKIR WHO HYPNOTISED ELEPHANTS!

Major Court-Treatt, the noted hunter, believes that he is the first white man to have engaged in elephant hunting on foot and armed only with a spear. He relates how he did this with the help of a hunting fakir named Baballa. The two had discovered a trekking herd of elephants, but they knew that nothing will stop a herd of elephants when on the trek for water. So Baballa sat down and went through a process of magic, intended to hypnotise the distant herd. "Baballa sat down with a rope made of palm fibre about a yard long," says the Major, "and went through the notions of tying his arms, legs, ankles and neck, muttering incantations as he did so. His muscles became taut and he relapsedinto a semi-trance. He sat so for a few minutes and then suddenly relaxed, grunted, 'That is good,' and rose to his feet. Next morning we ran into the elephants only half a mile away. They were almost stationary. By all the reckonings they should have been miles away."

-5

FAKIRS MAGIC : THE SPINNING BOY

I have seen A Yogi give a demonstration before a large crowd of assembled Indians and Europeans of the 'Spinning Boy' feat. The Yogi took one of his young assistants and whirled him round like a top, the motion getting quicker and quicker till finally the boy span round without his help. After a while the lad began to rise in the air, spinning all the time, and then disappeared out of sight in the sky. A couple of minutes later the boy appeared suddenly behind the crowd of spectators and came running up! This is some kind of hypnotic feat because a young English officer, who became suspicious of the Yogi's instruction to his audience not to move from their place but to keep quite still, secretly slipped out of his seat and made his way to the back of the audience, was surprised to discover that from that point of view the spinning boy could no longer be seen! On trying the experiment of moving towards his seat, the boy reappeared to his gaze!

(3)

Some of the stories may seem amazing, yet even as I write this article I find on my desk a letter from an Indian correspondent describing some astonishing feats of Yoga magic which were carried out this year at Mangalore, on the Western coast of India. The Yogi's name was Das, and his display of the power of Yoga took place in the Government College before a select audience which included the District Judge and the Municipal Chairman. His performance lasted three hours; he rubbed nitric acid over his hands, he ate burning coals and broken glass, he stopped the beating of his heart and pulse, he was hanged by the neck, and he permitted himself to be buried alive under the earth. Perhaps the strangest feat of all was his last one, when he let a ten-ton steam road roller pass over his body. At the end of his display he arose unharmed and unhurt. — PB

(2) Head — dropping off

First fold here

probably a counterpart [illegible] abstract myself from it! Yet through all those years of ambitious striving I still felt, however dimly, a secondary desire to go out one day to the Orient and to find those yogis, faqueers and wonder-workers about whom I had heard so much.

When, however, my ambitions were on the point of being realized, a strong inner voice suddenly interposed and persistently urged me not to take the culminating step; had I done so, the next few years would have been contracted away to still more strenuous professional activity. Naturally there was a struggle, but in response to this strange spiritual monitor I let slide the most attractive opportunity of my professional career, withdrew from all activities for a time, and took up the old

Man, the Triune God. By Geoffrey Hodson. New York: Roerich Museum Press. 85 pp. $1.25.

Mr. Hodson claims that the teachings written here were given him by a mysterious member of the angelic hosts. They appear to have been received into his consciousness through some telepathic process, and not from direct dictation nor in trance mediumship.

Their burden is the glorious splendour of man's divine nature and destiny, with some of the historical aspects thereof. The ideas in this book will be familiar to all who are familiar with neo-theosophy. If there is nothing new here, there is much worth the re-telling for the sake of its truth, quite apart from the debatable considerations of the authority claimed.

An outline of the author's track may be gathered from some of the chapter heads: The Everlasting Light, Cosmic Man, Earthly Man, Discovery of Self, Spiritual Aristocracy, the Way of Release. We are given general statements rather than detailed information; the book is inspirational rather than practical.

"Soon another nation shall arise in which the Gods shall once more rule, and whose ministers, guided by the light of spiritual knowledge, shall lead their nation to greater evolutionary heights," is an optimistic prophecy which many of us would like to see realised but which few of us can discover indications of in a glance at the world to-day.

"The aspirant must practice quietude, passing many hours in contemplation of the equipoise of God; must find that peace unshakable which is beyond all motion and all sound," is another angelic message of indubitable value. When the world has learned to attend to such counsel and appreciate its golden worth, we may look for the dawning of better times and wiser nations.

Out of the darkness came his last words:

"So be it. You have chosen. Abide by your choice, for there is now no recall. Farewell." and he was gone.

. . . . . .

I walk a path in life which brings naught save desolation, yet in some weird way, I grow happier each day. It is as though One walks by my side everywhere and touches all with a magic hand, so that the grey of my life is turned to gold.

How this bliss should be brought me when I had chosen the path of woe, is beyond my ken. But the ways of the gods are inscrutable.

Sweet is this strange water in a world grown grey and bent with bondage to bitterness. Surelysome secret hand strikes such glad music from out its holy hiding place?

I am a lonely man, but in my sanest moments I realise that I am now never alone. Friendly voices have been borne to me upon the winds of thought; half-remembered faces peer at me out of the shadows of the heart; and beyond and above all this; has been the sublime

THE COMING OF THE ANGELS. By Geoffrey Hodson.
Rider & Co. 159 pp. 6/- net.

Mr. Hodson has already achieved a definite reputaion in Theosophic circles as a gifted clairvoyant who has come into touch with the nature-spirits and the angelic hosts. In this, his nineteenth book, he acts as communicator for certain angels of high degree, giving their messages to mankind verbatim, as it were.

We learn that "in olden days when an ancient race was born and reached its prime, angels walked with men. When national decay set in spiritual darkness fell upon the race, men knew us not and we perforce withdrew." It appears that now we are to witness the birth of a new age and a new race. Reunion between the angels and mankind is being prepared.

Many messagesare inspirational in character. They will be comforting not only to those of us who are Theosophists, but also to a wider public. They are hopeful and optimistic, seeing the present difficulties as overcome and a bright destiny to follow. We are told that those who guide evolution believe that man has reached a point where catastrophic disasters of Atlantean magnitude need not be employed as in past history; these hierarchs are now working to effect changes from within.

One of the angels recommends the formation of groups of students, trained in meditation and concentrating their powers in definite service. These messages provide fascinating reading

J.F.[illegible]

EARLY ASTRONOMY AND COSMOLOGY. By C.P.S. Menon, B.A.
London: Allen and Unwin, Ltd. 10/- net

Who first mapped out the circle of the heavens? Why was it divided into the twelve signs of the Zodiac? What conception of the structure of the universe was formed by the early races of man?

These are the questions which Mr. Menon has made it his concern to answer, and he has answered them skilfully. He sketches the beginnings of astronomy among the observant shepherds of Chaldea and the contemplative Aryans of India. He pictures the primitive Zodiac of the Chinese, consisting entirely of figures of small animals. He reconstructs the earliest cosmic systems of the Babylonians and mentions their peculiar notion of connecting the months with twelve solar deities. He reveals the quainter Egyptian belief that the universe was a rectangular box, with the longer sides extending North and South.

The author holds the theory that primitive man first regarded the universe, the heaven and the earth as built on a square plan, and that the circular conception was a later evolution., Much of his research is directed to the support of this theory.

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E. M. HARDINGE.

The ZOHAR IN MOSLEM AND CHRISTIAN SPAIN. By Ariel Bension, Ph.D.
256 pp. London: G. Routledge & Sons, Ld. 12/6d net.

We do not know with ~~scientific~~ historical accuracy when The Zohar was compiled in the thirteenth century, while the first printed version undoubtedly appeared in 1558. This curious, monumental and formidable thesaurus of Jewish mysticism, theosophy and occultism has hitherto been too obscure and too inaccessible to the general student. Dr. Bension has done a pioneer work for English readers in reducing to a simpler and more coherent shape some of the principal teachings and tales of this storehouse of Cabbalistic lore.

Another part of his labour, and to me the more fascinating one, is to reveal how the hands of Muslim and Christian mystics of the period touched and deeply marked The Zohar. He gives enough references and similarities to show that this was indubitably so. At a time when spirituality in the rest of Europe was at a low ebb, the three great cultures met and mingled in Spain and put it on the path to greatness. Jew, Christian and Muslim lived together in friendly fashion, for many among them had been ennobled by the quest of Truth and not a few had found that starry way which is the pith of every religion, the marrow of all great philosophies. Spain has given birth to the greatest of European mystics; perhaps because it harboured Oriental and Occidental peoples; perhaps because of the intensity of the Spanish temperament and its constant readiness to subborn the brain to the heart.

Lovable figures pass through the pages of The Zohar. Supreme among them walks the Master, Simeon ben Jochai. Wondrous tales are told of his occult powers. He stopped the plague, communed with great Spirits, mastered dangerous serpents. He lived like a Christ, preached and practised love, goodwill, spirituality.

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Copy

THE BEGINNINGS OF THE SIXTH ROOT-RACE. By C.W.Leadbeater. Theosophical Publishing House, Adyar.

Most of this matter appears to be reprinted from the author's larger work, "Man: Whence, How and Whither?" which was the subject of much divergent comment in occult circles. The early days of the Sixth root-race of Theosophical parlance, are pictured here. The scene is set seven to eight hundred years ahead. Natural cataclysms have broken the physical configuration of North America to pieces. On the western Pacific strip is born and shaped a Colony of which this book is the anticipatory record.

Small but fast-growing, this pioneer community keeps itself self-contained. Inter-marriage with people outside is strictly forbidden. They have therefore trained themselves in the putting aside of all personal desires and opinion among them in favour of unselfishness. With such an exalted, nay, seemingly impossible code of morality, courts of law and police forces are found unnecessary.

There is no Government in our political sense; all ruling power is vested in a spiritual Dictator of sorts, called "The Manu." Almost all members of the colony are psychically percipient, while many are advanced clairvoyants. The author says that the current religion of that time is Theosophy, but it seems to be Theosophy of a queer kind which Neo-Platonist and medieval mystic might not readily identify. Temple services are provided where the whole paraphernalia of ornate services and impressive ceremonies re-appears once more, though under the supervision of an angel who materialises for the occasions!

The industrial organisation of the colony appears to be communistic, especially in the production of food and clothing, which are distributed free to all. There are government factories and official stores. On the social side we note that none of the men are under six feet, that the people live in little garden cities, and that architecture has undergone a startling change inasmuch as walls have disappeared from buildings so that everyone might live constantly in the open air! Flesh-eating has disappeared. Telephonic tape-recorders are fitted in every house and have replaced daily newspapers. Physcial culture is prominent... It is pleasant to hear that as far back as the twentieth century Julius Caesar had reincarnated, giving virility to the League of Nations and putting an end to war.

This book raises in the reviewer's mind the difficult question of clairvoyance, a word which runs all the way from sheer self-hallucination up to a genuine opening of the third eye. If we cannot confirm Bishop Leadbeater's visions by our own, neither can we contradict them.

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H.P.B.: Four Episodes. A Play by Pekka Ervast. London Theosophical Publishing House 3/6.

The celebrated Finnish Theosophical leader, Pekka Ervast, has written the first playaround the life of Mdme. Blavatsky which I have yet seen. Although only fragmentary in nature, it nevertheless whets one's appetite for a full-length script that will deal with the whole dramatic life-story of this brilliant and amazing woman.

The first scene is set in London in the year 1851. It shows H.P.B. as a young woman of twenty and describes her meeting with the Master Morya in Hyde Park. It is a pity that the author betrays regrettable ignorance of London by writing the stage direction: "In the distance the clock of St. Paul's Cathedral strikes the half hour." The second scene belongs to Paris and the time is two years before the founding of the T.S. A strangely fantastic meeting of Brothers of the Shadow is portrayed. H.P.B. attends this in disguise, is discovered and then warned that the Black Adepts will do their utmost to handicap her future work. The third scene introduces the Countess Wachtmeister at Wurzburg in 1886 and closes with the words of the Countess apropos H.P.B: "Martyr, martyr...when will dawn the day when humanity shall recognise its benefactors?" For the last scene we return to London and watch the dying moments of the Russian lady whom Ervast calls "The Sphinx of the 19th Century."

J.F.Lawrence.

DIVINE PSYCHOLOGY. By Kate Simmons. Chichester: H.T.Hamblin, 2/6)

This is a revised edition of a book which appeared several years ago. The authoress has changed some of her beliefs during the meantime and has embodied many corrections of the text as a result. She no longer takes the ultra-idealistic view of the problem of evil but comes nearer to the outlook of normal humanity when regarding it. The chapters have much to say upon the question of spiritual healing. Miss Simmons chief standpoint is that a realization of the spiritual self provides healing currents for mind, body and estate, and she is more concerned with establishing correct principles than with detailed methods of practice.

J.F.Lawrence.

PSYCHIC SELF-DEFENCE. By Dion Fortune.
London: Rider and Co. Cheap Edition 3/6d.

An urgent need has existed for this book ever since modern occultism began to attract the unwary and unwise equally with the sage and discriminating. The dangers and evils which surround the subject are set forth in plain language; the morbid, wicked or criminal nature of certain occultists is alluded to in unmistakable terms.

Modern witchcraft, vampirism, hauntings, mental disturbances, hypnotic overpowering of another's will, demonism, nervous abnormalities, obsession, psychic persecution and black occultism -- this is an outline map of the ground covered. The methods to be used in self-protection are then described. These include changing magnetic conditions by moving to a different environment, and using substances like camphor, vinegar, nitric acid and garlic to purify bad psychic atmospheres. Further methods are those of ceremonial or formal magic, making the sign of the pentagram and the cross, and turning the body into a closed circuit. First hand experiences are cited in detail.

The book is written with a commendable sanity and unusual common sense. Though belonging to an entirely different school from that of Dion Fortunes, I unhesitatingly regard this as a book worthy of being placed in the hands of every novice in occultism, while the more advanced will find it fascinating.

PAUL BRUNTON

THE NEWER PRACTICE OF MEDICINE. By J. Stenson Hooker, M.D.
London: C.W.Daniel Co. 108pp. 3/6 net.

Dr. Hooker's name is already familiar to many people who take an interest in the newer developments of the healing art. He has been a fearless critic of the leading theories current in his own profession for the past thirty years. When he began his battle against the crusted conventions of medical treatment, he did so, in his own words, "in answer to an insistent and insurgent call." He has fought continuously against crude drugging, the indiscriminate practice of surgeyy and the administration of dangerous injections. For this he has paid the penalty which nearly every courageous medico has either paid or risked; he has been struck off the Medical Register.

What are the newer therapeutic methods which obtain a necessarily brief reference in this book? Many of them are included in what is now called "Nature Cure." Alterations in the kind and quantity of food taken, are regarded as a first essential. Many persons are poisoning their bodies through mistaken diet. Where the accumulation of morbid matter in the blood or body has attained serious proportions, fasting for short or long periods has definitive curative value. Other practices which Dr. Hooker recommends include Hydrotherapy (water taken internally or applied externally in the form of compresses, baths, etc), Heliotherapy (exposure of the body to air, light or sun rays), Osteopathy (skilled manipulation of the body), Massage, Breathing Exercises, the administration of Radiant Heat, Colour rays and Electricity. He also advocates such supplementary aids as biochemic medicines, homeopathic remedies, diathermic applications, mental and spiritual healing.

~~Special chapters are devoted to those terrible scourges, Tuberculosis and Cancer. An outline is given of a system of treatment by which some cases of the former have been successfully dealt with, but with the latter disease treatment is still in an experimental stage.~~

This volume has been written in a manner simple enough to appeal to the ordinary layman, It finishes on a note of prophecy; that a split in the medical profession is inevitable, and that an alarmed and enlightened public will desert the hidebound medicos and rally to the unorthodox practitioners.

for OL Feb or Mar

BRHADARANYAKKA-UPANISAD. (Vol 2 of The 12 Principal Upanisads). translated by Dr. E. Roer.
Adyar: Theosophical Publishing House. Price 7½ rupees.

An ambitious new translation of the ancient Upanisads, which will complete the twelve principal books in three volumes, is now being brought out. The Devenagari text is given, together with English notes from the subtle commentaries of the famous Sri Sankaracharya and from the gloss of Anandagiri.

The present volume seems more reminiscent of the priestly sacrificial books of the Hindus rather than of that clear-cut, terse and highly intelligent philosppby which we in the West usually associate with the Upanisads. Nevertheless it contains deep and divine statements scattered through its pages. "He who dwelling in the eye, is within the eye, whom the eye does not know, whose body is the eye, who from within rules the eye, is thy soul, the Inner Ruler, the Immortal." And again: "As the slough of a snake as something dead is abandoned—on an ant-hill, so is this body by the soul."

The student of Indian philosophy will find a deep satisfaction in the lengthy explanations written more than a thousand years ago by the great Sankara. They occupy far more space in the book than the text itself. The doctrine of spiritual immortality is plainly set forth therein; the transient nature of worldly consciousness in contrast with that of the divine Self, is reiterated repeatedly.

Some of the conditions under which the soul obtains rebirth after death are also described in this sacred book. Dr. Roer has accomplished a difficult translation with learning and skill.

aloof and keeps his soul free for visions in which it does not share. And it is right. We who are seers and mystics have to draw the last crystal drop of water from out the well of vision, but with that begins our duty, stern and strict, of offering the unfamiliar drink to the first wayfarer thirsty enough to accept it. Not for ourselves alone, but for all alike does Neptune cast his magic trident over the deep places of the soul and show us his glamorous pictures therein.

If the privilege of sitting at the feet of forgotten but none the less potent gods is indeed high, then the travail of carrying their message to an unheeding and scornful people is just as high, just as noble. It is not for us to question why it should be so, for the high ones declare it as their wish; perhaps no man's mind is so clothed in ugliness that a few faint gleams of hidden beauty do not trouble him now and again and cause him to raise his head a little towards the stars, sometimes in perplexity at he meaning of it all, sometimes in wonder at the ceaseless harmony of the spheres. Could we but meet with a man at just such a moment of his life, who knows how far the subtle magnetism of a murmur from Olympus might bewitch him from the wonted way of life.

. . . . . .

"The astrologer is above all an astronomer. It is impossible to separate these two qualities." So declares Monsieur Fomalhaut in his instructive Manuel D'Astrologie (Vigot Freres 30fr.). Now a knowledge of the technique of drawing, colour work, etc is necessary to good painting but this alone will never make a great artist. The latter supplies imagination and inspiration from within his own soul. But it is still less true to say that a knowledge of the starry constellations, the mathematical methods of determining planetary movements and the use of logarithms is essential to an astrologer. A man may never have looked through a telescope during his whole lifetime and yet give a far better interpretation of a horoscope than one who has spent his years in an observatory. That said, M. Fomalhaut's book can be recommended as an admirably practical volume. It covers all the knowledge needed to construct a nativity and gives concise instruction on the reading thereof. He follows the older traditions and takes Ptolemy as his master.

PAUL BRUNTON

The Editor
The Occult Review.

Sir,

Miss R.E.Bruce has written an interesting and original article in the May number. But in the course of it she makes the following assertion: "The kind of meditation that produces these effects is both false and destructive... because it is accompanied by that vacant-mindedness and vague day-dreaming so often wrongly christened absent-mindedness, which is the hall-mark of a weak character." (p.295).

Permit me to combat this statement. Vacant-mindedness has been a symptom belonging to some of the greatest artistic, poetic, musical and mystic geniuses of the human race. Vague day-dreaming has marked the earlier years of many men for whom history had reserved her high places. Absent-mindedness appears as a phenomenon in the psychological biographies of several whom the world has acclaimed as its strongest men.

There is no space for details but here are a few of the names which come under the above categories: Sir Walter Scott, Robert Burns, Lord Byron, Felix Mendelssohn, Beethoven, Lord Tennyson, Benjamin D'Israeli, Napoleon Bonaparte. There are many more I could quote with time, but these come to mind at the moment.

Profound are the reasons which will explain these curious facts, and they will need a deeper kind of meditation than that which Miss Bruce praises so highly, to discover them.

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Proverbs are the reasons which explain these obscure texts, and they will need a deeper kind of meditation than that which Miss Bruce appears so highly to discover them.

PETITIONS CELESTIAL. By Hanna J. Doumette. Sun Publishing Co. Akron, Ohio, U.S.A. 232 pp.

It is difficult to classify a volume such as this though its closest affiliation would apparently be the literature of Christian mysticism. There are however chapters which recall frequently the phraseology of so-called "New Thought. A brief run through the chapter heads is illuminating: O Christ Ever Glorious, There is Longing, To the Master of Golgotha, The Prayer of the Grand Man, The Gospel of Prosperity, The Arcanum of Power, The Gospel of Healing, Freedom from Karma, The White Light of the Twenty-third Psalm, I Am That, The Christian Benediction, and so on.

Books of this kind abound ~~across the Atlantic~~ for they ~~satisfy and~~ soothe the emotional temperaments of many ~~American~~ women, but persons who, like the reviewer, are afflicted with an active intellect must necessarily find little balm in them. Petitions Celestial is semi-inspirational and semi-psychic. Its moral tone is impeccable, its pious phrases nobly tolerant, its frequent adjurations are indeed lofty, but its wholesale assumptions and untenable dogmas render it unattractive to those whom the modern ~~spirit has made scientific in attitude~~.

The author has undoubtedly travelled some distance on the mystic road but the report of this exploration is vitiated to some degree by a premature attempt to play the occult hierophant, and by an inability to separate theological theories from actual mystical experience.

I would not care to throw any further criticism at the book than this, for there is a substantial residue of true, sincere and inspiring statements in its pages. I pick out a few of these and present them to the reader without further ado: "The inner silence that naturally follows concentration and meditation is another cardinal fact. It is this that causes the Universal Mind and Will to function while the meditator is completely silenced.....There is longing within my heart for Thee. Am I in love? Yes, in love with Thee. Has love any choice?.....If you are unwelcome, if there is no field of action awaiting you, if there is no harmony between you and people, do not be concerned. Go where you are needed. Do not waste time and word upon those who are not ready."

WATCHERS OF THE SEVEN SPHERES. By H.K.Challoner.
London: G. Routledge & Sons. ~~xixxxxxxxxxxxxxx~~ 10/6)

This book has been inspired by that source which inspired the anonymous books of The Initiate. It is an attempt to portray some of the more exalted of the Deva-beings, to whom reference is often made in Theosophical literature. It is couched in the form of blank verse. In addition eight colour plates are presented, picturing these Devas as seen by the clairvoyant vision of David Anrias, a fellow disciple of Mr. Challoner. As an example of th e poetry I give the opening lines of "The National Deva."

"I am the Great Guardian;
I unite and coalesce within my being the hopes and aspirations
Generated by that chosen group of men I live to serve.
I am the embodiment of the national thought,
The people's tendencies, their dreams, their aspirations

In a similar manner, each of the other Devas speaks in turn: The Solar Deva, The Earth Spirit, The Builder of Form, The Devas of Ceremonial, The Builders of the New Age, and so forth.

J.F.LAWRENCE. (P.B.)

MARYLEBONE BOOKLETS ON SPIRITUALISM. Nos. 1-4. By H. Ernest Hunt. (Marylebone Spiritualist Assocn. 3d.)

These booklets are written in simple language for enquirers into the subject. Mediumship, Clairvoyance and Death are briefly dealt with in outline. Mr. Hunt's style of dignified restraint is to be commended.

J.F.LAWRENCE.

was being helped by spirits.

( ) There is apparently an unbridgable gap between the Hindu picture of the universe manipulated by a host of invisible gods, goddesses and spirits, and the scientific view of the world which held sway in the West until lately. However, the efforts of the Spiritualist and other movements in Europe and America are now winning their long-deferred reward: the scientific leaders of to-day are being forced to present a non-materialistic conception of the universe, because no other conception will fit the facts which are now available. The scientist is learning that he must pry still more deeply behind appearances if he would discover the truth of things. Therefore, one need not be a prophet to predict that the Eastern and Western viewpoints will eventually meet and in some ways coincide.

~~[illegible]~~

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PAGES IN THE LIFE OF A SUFI. Reflections and Reminiscences of Musharaff Moulamia Khan.
London: Rider & Co. 128 pp. 3/6

I began to read this book one evening after dinner and found it so pleasurable that I went on until the early hours of the morning when the last word was reached. It is a charming pen-picture of life in an exceptional family wherein the author was reared, a family which has given India its most honoured and gifted musicians and which sent to the West the first exponent of Sufi mysticism to visit our greyer clime, Inayat Khan.

The writer's father was attached to the court of the Gaikwar of Baroda and delighted to invited scholars, sages, artists and mystics to his home. As a result the young Musharaff grew up in an atmosphere of real culture and was fortunate enough to meet many of the most distinguished men of his time and country. How much of his fine character and comprehensive mind does he not owe to those impressionable days!

All the little details of his home life are etched into the picture for us, and relatives, friends and servants fill up the scenic background. Over it all hangs the heavy perfume of Sufi thought Western readers who had the great pleasure of meeting his elder brother, the late Inayat Khan, will like this little glimpse: "I remember when we were in Calcutta together, Inayat Khan used to sleep on a tiger skin on the floor, and seeing him lying there I used to feel I could not sleep on my comfortable couch and so I used to lie down on a strip of carpet beside him. He took but little sleep and would spend long hours in the night in prayer and meditation and I used to try to keep awake and watch him. His face changed and became etherealised as he became absorbed in his devotions."

The author does not carry his story farther than the period of youth and one hopes he will give us a sequel in a subsequent volume. ~~The secret spiritual life of India still exists, despite the storms of agitation which now ride it, and Musharaff Khan's book gives authentic record of more than one Adept who has attained a strength and serenity we lesser mortals wistfully yearn.~~ stet

for which

PAUL BRUNTON

"How can that be? he observed sceptically. "The Dravidians are an aboriginal race. Surely they received whatever philosophical ideas they possess from the Aryans?"

The Indian smiled tolerantly.

"Not at all," was his immediate reply. "What really happened was quite the reverse of your assertion."

"But, sir, our great Western scholars of your culture, Orientalists like Professor ----" expostulated the bookseller. He never finished the sentence for the Indian raised his hand with a commanding air, shook his head, and surprised the old man into silence.

"I have studied the leading theories of your great Orientalists," said the stranger impressively, "and the latter deserve a compliment for their plausibility. But permit me to assure you that the basic idea which they spread so sedulously, is a mistaken one. They teach that the Aryans brought whatever there is of a higher culture in India from their northern homes, that our arts, religions and philosophies are indebted for their loftier conceptions to these early invaders. The evidences which have been brought forward to support such a theory are scanty. I will venture to make a prophecy. Before another generation has passed away, that is to say within the next thirty years, there will be a series of remarkable discoveries which will revolutionise most of the academic theories concerning the origins of Indian culture. The archaeologists will be particularly

Still within the web of memory lies the bright day when first it drew the dark veil aside and showed me its Holy Face. For the first time I felt free of frustrated desire for any new outer possessions, circumstances or persons. I found my joy within and my satisfaction through the Over Self at all times. If, on the physical plane anything was lacking I could have it manifested into existence simply by stating to the Higher Power mentally what I needed but saying at the same time that there would be no real difference to my peace of mind if the lack continued, for I would plainly pray that "Not my will, but Thine be done". By giving up mentally what I wanted, I became detached and freed myself from the desired thing. Yet it was always given to me! By depending upon the real source of Happiness, I was allowed a secondary happiness in worldly things. An unillumined person cannot perceive that God is the very Provider of all. He believes that by obtaining money, position or power that he will find security and happiness. The illumined person knows that they are found only in God.

"My Initiation"

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March L.P.

UNDER THE READING LAMP:

A CAUSERIE

I do not know how many years of arduous but fascinating toil have gone into the making of the Encyclopaedia of Psychic Science, which has been compiled by Nandor Fodor, LL.D., and published by Arthurs Press (30s.), but I do know that the need of such a work has long been felt by most enquirers into psychic subjects. In its 416 closely-printed double-column pages we have a distillation of the history, the phenomena, the doctrines and the methods associated with modern Spiritualism, which began nearly one hundred years ago with some mysterious raps in a humble farmhouse situated in New York State. The vast and varied amount of information has been arranged in alphabetical order and is thus readily accessible.

Sir Oliver Lodge contributes a preface in which he points out that the compiler has not hesitated to indicate where doubts about certain phenomena have been expressed by investigators. Though the author does not permit his scepticism to stretch as far as Society for Psychical Research standards, it is a point in his favour that he has not excluded such hostile opinion. For Dr. Fodor is a convinced Spiritualist. He is a native of Budapest but his English is impeccable. I understand that he has spent much time in New York and London, and is now attached to the Hungarian Embassy in the latter city.

Hundreds of highly interesting stories of psychic happenings and mediumistic demonstrations are contained in these pages. It is difficult to perceive how any sceptic, reading this vast collection of cases, can come away without the realization that supernormal phenomena really do occur, whatever explanation may be the correct one. Every form of miraculous psychic power known

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to the modern movement is clearly described here, together with illustrative historical instances.

Even a rapid glance through the book brings to notice interesting matter about such persons as Haseby, the medium who was used by the late Dr. Alfred Russell Wallace and who materialized spirit dogs which ran about the room; Charles Bailey, the Australian medium, who produced large numbers of Indian, Persian and Egyptian coins, Babylonian tablets and living birds as 'apports' out of thin air; Mrs. Guppy, the medium who was transported bodily from Highbury to Bloomsbury, a distance of over three miles; Frederick Craddock, whose materialization of the spirit Rosetta turned out to be the medium himself, clad only in a shirt and a stocking; Stephan Ossowiecki, the Polish engineer who can read sealed letters, provided they are not typed or printed but written in hand by a living person; Jesse Shepherd, who could give trance addresses in Chaldean, Arabic, Greek, Latin, French, German and English on any subject; and many others. 8 Photographs of several famous Spiritualists, as well as of those ghastly, weird ectoplasmic productions, illustrate the book.

Every important society, in England, America and on the Continent, connected with Spiritualism or Psychic Research finds a brief mention too. It is significant to learn that academic recognition is now being accorded to psychic science. Departments for investigation have been opened at Buenos Aires University, Stanford University and Harvard, among other places.

The articles on trance, automatic writing and consciousness are masterpieces of extreme condensation. One hopes that Dr. Fodor's pioneer work will achieve the success it fully deserves. Although I find no need to resort to seance rooms for proof of immortality, because I can find it through other means and after another manner,

yet I well realize that many people can find no other satisfactory way. They could not begin their investigations with a better literary guide than this Encyclopaedia.

This question of survival is raised again, though in the form of a philosophical study, by Monsieur Ferdinand Divoire in a little book entitled Neant: Paradis: ou Reincarnation (Paris: Dorbon Aine 12fr.) Shall we live at all after the great change, he asks. And if so, shall we pass into purgatory or into heaven or into another flesh body? The author examines these questions with a clear and independent mind; he does not trouble his own head or the reader's with a multitude of texts and quotations for or against these ideas. He sits down to think about the mystery of man, using his own intelligence and intuition, and puts his staccato thoughts into equally terse sentences. His book is alive and to read it is an intellectual treat.

His soliloquies echo back to us similar arguments to those which ran through the minds of cultured philosophers in ancient Greece and ascetic Buddhists in medieval Tibet. And if, at the end, he hesitates to force his conclusions on the reader, it becomes fairly evident that he would not oppose these questions to each other but answer them all in the affirmative. The spirit will survive, it will pass through the dark and bright Houses of God, and then return to earth to redeem its past and pursue its progress.

With Monsieur Divoire's final outlook many profound thinkers will inevitably agree. ~~This heroic quiet use of ours~~ provides school and university in the changing experiences it gives us. It may be that ~~out of this pilgrimage in time we shall gather the spoils of eternity,~~ and that Nature keeps a secret memory wherein all is recorded. Certainly I believe that life is holy and that we shall be held to strict account for what we have done with it.

Hypnosis and Suggestion by William F. Lovatt (Rider 2/6) is a small work on a large subject. It deals in an unambitious way with the everyday side of hypnotism, with the kind of thing that usually crops up in a consultant's experience, and is more suited for the man in the street than the advanced student. Since Mr. Lovatt carries on his practice in Cambridge, most of his illustrative cases are concerned with undergraduates.

The author states that he never uses passes because he finds that verbal suggestions bring on the sleep state more quickly. This proves once again, to my mind, that the hypnotic power is largely a personal and inborn gift, because the old mesmerists secured better results by light passes of the hands, while other hypnotists to-day act best through steadily gazing into the subject's eyes, while still others can deeply affect a subject by a mere touch. The fact is that the particular method used to induce sleep is of secondary importance, and that the practitioner's innate power is the real force which matters most.

Mr. Lovatt rightly attempts to disabuse the average man of the horror with which he regards the practice of hypnotism, but one cannot deny that in the hands of unscrupulous persons it possesses tragic possibilities for evil. ~~Hypnotism and its pursuit [illegible]~~ In this respect it is similar to electricity which, in the State of New York, is being used by the authorities both to heal and to kill people. I have seen men put into profound trances of divine initiation by one wielding what is nothing less than hypnotic power, and I have watched others being robbed of thousands of pounds in business by wicked men consciously practising the sister art of hypnotic suggestion.

The varied nature of cures which can be effected by hypnotic treatment is well shown by the many cases which Mr. Lovatt cites. "I have successfully treated three cases of sea-sickness and two of air-sickness," he writes. "One man I treated nearly two years ago had multiple warts on both hands and fingers, disfiguring him badly. He had tried everything to remove them, without result. A light hypnosis was induced and suggestions given accordingly. They entirely disappeared a few days later."

The book is easy to read and simple in style; it can be recommended to those whose interest in hypnotism has been awakened by Dr. Cannon's best-seller, and who may wish to learn of some of the homelier uses to which this strange force can be put in our practical age.

Mr. Theodore Besterman will be remembered as the secretary of the Society for Psychical Research who was the cause of several famous Spiritualists leaving that body, because of his predilection for exposing alleged trickery on the part of mediums with whom he sat. From time to time he turns his mind in other directions, and we have the fruit of his latest withdrawal from psychic investigations in Men Against Women: A Study of Sexual Relations (Methuen 6s.0d.). He has examined the sexual lives of ancient and modern peoples and collected a number of interesting facts, customs and ideas, viewing them all through the somewhat peculiar spectacles of his own theory, which is that men have a deep-lying fear of women and that there is subconscious antagonism between the sexes. His own view is clearly derived, on the scientific side, from Ernest Crawley, and on the emotional side, from D.H. Lawrence. But let us look at some of his facts.

The Pueblo Indians of America, whom Mr. Besterman classes as semi-civilized, practised a dance ceremony every August which lasted

sixteen days. During this ceremony there was a good deal of general sexual license and it wasquite common for married men to exchange their wives. Among the Bushmen of South Africa the unbetrothed girls of some tribes could do as they pleased in the matter of sexual intercourse, but after marriage this freedom ceased; whil e in other tribes the seduction of each other's wives appears to have been a pleasant and common pastime among the menfolk.

The ancient Greeks had a temple at Corinth which housed a thousand sacred prostitutes and there were many similar temples on a smaller scale. A parallel feature to this can be found to-day in India, where girls are reared from infancy to womanhood under the aegis of large temples in the South, their destiny being either prostitution or "companionate marriage" with the priests.

The Chinese have made divorce superlatively easy. The procedure followed is for the husband to invite his own kinsmen and ask them to try his charge against his wife. An immediate decision must be given. The successful husband (can there be unsuccessful ones under such a system?) hands his wife a bill of divorcement -- and is free! Nevertheless divorce is far less common than we Westerners might think, because Chinese law permits a husband to take as many secondary wives, or concubines, as he can afford, so that the necessity of disposing of an unfavoured wife is not greatly felt.

The early Christians came on the scene with hard ascetic outlook, condemning every species of sexual indulgence outside marriage as deadly sin. Anyone who even tried to help an illicit union was ordained by the Fathers to have molten lead poured down his throat. Even marriage was regarded as a sop thrown to Cerberus, a concession to the weakness of the flesh.

Mr. Besterman's chapter on sex in contemporary England, with its

beings in sublime contemplation, and then alone we shall find an enduring Reality. With this final judgment of Mr. Holmes one may agree. It would, however, greatly benefit both Indian psychology and Western science if they could reach an integration.

I have only one serious point of difference with the author and that is when he suggests that Buddha set himself the task of interpreting the philosophy of the Upanishads. Buddha did no such thing. He set himself the task of explaining in a rational unmystical manner the understanding of life which arose in him when the last flicker of attachment to personality went out. His whole life thereafter was partly a battle against the mystery-mongering supporters of Hindu orthodoxy.

East and West in Religion (Allen & Unwin 4s.6d.) carries on the same work of turning our minds towards the lands of the rising sun. It contains Sir S. Radhakrishnan's latest lectures upon the topics of comparative religion, love and suffering, chaos and creation, and the ideas of Rabindranath Tagore.

He claims that the present results of comparative religion have so changed out outlook, that the old distinction of true and false is no longer applicable as between religions. He makes a lengthy analysis of the characteristic qualities which distinguish Orientals from Occidentals; the former are predisposed to inward contemplation and quietism, while the latter naturally tend to active service and positive results. He thinks that most Western peoples, from the ancient Romans to pre-War Russians, have made religion a support for social stability. This is doubtless true but the Indians have done the same thing under another form through the caste system.

The True Christian Religion. By Emanuel Swedenborg.
(J.M.Dent & Sons, Ltd. London. 2s.)

Emerson placed Swedenborg among his seven Representative Men as The Mystic. It would have been more correct to have called him The Occultist, but that term possessed hardly any currency at the time. For the great Swede was able, not only to pierce into the esoteric meanings of the Bible, but to perceive clairvoyantly the recondite springs which move this material world of effects.

Swedenborg wrote in Latin. The heaviness of his early translators has proved bar and stumbling block to people who dislike to read difficult prose. The last book he ever wrote has been fortunate enough to fall into the hands of Mr. F. Bayley for translation, with the pleasant consequence that we are now presented with this extremely readable version.

The True Christian Religion was begun in 1771 and sums up the entire message of Swedenborg to his own and future times. It contains also the constructive principles upon which his followers have founded their organization, The New Church. It devotes a good deal of space to the esoteric explanation of the doctrine of the Holy Trinity, a doctrine which had been grievously muddled by succeeding centuries until he found it hopelessly misunderstood. He

explains that Love, Power and Wisdom are the real Trinity, being the three chief expressions of God. His next care is to prove that they pass as an influx from God into man and that everything fine and noble in men's thought and deed arises out of this divine influx. The rest of this book is occupied by a successful endeavour to destroy the idolatrous explanations proffered by unspiritual clerics to their flocks, and to expound the true Christian doctrines of Faith, Baptism, Charity, Regeneration, Imputation and Free Will. He illustrates his points by graphic accounts of what he beheld in the world of spirits.

Yet Swedenborg had his limitations. He is indubitably fine whenever he tries to lead an orthodox Christian into a purer perception of religion, but he fails whenever he attempts to catch the Ineffable within the net of visible and describable forms.

London. Paul Brunton.

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London. Paul Bunyon.

GOD AND MR. GANGULY.

by P.B.

Somebody has sent us an Indian magazine whose name we shall not give because we do not want to give it any advertisement; it would be better for such a dreary half-dead abnormally solemn periodical to blush unseen and waste its fragrance like the desert rose. We were about to cast it where we cast all dull literature, that is into the waste paper basket, when a written injunction to see a certain page made us turn over the leaves all unsuspicious amid this plethora of verbiage of the glorious ten minutes reading which there awaited us. For it was headed "The Hidden Teaching Beyond Yoga" a title which seemed somewhat familiar to us until we remembered that it belonged to a book which Paul Brunton has written. Indeed, the article purported to be a review of this book but although we searched diligently we could not find the review. We did find however a scurrilous attack upon the said Paul Brunton.

As we ourselves know a little about this little-known gentleman and as the writer of the article, an academic of Bengal, one Mr. Ganguly, seemed to know just quite a lot about him too in fact a lot more than Brunton himself ever knew, we compared notes and arrived at some curious results. Here are some of them: Mr. Ganguly asserts that Brunton paid "a short visit" to India and on the strength of it has written all his books! Brunton himself asserts that he has paid 582 visits to India, four of them being in the present body and 578 being actual incarnations in that tropic land. He says too that this is why the Brahmins accept him as one of their own caste.

Mr. Ganguly then points an accusing finger at Brunton, who must be getting quite uncomfortable by now, and says he is nothing but a propagandist! Brunton, having but recently emigrated to the West,* and in consequence having a defective knowledge of English, confused this term with "communist" or something of the kind, and denied having joined "that party"!

Getting a lot warmer, this Bengalee critic comes right into the open and accuses Brunton of an even worse crime, namely, of writing books for profit. This is indeed disgusting if true. When one thinks of all the thousands of authors in the world who write only for nothing at all, it is shameful for Brunton not also to write for nothing and consequently to live on nothing. Surely it is better to munch bread and drink water and live in the poorhouse than to fall into such a sin? (Incidentally Mr. Ganguly was probably paid twenty rupees for his article according to the usual rate of payment of the magazine in which it appeared. We hope Mr. Ganguly will set a noble example to Brunton and return his remuneration to the editor with all the disdain fitting to such a lofty character.)

(footnote)

* Until modern times it was forbidden to Brahmins to cross the seas into foreign lands.

Page 2

The article reaches a crescendo, however, when Mr. Ganguly, in words indicative of his good-neighbourly relations with the deity, advises poor Brunton, who must feel thoroughly squashed by now, not only to learn something about yoga before he ventures to write on it but also

carrying burning flambeaux. And then I am startled to hear the brass band loudly blare forth a once-familiar tune, "It's a long way to Tipperary!"

When this melody comes to an end, I listen again in amazement while the talented musical policemen give quite an excellent rendition of that tuneful ditty, "Mother McGree!" No one else, apparently, appreciates the delightful incongruity of this manner of celebrating the Parsee messiah's birthday. For it is obvious that everyone is blissfully ignorant of the words which belong to the imported music.

The police band, having thus demonstrated its capacity to handle European music, becomes silent. *

The civilian band which straggles along at the tail-end of the procession now takes up the task of entertaining Nasik. Being unable to play European tunes, it lapses into the startling contrast of native Indian melodies. The drummers keep up an unending rat-ta-tat by beating the palms of their hands upon the tympanums of their tom-toms, producing a weird but insistent and monotonous rhythm, whose lack of variations and fewness of cadences finish up the hotch-potch of sound to which we are being treated this evening.

* This band provokes my memory to repeat a story which was current during my stay in Calcutta and which, though it bears no reference to the present chronicle, is too good not to be pinned down to print somewhere. The story runs that when the Simon Commission arrived in the city, the local Congress Party began to organize a monster procession in protest. They required a band to lead the procession and to stimulate its enthusiasm. So they inserted an advertisement, with the following wording, in a local newspaper: "Band Wanted: preference will be given to those applicants who have had previous experience of musical instruments." (!)

EARLY WRITINGS

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+1 When
CINEMA
Debbie all Mond

I return home in the afternoon to find that the flood has subsided, or else moved off in the direction of general headquarters. An hour or two passes and then the chief item of the celebration programme becomes known. Meher, on the urgent plea of his more enthusiastic disciples, has called for a demonstration to patrol the entire town for some hours. I learn that the local policemen's brass band has been hired to march at the head of the procession, and that another band of professional musicians will form the rearguard.

From a distant spot I watch the procession line up and then start off. It is made up of disciples, visitors, devout inhabitants of Nasik, urchins, hangers-on and the usual crowd in search of free entertainment. The centre of the piece is a large motor-car with a driver and solitary passenger. The latter, of course, is none other than Meher himself. He wears a heavy garland of yellow and white flowers and his face expresses smiling happiness. The motley crowd moves slowly before and behind the car, hoarsely shouting a single monotonous phrase: "Meher Baba Ki Jai!" (Victory to Meher Baba!).

I return home, but Meher repeatedly sends messengers to me with a request to join the procession. Just as repeatedly I send them back to him, for I have no taste to take part in this piece of emotional tomfoolery. With the approach of dusk, however, I venture out to see the fun. Nearly the whole of the population of Nasik has apparently had the same idea, for every window, doorway and sidewalk is crowded with sightseers. For three hours the noisy troop has been wending its slow way along a circuitous course through the hilly streets and narrow lanes of Nasik.

When night falls a crew of stalwart women marshal the procession. They are professional torchlight bearers, who move through the darkness

our mutual study, from holy men who trudge with bare feet along dusty roads, wandering aimlessly through the land and dreaming in the hot sun; Brahmin priests in little temples daubing their stone divinities with bright red paint; village herdsmen driving their hump-backed cows through fields wrested from parched jungles; shy little girls with lovely eyes and copper complexions, their noses pierced with tiny gold rings; an out-of-place Pathan with hooked nose and beard dyed with henna; poverty-stricken pariahs living in huts without windows, fireplace or wooden floors, while outside in the village lean dogs bark at us in hunger, scrawny fowls fight for refuse with evil-looking crows, and thin rag-covered children rush up to us in excitement at the unexpected visit; half-naked peasants scraping passages for the irrigating water in the low embankments which border their fields; solitary Muhammedans kneeling on prayer mats with faces turned towards Mecca; old men leisurely ploughing the land with primitive wooden implements exactly similar to those which their ancestors used when Alexander invaded India; beggars in the towns, sometimes gruesome, usually eloquent and always numerous enough to remind me of one of India's chief professions; and all the other colourful figures who compose the long panorama of India's population.

We constantly come across old forts, well-preserved or shot to pieces, which remind us of a more militant period of India's history. Many of them have been built by Shivaji, the Mahratta ruler, and earned him the title "Mountain Rat" from his bitter enemy, the Moghul Emperor Aurungzeeb, because of his predilection for perching them on the tops of hills.

At Bijapur, where we establish ourselves for a short rest, I find myself in a city which was once the capital of a Moslem state.

(12) A new insight of this kind cannot be got by those who refuse to enlarge their visionless academic learning, those whose experience of the world is in the end mostly an experience of pages in books.
(13) I was overpowered by a peculiar feeling of being unreal, and for once even unsure of my own identity.
(14) No psychic voice came into my hearing, no psychic vision unrolled before my eyes. The spiritual and mystical life may be fulfilled completely without entering such a dubious realm.
(15) There was no one whom I met who was unimportant. My interest in everyone, however short or transitory our meeting, was full and complete.
(16) To sit down every day at my writing table and put this experience into works on the paper that lies in front of me, is itself heartening and inspiring. But the fact that there are other people in the world, unknown to me, who feel the same spiritual need that I once felt and who might find some hope or stimulation in such a record of personal experience, also induces me to create this little heap of manuscript.
(17) Although there had been experiences in the past of what purported to be fragmentary visions of former reincarnations, I now saw that those experiences did not belong to any level beyond the higher psychic. From the present level the entire process of reincarnation now seemed to be illusory because it belonged to the realm of illusion itself. The true Self did not reincarnate at all.
(18) Thistechnique of combined deep breathing and energy-raising was discovered quite accidentially, --or so it seemed at the time. Certainly nobody taught it to me and no book revealed it to me. I was convinced then as a matter of faith, and today as a matter of knowledge, that it was picked up afresh out of the subconscious memory of former reincarnations.
(19) I saw that every little detail is predestined, even the fact that I am to write at this very moment, and to write just these particular words. All that has happened to me in the past has brought me to this point which makes the act a fated one. I am not free to do anything else than write, norto write anything different from what I am writing.
(20)I saw that everything which happens, does so in conformity with the World Idea. The entire planetary situation, which includes the situation of each being within it, is providentially arranged.

"MY INITIATIONS". (CURRENT MS)

1. With the increasingly sensitive awareness induced by meditation there developed a psychic weakness which troubled me. It was a knowing of other peoples' mental attitudes and emotional states, their personal character and inner condition. I read each man's mind as easily as if it were an extension of my own. Owing to my inexperience, ignorance and unfamiliarity, I did not know how to bring this excessive empathy under control. I was too easily drawn out of myself, out of my own ego-centre, into that of the person I happened to be with at the time. This weakened or even dispersed my concentration on the Overself and made me too subject to the influence of others. The result was chaos and confusion. It was a long time before I was able to get rid of this unwanted faculty and clear up this undesirable condition.

(2) Then followed an interval of some years, when a dark night settled over me.

(3) The first result was a complete change in my attitudes to life itself, to other people and even to myself.

(4) My obligation to set down this record is a strict one.

(5) For four years I walked through the city streets marvelling at the insensitivity of the crowds, at their eager pursuit of small aims and trivial hopes, at their utter blindness to the inner reality.

/6/ He kept his penetrating eyes fixed steadily on mine as he spoke. His unbroken silence might have made me feel uncomfortable if I had had no previous experience of his kind. Those were his last words for fifteen minutes.

( ) In those earlier times about one year was spent in traversing the three degrees. The first was a year of initiation, the second of dedication and the third of revelation.

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MY INITIATIONS INTO THE OVERSELF

(1) A force welled up in the heart, rose to the head then passed forwards into space. As it left the body, I knew I was not the body. I saw the mass of human beings struggling in misery and strife because of their greed, desire and selfishness. I saw hands holding the globe. They belonged to a figure whose face I could not see but who I named "The Master". He said "Free yourself." I moved on in space and saw on the horizon a colored sunset glow of halflight which was my destination. I then knew I was not the personal self. But I did not continue and complete my hourney. This was because fear entered me - perhaps fear of the unknown. So I returned to the body.
(2) A great love towards all things rises in me at times since the experience.
(3) Since the experience I have been so eager to return to it that I feel frustrated.
(4) The Consciousness first remained with me throughout every day and every night. Then it slowly remained for shorter and shorter periods - one hour less at a time. By the end of a few weeks it had totally disappeared.
(5) In that deep silence the ego was integrated with the Overself. The operation was almost wholly done through the power of Grace. It descended in overwhelming force and crushed out the ego's tyrannical rule.
(6) I found that I could fully enter this transcendental state at any time and at will simply by reorientating my attention upon the idea of turning inwards in the same way that Hatha Yogi who rolls up his eyeballs and crosses them detaches his attention from the remainder of his physical body. In order to bring about this change of awareness, a certain object of concentration had to be used. Generally it was a simple and short Declarative phrase, either an affirmation or the pictorial memory of my most outstanding experience. When the change was effected I found myself at the center of my being. It was the real "I". Time was then brought to a standstill.
(7) During the illumination there was no jubilant ecstasy, no emotional excitement, no unbalancing rapture. It was a happy peace, a calm abidance in beauty, love, wisdom.
(8) There was no desire to play the missionary and spread the knowledge of it far and wide. On the contrary, I told no one about it but kept it secret.
(9) I found I could go on thinking, or not thinking, while still remaining in the higher awareness.
(10) The period of elementary training was completed, its experience finished.
(11) As this presence held me, it gave me an invulnerable peace and a strange detachment from personal matters or outer happenings.

HOW TO OVERCOME FEAR

Practical Psychology Shows the Way

By H. Robert Frere

FEAR is like the bogey-man your old nurse used to frighten you with when you were a tiny tot. He had no real existence, but you *thought* he had. That was sufficient. It started your infantile mind off into a train of childish imaginings until the said bogey-man assumed

[redacted]

of devouring mental and emotional rats to enter. Mental rats are often more destructive than the other kind. The latter will, at least scuttle off as soon as you make a move. But the former refuse to go. They come into your life as though they intend to stay for good.

The thought of fear and worry, when often repeated, becomes a habit. And that habit saps the vitality out of a man; robs him of the joy of life; and sets the engine of his mind upon the wrong rails, with the signals set for "Wreck ahead."

Fear keeps thousands of men lying awake at night, worrying over their business problems, their home problems, their family problems.

Fear will take a man of splendid abilities and keep him prisoner, tying his hands and feet to the stake of mediocrity and failure.

More wrinkles have been produced on faces by fear of something than by the thing itself.

One Young Man.

Fear is essentially due to a lack of understanding—first of yourself; secondly of others. It comes more easily to people of a sensitive nature.

I once knew a young man who had a certain fear. He was afraid he was going to lose his job. He thought of it as being likely to happen every day until he made his life miserable. Well, he has not been discharged—*yet*. If he keeps worrying long enough his efficiency will be destroyed, and quite likely, his employer will have to tell him to go.

Yet if this young man would sit down one day and reason it all out quietly for a few minutes, this is the sort of thing he may expect to happen inside of his brain: "I have not been discharged, so there is no danger of being in need of money. The present state of affairs is therefore free from anxiety... If I am discharged it will then be too late to worry about it, and all the worry I indulged in before was needless, besides doing no good and reducing my fitness for successful work. The thing then to do will be to keep as fit as possible to help me get another position. Worry would only make it harder to present myself in as favourable a light as possible to prospective employers. So it is obviously useless to keep on worrying about a probable happening in the future. In fact I had better start doing something constructive so as to be prepared, if I think it *is* likely to occur."

Timidity.

There is another form of fear that is very common. It is fear of self. I have found it in scores of young men. It is one of their greatest enemies in the battle of life because it is so close to them, right there within their camp. It shows its gloomy visage sometimes as nervous timidity and shyness, sometimes as a lack of self-confidence, and often as mind-racking worry and anxiety.

Perhaps these young men have good grounds at the base of their timidity. Perhaps they know there is something wrong in their physical or mental make-up. If so, it is up to them to attack the cause.

Perhaps they have crooked noses or bow-legs — or maybe their brain works very slowly — but that does not justify the fear; they can still make the best of it. Many a man with a physical deformity has become a worshipped leader of others. Many a boy who was stupid at school blossomed out later in life when he met the encouraging environment.

If you cannot alter your body, you CAN alter your mind. Fear can be driven right

out of your existence. You CAN be the strong self-confident man whose time-table bears no entry for needless worries.

The best way to hit a fear, and to hit it hard, is to let it alone. That sounds strange, doesn't it? Just let it alone. And whilst you are doing this begin to make friends with Courage and Self-Confidence.

There is a sound scientific reason back of this advice. Practical psychology has shown that any specific thought, or any special mood can only be driven out of the mind by another. The most effective way, then, to accomplish your purpose is to substitute the opposing thought or mood to the one that is handicapping you. So by allowing the mind to dwell on optimistic thoughts the pessimistic ones get crowded out and eventually disappear. You have not fought these undesirables; you let them alone.

Thus when a problem or perplexity presents itself to you, and at first you begin to worry about it, to fear it, pull yourself together and suggest to yourself, earnestly: "I can tackle this. I must conquer it. I WILL conquer it!"

If you suffer from timidity start the morning with a regular habit of repeating a strong affirmation like the following: "I believe in myself. I am full of courage. I am going to meet this day's affairs with absolute self-confidence and triumphant fearlessness."

The Sub-Conscious Mind.

In this exercise you should be careful not to phrase an assertion of a negative nature. For instance, never declare "I am not frightened" nor "I am free from timidity." These will not have successful results because they tend to remind you of the failings again. The correct method is always to dwell upon a positive assertion of the quality desired.

These auto-suggestions will help you immensely. You must, of course, try to put your faith in them when you make the declarations. If persisted in they will gradually permeate your mind with their helpful influence. And the right attitude of mind which they inculcate will inevitably lead to right conduct, so that you may one day even surprise yourself at the extent of the reaction into strong self-confidence.

What has happened is this: the suggestions have planted mental images in your *sub-conscious* mind like seeds planted in fertile earth. The sub-conscious is an automatic and involuntary part of your make-up; it works just like the heart or digestion without your conscious co-operation. All day it is subtly influencing your actions. It takes up the seed-thoughts you implant in it and as they grow they colour your every-day conscious thinking, your moods, your habits.

On the other hand if you impress the sub-conscious with mental pictures of worry and misfortune it will generate depression and melancholy still more, through its action in depressing the action of the heart and other vital organs.

The value to *you* of this discovery is just this: When you can penetrate through and consciously co-operate with the sub-conscious you can call upon its power to help you in the battle with fear. And it is nine times more powerful than your "ordinary" mind.

Auto-Suggestion.

After the early morning, the next best time to spend a few minutes on auto-suggestion is late at night on retiring to bed. In that half-awake condition before dropping off to sleep, picture to yourself the sort of man you WANT to be, the bold courageous optimistic winner. Hold the thought firmly and clearly, and earnestly expect its realisation to come to you gradually. This simple practice can accomplish much. It sets the subconscious brain working for your benefit all through the night.

Another help for those who suffer from any form of fear is to read aloud from inspiring books. Frequently repeat aloud, in a clear firm and decisive voice, quotations from the works of those whose words encourage, inspire and elevate you above your fears. There is great power in these spoken words, when affirmed with positive faith. Take, for instance, a poem like Kipling's "*If.*" Test this statement for yourself. Contact through inspiring literature with highly developed minds acts as a mental tonic. It strengthens and with which to win your way out of the dismal land of Fear.

(*Continued on page 33*).

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wi your shoulders. Remember that the body in-
li fluences the mind too. Keep the head well-
r yo poised when walking. These are the little
re things which will be the last straws to break
the back of fear.

Every one of these hints has been tested out during my years of practice as a psychologist. They have proved their worth with others. They can help you, too. Courage and self-confidence are prizes well worth [illegible]ing. Win them and they will bring success a good bit nearer.