

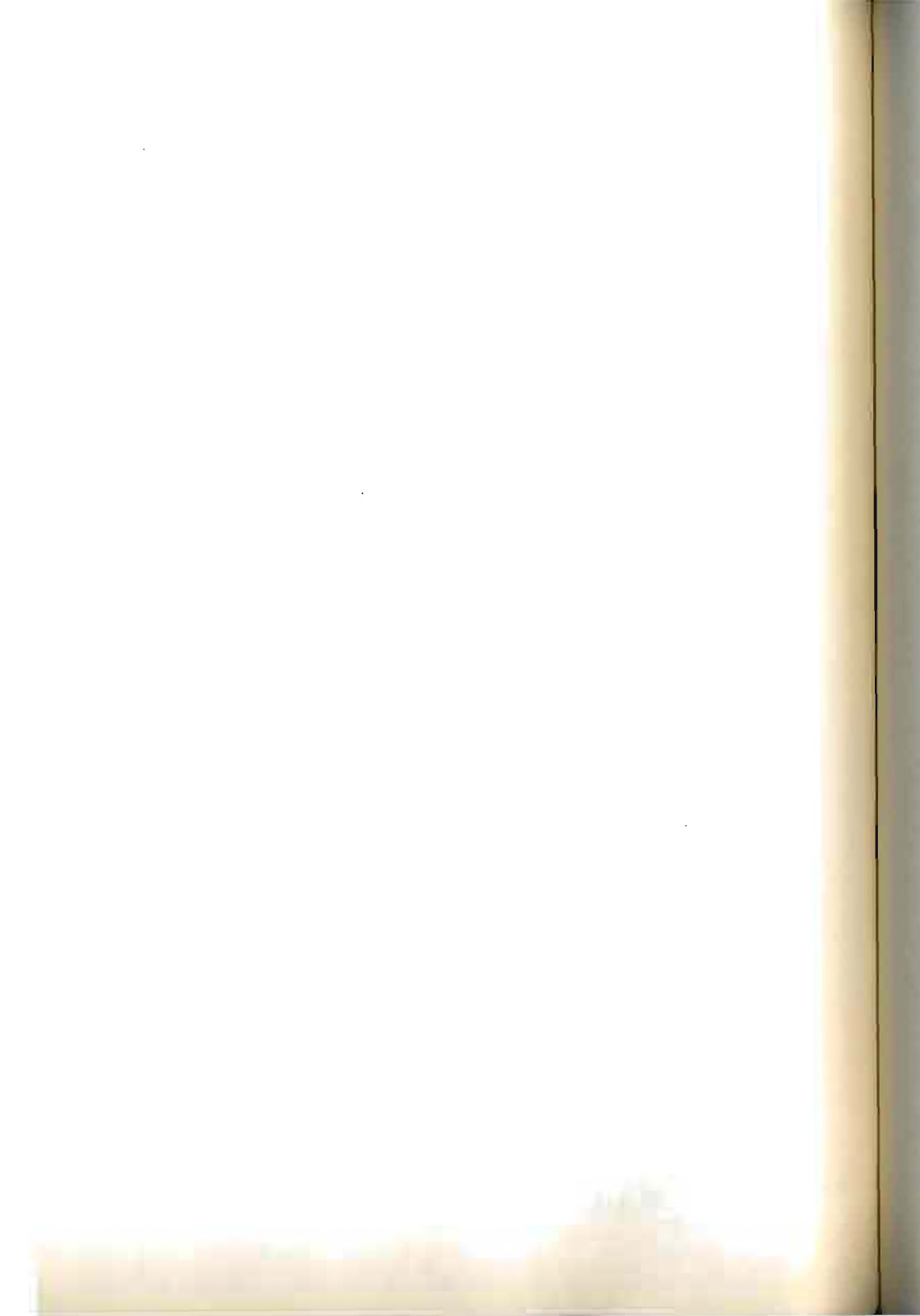
HORIZON

**The magazine
of useful and
intelligent living**

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Articles by MANLY PALMER HALL Philosopher



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● *The obligation to ancient arts of healing*

A Background For Modern Psychology

MODERN psychology is somewhat in the doldrums. Only when you try to work with it do you realize this. It is brought home to you especially when you begin looking for assistance by psychological technic for some definite problem in suffering.

An ancient metaphysical branch of learning has been entrusted to the keeping of utter materialists. That is what is the matter. They are trying to use it without benefit of the great philosophic background from which the subject was built up.

To Plato and Socrates, psychology was a noble branch of learning. Today, academic materialists would reduce it to a mathematical formula. Its practical assistance has been reduced as the spirit behind psychology has been lost.

Consider treatment after diagnosis. If the problems that afflict individuals can be reduced to a mathematical formula, then comes the equation of the interpretation of these patterns, and the recommendation of a suitable remedy. The problems of people are the problems of life, and life's relationships. Each individual reacts differently to his environment. Each is subject to a different type of life patterns and problems. There is

no such thing as a general formula that will apply appropriately to the problems of all men.

The psychologist has to thoughtfully consider the pattern of his patient, then attempt to put himself in that other person's place, apply then a general knowledge to a particular problem. This requires judgment. Also breadth of thinking, deepness of understanding, broadness of perspective, and most of all, a thoughtful and gentle realization of the mystical factors in human life. With any of these qualities lacking, one of the most promising branches of learning can become sterile in diagnosis and treatment, lose its power to do practical good in a time of practical need.

In a general sense, learning is adapted to the time in which it comes. Frameworks of time and place must be kept in mind. An incident separated from its date or time ceases to be factual. This is something to think through; it gives us a very important key to the extension of values. A famous writer said not long ago that a book without a date is not a document, but an opinion. Only by dating do we achieve the perspective which gives us the relationship of the incident to the circumstances which

caused it, and the consequences that follow. Washington crossing the Delaware is comparatively meaningless, unless the incident is placed in the reference frame of time and place. When we see this circumstance in relationship to the condition which caused it and the consequence which followed upon it, it becomes a turning point in American history. Considered as an incident alone, it is merely a group of men crossing a very narrow, rather muddy stream. Greater rivers have been crossed by lesser men. It becomes a vital incident only when related to the circumstances which produced it. All things must be so considered.

Psychology came to the Greeks in the classical period of their history, more particularly through the teachings of Socrates, Plato, and Aristotle. These men evolved the realization that the soul was a mathematical problem; that it could be symbolized by a geometrical or mathematical formula; that its energies were all mathematical in their manifestation; that the human soul had its own means of expressing itself; that it had certain ailments natural to it, as the body had certain ailments natural to it; that it had certain problems in fixations, attitudes, and conclusions; that the soul suffered from definite habits; that there were inclinations to be cultivated within its nature; that there were natural errors to which it was peculiarly subject; and through the study of all intangible but very real evidence, it was possible to devise a medium for the soul; that it too was possible to treat the soul as though it were a kind of body, and condition it by discipline in the same way you condition the body.

This was the beginning of the Greek theory of gymnasium. In classical times the gymnasium was not merely a place of physical exercise, but a place of men-

tal, psychological, emotional, and physical conditioning. The gymnasium exercised the mind on the basis of the belief that if exercise skills and disciplines the muscles of the body, so mental exercise skills and disciplines the muscles of the mind. In other words, the mind becomes stronger as it is used; but it must be used according to certain patterns and formulas.

Today, there are stacks of good books available on physical conditioning and exercise, and almost any magazine contains full-page illustrations of our muscle-bound citizenry. And there are publications to show you how you can develop a dynamic personality, how you can be the envy of all others; and they insist that life is worth living only if you have adequate physical development. There may be virtue to the notion. But why should we end our entire theory of development with the production of a heavyweight personality?

In all literature, very few are the books that show you how to exercise and develop the mind; and yet without the mind the body is merely animal. But, as surely as the physical body can be developed by setting-up exercises, disciplines, combats and conflicts, so is developing the mind just as exact a procedure. There are ways of disciplining thought, subjecting it to the processes of cultivation and growth.

It is just as unlikely that the average person will develop a good mind doing nothing about it, as that he will develop a heroic body. One of the old philosophers pointed out that those born in ancient Greece of families of wrestlers and gladiators naturally developed good bodies; for those who made physical strength their profession became strong, and it was quite unnecessary for them to perform certain specialized exercises to keep up their natural muscular de-





velopment. In like way, those who selected philosophy or wisdom as their profession, devoted their lives to it, gained from this specialization a natural facility in mental matters, without any special discipline.

Philosophers of today do not practice mental setting-up exercises every morning; their lives are devoted to mental exercises and discipline; their minds are their particular concern; and the mind develops according to use, becoming strong through habit or application. Persons in other lines of activity of course have to practice certain disciplines if they wish a superior mental equipment.

It is interesting how we will develop the obvious, and neglect that which is not so evident but frequently far more important. The discipline of the mind by special exercise involves not only the development of the thought power, but the directing of the course of thought. Mental energy can be wasted. With most people it is wasted, because the mental power is directed toward ends unimportant if achieved.

In these critical times we see so much of this wasted mental energy. We hardly ever go out without coming into contact with those who enter into long discussions of international situations. From an utterly uninformed viewpoint, and with very little likelihood of reaching any significant conclusions, the world is now alive with vicarious solutions to problems that will not be solved by any of these parlor conferences. There is a great worry as to what is going to happen to whom, and when; but all this worry is unproductive because it has no bearing on facts. In the course of the day you can listen to a dozen radio commentators, all equally uninformed, and all equally certain that

something is going to occur entirely different from that which is the opinion of the other commentators. Commentators are much like ordinary men, they can see no further into the brick wall, and sometimes not as far. They are an opinionated lot, and seem much more interested in proving what they believe themselves than in discovering what is actually occurring. And it is so with most of us; our greatest intellectual pursuit in life is an habitual effort to justify our own opinion, and we will defend it, if not skillfully, at least enthusiastically.

One of the things the Ancients discovered was that the mind is like a small child; you cannot leave it to its own resources entirely. In the new theory of child education the tendency is to let the little folk just grow and unfold. There is good in this. In the recent past we have had too much parental interference with the child's individuality. But, it is another case of where if some is good, more is not necessarily better. For it is quite possible to go to the opposite extreme, and have the child develop without the supervision which is its natural birthright. Parents today are not quite as egotistical as in the good old days. In the good old days father was God, incapable of error, the final arbiter of all things; and whether he was right or wrong he was inevitable. In this arrangement of social integrity, father was the General in the army of the home, mother was a Captain over the domestic side of the family, and all the children were privates in the rear ranks. Only father, the Generalissimo, ruled supreme. This attitude has disappeared largely because as individuals we have come to realize that we do not know how children should grow; so, perhaps we had better leave them alone; most of the experiments we've made having failed.

But if we let the little folk just grow, there are problems also. Nothing grows as well by itself as it will under a certain amount of constructive cultivation. Your garden is soon overrun with weeds if not properly protected; and the child's mind soon gets into tangles if not directed by some intelligent viewpoint,

The problem is to find the line of differentiation between direction and domination. It is very important that we direct, a great misfortune if we dominate.

The young mind of itself is not likely to arrive at the desired end because of such things as traditions, the inheritances good and bad from the past which few have the skill to distil and organize, which practically all lack the courage to oppose even when opposition is indicated. There is also environment, with its problem in the life of the small child as to whether the home environment will dominate or outside influence will dominate. If the home environment is negative, the child will bring home the positive contribution of externals, and from his associates, playmates, from his school, or from his Sunday school, he will bring home opinions, unless within his own home there is a strength of attitude that gives him something to go outside with.

One of the reasons the Ancients were more successful than we are in directing the course of the child's mind was that there was no great amount of conflict from the impingement of tradition. In those days a child grew up in an idealistic civilization dominated by a philosophic viewpoint; there was cultivation of the arts, literature, and philosophy, and these branches of learning were greatly admired. Today's children are brought up in an environment in which all the emphasis is upon material things, with selfishness the supreme attitude. A discipline suitable to the Greeks thus would not be suitable today, because we are living in quite another time, which again indicates how important is time and place as the reference frame for estimating the values of intelligent direction.

The mind establishes early patterns; by the time the child is twelve or fourteen its psychology of life is practically set. This basic pattern may be modified in later years, but it will not change to any great degree without discipline in personal application. If therefore the early environment frame is bad, and the



individual reaches maturity with an inadequate philosophy of life and an infection of negative or dishonest impulses in the mind, these will not get well of their own accord. Only two things will cure them, discipline, or experience.

Discipline is the discovery of that which is wrong by the individual himself, and correction or adjustment through exertion of will power over impulse.

The second remedy is experience; or what we may call the course of trial and error, mostly error. The infinite complications in our living, our grief, sorrow, misfortune, are all trials in which the error of our way is forced back to our attention.

The only cure for sorrow and suffering is self-discipline. The only way we can get over the misfortunes we have earned for ourselves is to remedy the cause within our own dispositions. If we regard the soul as a kind of structure from which is constantly flowing various patterned impulses, we realize the necessity of directing those impulses, and ensouling with right purposes all the force which flows from ourselves.

I think we could understand this and work with it much more easily if we were not inclined to overlook this time factor. We are trying to apply old formulas to our present problem without adapting or adjusting them to the peculiar psychology of our own time. It is quite useless for an individual to attempt to live the philosophy of another day in this day without adapting it, and this adaptation means a thoughtful adjustment; it is a matter of interpreting eternal values in terms of present tension or present crisis. And that requires a considerable degree of intelligence in

thoughtful realization of the problem in terms of present complexity, the present social, economic, political and religious viewpoint.

Now, when we go to a psychologist he are likely to come upon an individual who approached all his college subjects academically; to him the answer in the back of the book was gospel, scriptural, and ultimate. He did not discover what Diogenes found out, and that is, the answer to a question in most cases is just words. Diogenes said to one disciple, "What is a tree?" And the disciple answered, "Master, the tree is a plant;" whereupon the old Skeptic jumped up and down and tore his hair. He said, "To call a tree a plant is equal to calling a tree a tree! I know no more than I did before." Plant tells you the general. What is a general? A general is a type. What is a type? A type is a general. And that is modern learning.

We answer questions either by words we do not understand, or else by trivial observations utterly without understanding.

When the disciple next told the master that a tree has leaves, branches, and roots, Diogenes replied, "So I see. What you are telling me is not information. Do not tell me a tree has leaves, because it is obvious, it is trite. Tell me something worth knowing about a tree. Do not tell me that a dog has a tail, I can see that. And do not go into a deep scientific huddle and come out and tell me a dog has four feet; I can see that; but tell me, what is a dog?" And no one could tell him.

In modern parallel, says the Oxford Dictionary: "This dictionary does not contain the meaning of words; it contains the usage of words." By clever definition the editors removed from themselves all responsibility for knowing what any particular word in their dictionary meant. They did not know.

And so a typical psychologist is a young man who, majoring in science, knew that a tree had branches, a trunk, roots and leaves. This sort of knowledge made him ready for his sheepskin. His diploma would prove that he had mem-

orized the words that the learned approved, and then used to describe things which they did not understand.

It is important if you are a doctor to know the many bones in the body, and to know the relationship of each bone to the other; but you may memorize the names of every one of them, learn every nerve, muscle, artery, lymph and gland in the body, you may count all the hairs on man's head, consider every aspect of his being from a physical standpoint, memorize it all so you can write a 500 page book on the subject, and still you would know absolutely nothing about that man. Right there the whole theory of modern education breaks down. The Greeks knew it. They knew that words are symbols, and that all symbols are patterns, in themselves meaningless, but capable of stimulating meaning from the person who beholds them.

A cross is nothing but two pieces of wood crossed one upon the other, and no more important in actuality than a child accidentally laying one toothpick across another. But to the learned a cross has become a symbol not only of great philosophic truths, but a symbol of one of the world's great religions. In itself it is meaningless until the intellect of man accepts and illuminates the meaning, thus to stimulate the release of thought through words, or structural symbols, or pattern.

Our young man graduate, having passed through education so completely insulated as to escape without the slightest improvement of his mind, typically would decide then to go into something really advanced, become a psychologist. This required of him very careful study of the leading masters of this subject, practically all of them materialists, who reveal in their elaborate volumes much about symptoms, but very little in the way of actual coordinating genius. Because unfortunately they were materialists the founders of modern psychology could do no more than classify phenomena. Whenever they had an opinion on phenomena they were wrong. They could see what was wrong. But in most cases they could not see what to do about

it. They could only advance an academic solution, which was inadequate.

Fired by the heroic example of these great pioneers, our young potential psychologist absorbed all the better texts. And from them he developed considerable intellectual indigestion, because the texts did not agree with each other; and he was not in a position to determine which was right. He was forced to use his own fine discrimination, of which he had none; in education no one had taught him to discriminate.

To him, discrimination was merely a word; so he applied it to the nearest thing he could hang it on, opinion. A long time ago Heraclitus said, "Opinions are the falling sickness of reason."

Not having any ideas of his own, discrimination to him was a problem in selection. He liked the way Adler approached thus-and-so, but not the way Jung did. Eventually he thought it would be a good idea to take ten per cent of Adler, ten per cent of Jung, and eighty per cent of Freud, put them together, and see what happened. What happened was, chaos worse confounded. His method was what the Romans called eclecticism; someone has called it the poor man's philosophy. Eclecticism is the process of building up a way of life by picking out of other men's ideas the parts you like, and rejecting the rest. You might, for instance, take a little bit of Confucius, to that add a few drops of Aristotle, a few of Plato, and maybe sprinkle over slightly with Pythagoras. This is supposed to add flavoring to any mental dish you may concoct. But, great men's ideas are part of a collective system of thought; and if you take a little something from one and a little bit from another, you have not added together two conclusions; you have brought together two conflicting systems

of philosophy. If they do not conflict in your mind, it is because you have not thought through the premises by which either opinion is reached.

Our typical student psychologist wouldn't know that. He'd build up his background of psychology, not by thought, but by the process of psychoanalyzing himself. This way: He has certain impulses within his own mind, certain inherent natural tendencies, certain fixations, complexes, and phobias already arising. At age twenty-four he is a battleground of whimsies; any deciding as to what he likes and does not like in building up knowledge, is nothing more nor less than catering to himself. With certain fixations, he is going to admire some master who had the same fixations; his whole procedure ends merely in accumulated justification for his own impulses.

And so, still completely virginal as far as thinking is concerned, he goes out and becomes a practicing psychologist. He has good book learning, has attended seminar, confers with his conferees at the slightest provocation; he is liberal, generous, well meaning, and as honest as an individual can be who does not think. He makes a very conscientious effort to help people.

Now how does all this sum up in the terms of practical problems such as we face every day? It means the patient who goes to this psychologist for help will receive the best he has to offer; and if his ailment is one within the pet convictions of the man who is trying to help him, there is a probability of useful consequences. But, if the patient has a personality violently different from that of the psychologist, he will get little help; because the psychologist will not be able to impersonalize himself. He will be



capable only of helping those whose problems are similar to his own.

Very few psychologists have the slightest tolerance for the religious problems of their patients. They will smugly tell you religion is a fixation. Basically it is superstition, they will say; and the quicker you recover from that, the sooner you will come into a nice, healthy disbelief in anything.

Psychologists have very little time or room for philosophy. They do not know anything about it. I have known a good many of them, and none know anything about the classical systems of thinking, and practically nothing of the great philosophies that are alive in the world today.

They have no concept of Christianity as a moral obligation. Their only concept of Christianity is one of a morbid superstition, the peculiar phobia of the frustrated.

To them, all idealism is an escape mechanism. They do not realize that their beloved materialism is the defense mechanism of the uninformed.

To be wholly fond of materialistic ideas amounts to this: It is the only conviction which is suitable to the uninformed who do not wish to become informed. To live comfortably in an ignorant condition you must deny the existence of wisdom. If you admit it, you immediately place yourself at a disadvantage. Furthermore, it is more pleasant to deny there is anything to know. Materialism is the defense mechanism of a materialistic generation, one so concerned with the accumulation of material things that it has no time for abstract contemplation. And so it smugly assumes that abstract contemplation is a waste of time.

A young psychologist, whom I happen to know, had a visitor one day who came in search of a little psychological conditioning. "I think I should be psychoanalyzed," he announced "I am a Buddhist, born in Ceylon."

The psychologist thought "Oh, dear." He had no slightest idea of Buddhism. He had seen little incense burners, he had heard of Buddha followers living on the farther side of the earth... but he had his escape mechanism. "That's what's the matter with you!" he said.

It is morbid to believe in anything. The modern view is, psychologically, if you believe anything you are a victim of escape mechanism. If you do not believe anything, you are a victim of defense mechanism. Whatever you do is wrong.

This particular psychologist came to me one day and said, "Could you give me about fifteen minutes of Buddhism? I have a Buddhist patient. I can't find anything in Freud that takes care of him." Well, fifteen minutes of Buddhism is like fifteen minutes of the Greek language; but I did what I could for him in several times fifteen minutes; and then he said, "Well, that sort of helps a little; I think I know what is the matter with him now."

"Yes?" said I.

"Yes. Anyone who believes anything like that has something wrong with him."

So he dashed back, and, armed with two or three arguments from root substance I had given him, he was able to make a defense of anti-Buddhism—one that lasted about one and a half minutes; then he was out of material. To make a long story very short, the psychologist and his patient developed quite a friend-



ship and about two years later the psychologist became a Buddhist.

When the healing of the mind is entrusted to those whose cultural knowledge is circumscribed within narrow limits the mind does not get well. We know certain laws of the mind now; we definitely do not know them all. We are beginning to see that all thinking is pattern; that cause and effect are absolute in the sphere of the mind. The mind never becomes consistent by accident, nor does it become sufficient to take care of its owner by accident. And seldom is it improved greatly by the accident of education as we know it—schooling in a doctrine of immature materialistic over-emphasis. Many people say that it was after they got out of school that they begin to study. This is not right, but that is the way things are. We have been able to diagnose certain ailments that the human mind develops, but for the healing of these we have as yet a very imperfect therapy.

Two kinds of people get into trouble mentally: (1) Those who are so negative that they permit their minds to be conditioned and over-influenced by environment, so that the mind loses all semblance to its original structure and becomes merely a kind of channel through which collective phobias flow; and (2), Those who try to think, and make a bad job of it because they do not know how. This second type tries to build up a philosophy of life, but has no concept of how to accomplish it, and so evolves something almost worse than nothing.

Those who do not think anything are the negative type. Those who do dramatically bad thinking are the positive type. Both types often approach psychology as a means of help, but the per-

centage of help given is not so high as it should be.

If the patient has a series of personality or character defects, the problem is to find them out, then try to make them right; but you cannot remove any great ailment from a person without going behind his mental nature and finding out what his ideals are—and ideals are a drug on the market as far as most psychologists are concerned. They see them as pleasant little Santa Claus ideas for the weak-minded; something that strong people like psychologists are not to be bothered with.

Nothing is less scientific than science. If a person gets himself perfectly conditioned, according to the concept of modern psychologists, he actually gets himself into a condition where he cannot live with himself nor with anyone else. He is so factual, so free from all phobias, that he has changed his many small mistakes into one heroic disaster. Science is the handmaiden of philosophy and religion. Science can not bestow the vision necessary to right action. Religion and philosophy reveal the great needs of mankind and indicate the direction progress must take, and then the great generalities of idealism are turned over to technicians for execution. Most of them are executed before a firing squad.

Science can never supply the great motivations for civilization; it can only execute plans laid down by those great thinking leaders who will ever be the real leaders of the race. To study such problems we have to go a long way back, and get our reference frame of time and place in proper order, find where human beings first got the ideas that affect their lives today.

Modern science began at a very ancient time, with a series of primitive discoveries; perhaps with the realization that belief is a dynamic power, and disbelief is a static force. It was discovered that belief and disbelief need not be related to fact; that it is basically possible to believe something that is not so, and be strengthened by that belief. And, too, that it is perfectly possible to discover a thing which is not so is not so;



and be weakened by the discovery. That seems very curious, but it is nevertheless true. All over the world people are happy because they believe things which are not true, and miserable when they find out the facts.

We are infants in all things, but suffer from the delusion of maturity. Should we be willing to acknowledge we have not reached a state of intellectual maturity, we could enjoy our proper adolescent and pre-adolescent state. But we take life seriously, and try to pass off our childish notions as serious, mature facts; and so we head straight into trouble. Over-estimating the integrity of our own conclusion, we drench our world in war; we destroy our peace of mind, pilfer from our neighbors, and perform a great variety of ignoble acts. If we acknowledge in ourselves the ignorance of children, we could think it all right to have any conclusion we wish, and if it is a conclusion that brings comfort and help to ourselves, we are very fortunate to have it. But it is taking ourselves much too seriously when we take these small conclusions that have proven helpful to our childish problems, and attempt to promote them as great universal verities, suitable to change the course of the world.

Too often we take our own feeble notions so seriously that we think the whole world has to have them, too. We have never realized those notions have not made us happy. They made us miserable, but we want to share them. Misery loves company.

It seldom dawns on us that other people's notions are wholly suitable to them; and that is where our childishness develops a sinister form. There is no room in this world for dogma of any kind. There are not enough people who know anything, and strangely enough, those who do know, are the last to dogmatize. "Breadth of vision gives understanding," said Lord Bacon, and he was very right. Out of our childishness has come our fixations; and these fixations have become traditions. Traditions are the fixations of our race. We have traditional ways of doing things.



Some traditions are good, some are bad, but to the traditionally minded all traditions are sacred.

Traditions are not sacred; there is nothing sacred about a tradition other than its integrity. That which has been believed for ages is not important, unless it has been justified by the test of ages. Because something has always worked is no proof that it will always work; for as time and place change, the formula changes also.

Even in these liberal days, tradition is a great menace to human progress. Religion has tradition which science calls superstition; science has tradition which religion calls atheism. Every group has traditions. Political systems have tradition. This tradition is devotion—we might almost say, patriotism—to things of the past, rather than things of the moment. Some persons think they are patriotic when they insist we should do exactly as George Washington did. But he is dead; and dead men can never change their minds; if he were alive today he would no doubt advise us to do something entirely different.

This is the type of thing that leads to stasis in culture, stops education short of its greatest height. While we quote the authority of the dead over the living, it may be that some of the dead were those wise, heroic souls of the past, whose wisdom is universal. But it is necessary that the findings of all men, living or dead, should be tested; and only those things held to which prove themselves true. Nothing is true because dead men have said it. Buddha said, "I will not believe it because the gods have said it; I will not believe it because the saints have said it; I will not believe it because it is in the Vedas or the sacred books of our people; I will

only believe it if within my own heart I discover it to be true." It is not a matter of condemning the words of departed men, but rather leaving them in suspension, until we can demonstrate them by our own personal experience, and according to our own personal needs.

How then, in approach to the problem of psychology, do we get behind the mind and the mind's problems? Well, we might go back to old Diogenes and his favorite, the tree. In Athens he went around for years asking men, what is a tree? He never found out; and if he went to Oxford or Harvard today he would not find out. Do you realize today a simple thing like a tree has never been adequately defined by man? That shows how much we know. That which is true of trees is true also of cabbages and kings; it is true of everything. We do not know what life is, we do not know what thought is, we do not know what a June bug is—all we know is what we can discover in the forms of the manifestation of these things.

Men have discovered the North Pole, geographically; and they will raise funds, get a ship, airplanes, or submarine, and make a vast and heroic effort over frozen wastes to try to locate the Pole,—that is exploration—but what person ever made up an expedition, said farewell to his friends, made out his will and bequeathed his second best pen, as Shakespeare did, and then went out heroically to discover the June bug?

No one has ever discovered a blade of grass; or if he has, he has neglected to leave a record of it. By means of the microscope we know what a blade of grass is made out of, but what is a blade of grass? It is not all little cells and drops of water. You can take it to pieces and find all kinds of elements, but those elements are not the blade of grass. That blade of grass is a pattern, a form, a design, a living thing. What is it? No one knows. We are all too busy searching for distant things, magnificent things.

Theologians have been arguing over the Three Persons of the Trinity since

the days of St. Augustine. They have never found out whether the Trinity was One, Two in One, One in Three, or Three in One—sounds like machine oil,—they have never found out, and they never will. And they have never found out what a blade of grass is; never found out how men wrote the great Gregorian music chanted in their church; they have never discovered the secret of the little weed growing outside the cathedral door.

One of the old Greek philosophers said, "I have got to find out what something is, in order to get a perspective."

By an old mathematical formula you can extend a pattern into infinity from two known points. The two known points will enable you to extend the



hypotenuse to an unknown point. Apply this principle. One known point is the self; but before we can extend it into the unknown we have to have another known point. What is it going to be? We have ourselves as the one thing in the world we know a little about, but where is that second point? We cannot say God; because while we can assume we know God, we do not. We cannot say another man; for while we assume the existence of that other man, we do not know him; we only think we do. We know him in terms of what we think he is. We cannot say nature, or the things we see around us, because nature is made up of the unknown. We do not know anything but ourselves. We are without a second point; and that is the difficulty we have in extending into infinity—the limitation of our own factual foundation.

"What is a tree?" asked Diogenes. There is only one way to find out. Go sit down by the tree, and try to discover tree as an inward experience in consciousness. If you can be very quiet; feel the tree in yourself; experience it;

watch all the phases of its growth and development; observe the impulses that motivate it; examine it; diagnose it; examine its structure—in the trunk rings are the history of its life, and also the history of the world around it: storms, earthquakes, tidal waves, great seasonal changes, comets, eclipses, and sun spots are all told in the rings that mark its growth. A personal historian in its own right, tree then is response to the impulses of life; and that you can find in it. Tree is also life moving up through the motion of genera, or kind; tree is pattern in energy; tree is thought in the mind of the Eternal Thinker. These are the things you must intellectually realize, but you must go even further; you must feel inwardly a mingling of consciousness. If you are very quiet, very thoughtful, very patient, very profound, and very gentle, you may in time be able to discover the communion with tree. It may take fifty years to reach in fact the knowledge of tree that the small boy thinks he has found when he



looks the word up in the dictionary. But in the end, if you love it enough, desire it enough, have sufficient inward gentleness of spirit, you will find tree; and in finding it you will experience a great extension of consciousness and discover the second point, and from that time on project your line out into infinity. It is impossible to establish true knowledge without consciousness being identified with something exterior to yourself. In other words, you must be conscious of something beside yourself before you get the perspective necessary to extension.

So, as you discover tree by meditating upon it, by feeling all its growth and structure, by experiencing so far as you can the story of its life, you will discover more and more as you go into it that

tree is a great spiritual mystery. It is Eternity coming into time. It is God coming into form. It is something so profound that in the presence of that simple tree the whole civilization of man departs and disintegrates. The Great Wall of China, amazing architectural achievement of human beings, is as nothing in comparison to the architecture of a tree. The greatest of human success is as nothing in comparison to the impulses that moved to conceive this extraordinary little plant that we pass every day on the street, or put a wire fence around, or carefully water in our front yard. We take it for granted; it is nothing special. But in it is the mystery of life. It is only thoughtfulness that finds it; it is only the inward experience of the individual that makes it possible for him to discover Eternal Motion living and moving with the leaves and branches of some living thing. That is the inward mingling of purpose, the inward experience of conviction; that is the difference between learning and wisdom. It is the difference between defining words, and knowing what they mean.

If there is anyone who needs the experience of conscious participation in the lives of human beings, it is someone like a psychologist who must work with human beings. He is one who must not be satisfied with the academic definition of man, any more than with the academic definition of tree. He must discover the human being by inward contemplation upon the mystery of man. But he is not fitted to do it. He does not even believe in the inward mystery of man. The one person, the physician of souls, who should understand the soul, denies the existence of soul. He has declared the soul to be a delusion of the Ancients. In the subconscious mind is all root and cause!

The psychologist, he who should see the tremendous spiritual urge that is back of man, has decided the cause of all motivation is the libido!—and he has not even defined the word properly. The term itself does not mean sexual neurosis of man. The will to live, that is its meaning. And if the will to live

explains to the psychologist the reason for everything; yet, has the tree the will to live? According to the best authorities, the will mechanism cannot exist independently from a certain structure, one that the tree does not possess. Yet the tree lives. The psychologist believes there is a dynamic desire to live at the root of things. The old philosophers would have disagreed with him. It is not the will to live, but the *will of life* that is in things!

It is not that things desire to live, but rather that it is inevitable that life should live through them. The tree is alive because of Universal Life moving through it; and not because of any will on its own part to live.

So, the psychologist's "will to live" is only a secondary thing, existing in the structure of human beings capable of will mechanism. Beneath the will mechanism, which makes us personal, is the will of life, which is moving through all things all the time. Physically, we may suffer from Schopenhauer's "will to power," or Nietzsche's "will to be," but behind it all is the Will of Being, and the Eternal coming of age through the temporal and finite.

The psychologist must discover the great spiritual values beneath his subject if he is ever going to help solve human problems effectively. The problems of his patients are personality problems in their secondary aspect, but are principles in their primary aspect.

Our lives get out of kilter through a series of mechanical maladjustments, but these are the direct result of the failure of basic patterns within ourselves. That failure of basic pattern is due to our departure from the Principle of Being; and it is very necessary and very important that we restore these principles if we wish to advance psychologically.

We must begin to think in terms of participation of Being. We must begin to search for Truth, as we sought for Tree, through meditation, realization, and inward experience. Real growth in knowledge is man finding identity with other things. What we are, we know; what we are not, we can only think or

believe. So, knowledge increases to the degree that we are able to extend our consciousness into other things.

Education is becoming aware of the realities in things, and not the memorizing of patterns, formulas, and words. It is hopeful to see there is an increasing tendency and trend in modern education toward the realization of this; and through this, great and important reforms are being brought about. Ancient education was one in which men had to discover—has it ever dawned on us we are not making so many discoveries as we used to? People will say, "The reason is, nearly everything has been discovered by now;" but that is not at all true. We have great schools of art, music, literature, and science, and all those schools are made up of individuals who follow certain great illumined leaders; but who taught those leaders? In many cases our most conservative academic approaches to knowledge are derived from people who were not in themselves academic at any time. Who taught the Masters? That is the question. When the tempered scale came into being who ordered the tempered scale? We discovered how to make a violin, we made them from that time on; but who made the first one? And the man who ate the first oyster—he is one of the unknown heroes of the world. Now it is necessary to make a piano a certain way; but how did we find that was the way? We now have various mathematical formulas, but who found out that two and two make four? We are all followers of traditional pattern. We are followers of the works of Newton, Darwin, and Huxley; we carefully follow the arrangements of Schubert, Wagner, Beethoven, Brahms, and Bach, and other great musicians. Today we give a lifetime mere-



ly to the correct performance of the compositions of these men; but what was back of those men that is not back of the men who play their compositions today?

Back of genius and creators of schools is always some kind of mystical experience. Maybe it was from long nights of meditation and thought; perhaps a strange inspiration that flooded over the soul; perhaps a tremendous capacity for hard work. But back of the Masters there was always a creative power that revealed through consciousness that which its followers learned in intellectual pursuits. The Master discovered a new brush stroke, and now all members of his school arduously imitate that stroke. It was the one who came first who was wise; the one who copies is only skilled.

So, wisdom comes down to us from the great classical period of learning. Back in 400 B. C., three hundred of the world's greatest thinkers were alive at the same time. From that time, which was the mystical, idealistic, and esthetic period, have come the great impulses that have given us chemistry, physics, and mathematics; from that time came the great ideals; and not from materialists, not from the type of individual who would today be regarded as intellectual; but from dreamers, men who lived in tubs, like old Diogenes; men who shaved one side of the head and beard, like Demosthenes, so he would not be subject to the vanities of the world; men like Socrates, who talked to his familiar spirit; or Pythagoras, who taught behind a curtain; or Plato, who built his school beside a swamp so he could overcome the fever; or like Aristotle, who was not able to talk to his disciples unless walking on the cinder path.

These strange men who we would regard as cranks are the cranks that made the world go around.

Today the average psychologist would declare himself sane and that those men were mentally unbalanced. He would declare them mentally unbalanced because they had dreams, inward convictions, ideals; they believed in the gods, in the rebirth of the soul, in the existence of spirit, in immortality; they believed in familiar spirits that lived under the family hearthstone; they believed that earthquakes were caused by the intemperances within men. These old geniuses would be regarded as half-mad; and yet their madness is the greatness of the world.

Modern sanity, by contrast, is today producing the most sterile period in the history of the world. It will go on that way, so long as individuals fail to find communion within themselves. Materiality is a complete block to all progress.

Psychologists are looked to as leaders in mental culture. They are sought out by those who are in mental trouble; and the first thing they should do for the man who is in trouble is to open the door toward idealism, so he can escape outwardly and upwardly toward something greater than himself. To block the door to idealism is to make impossible the complete or correct remedy of any human ailment.

Out of the past is much to be learned, adapted and applied to the present; and there is a great need for the quickening of modern science through the presence of a vital spirit, the spirit of vital research based upon the reality of Divine Order and Destiny in this world. It is not man-made, although we think it is.

This world is a Divine Abode of mortals who can only be happy in it if they live according to Divine Laws. This is the way that education must go if men are to be made safe for themselves and safe for each other.

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested reading:*

HEALING: THE DIVINE ART; PURPOSEFUL LIVING LECTURES ON ANCIENT PHILOSOPHY;
FIRST PRINCIPLES OF PHILOSOPHY)

The Moulding of Minorities

THE progress of civilization involves a problem of personal consciousness beyond the scope of our present educational theory. It is one thing to go to school and learn the lessons from the books; and it is quite another thing to go out into life and pursue an intelligent program of personal action.

Practically every code for personal conduct that is taught to our young people is contradicted by the civilization into which they emerge at maturity. In the home, in the school, and in the church, young people are given certain ideals, are taught certain codes and standards. They then go out into life, to find all these ideological concepts violated. They discover the quickest way to be a failure is to let ideals interfere with personal interests. Everything that is fine is compromised to the requirements of profit and success.

This is very wrong, far more wrong than we realize. It is the reason why a powerful religious world was unable to prevent the present war.

Our ideals are so completely kept isolated from our way of living that we never permit them to interfere with anything we want to do. Our ethics are theoretical, our idealism has been relegated to the sphere of the abstract. Our economics are practical. The realization is overdue that ideals are practical too, and in the terms of dollars and cents; that idealism is a necessity of the people, and not an abstract and theoretical virtue to be cultivated in spare time. For the bankruptcy of civilization hovers in the interval between ideals and practice.

And so to one of the particular phases of our problem.

Every time we accept the challenge of an idea we should think of it in terms of generalization of a particular. As most persons read their daily paper they are profoundly impressed by this news,

or that particular bit of gossip. It seldom occurs to them to apply the principle of particulars to general problems. They do not realize that the action of any individual is the key to the motivation of the whole race; that the sorrow that comes to a person for some wrong action will just as surely come to the whole race; if the whole race is guilty of the same action. We have never learned the philosophy of news, the philosophy of history, or the philosophy of geography. We are still dominated by the medieval belief that each individual is an exception to the rule—others may suffer for their mistakes, but we are immune. Other people's experiences are not used to guide our own course of action, for we are without realization that what occurs to one person for a certain deed will occur to all others who perform a similar action.

One phase of this problem is going to be very important in the postwar world, and that is, the problem of minority groups. Fitting the minority groups into a world democracy is going to give our politicians their worst headaches.

Minority groups represent the legitimate interests of those whose lack of legislative power is through lack of number. Theoretically, a democracy is intended to give equal opportunity and equal rights to all. In practice, a democracy is the motion of the majority at the expense of the minority.

Democracy, as it functions in this country, offers the possibility of a minority group dominating a political situation. If ever we develop three-party politics, voters could elect a minority party to power. But, the fundamental weakness of our political system is, that we can not otherwise elect candidates to office without leaving a large minority comparatively unrepresented. In an elec-

tion where the balloting is close, nearly one-half of the political convictions of the nation may be unrepresented by success of the majority group.

Democracy thus is not government by all the people, but by the majority of the people. It is quite possible to have forty-nine per cent of the people unrepresented as to convictions and policies, in a government theoretically representing all the people.

By the very theory of majority government there must be unrepresented minorities. Now, if we are going to set up any sort of international unit, as a method of administering our postwar world, there will be endless problems arising from small member nations. Theoretically, we are now constituted as a world of great powers; and while there is considerable talk of splitting the world among the great powers, this will not be solutional. In this great new world system that we are dreaming into existence today, what about these smaller nations? In the past, large countries have been in the habit of giving them away. An interesting example is Ethiopia. In consideration of certain services, some nations agreed to give Ethiopia to Italy; and there was no balloting, no one asked the Ethiopians. In the large theater of world politics the rule has been: pay your political debts by giving away some one else's country. In the near future we are going to have to face the problem of Poland. Poland has had a political history so stormy that the period you go back to largely determines what country Poland belonged to.

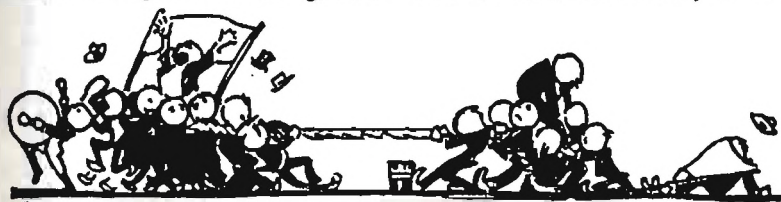
Or, take the Yugoslavia situation. Yugoslavia contains parts of several other countries, such as Montenegro and Serbia. The Serbs in guerilla fighting have made a magnificent showing; after

this war the Serbs as a minority group will not want to be unrepresented in world affairs. Montenegro well may wish to emerge again, along with other old and decadent countries, such as Bosnia, among typical small countries doomed to disappear in the maelstrom of the First World War.

These countries are less political entities than they are racial and cultural entities. Theoretically, they should emerge in order that all peoples may have their place in the sun.

The problem is how to assure the democratic rights of groups variously divided under foreign rulership, and those distributed without any consideration as to their own racial and structural identity. Hungary, for example, was parted and partitioned during the last war with no consideration for its natural boundaries or its racial destiny, no consideration for the basic values in life. And we are also going to have trouble in the Central and South American countries? How are we going to create a system in which small countries like Costa Rica or Uruguay will be consistently represented, fairly and equally with the great countries? Liberia and Patagonia are going to be political minorities in a large system. And the Balkans, as a great center of world unrest; isn't one of the reasons the Balkan area is so cataclysmic is that it is made up of small countries whose natural rights large political structures have ignored consistently through centuries?

In this new world system we hope to build, we shall have to work out this minority problem or we will never relieve the great stress that eternally precipitates our world into chaos. As long as there are in countries like America, Britain, China, and Russia powerful cor-





porations that can buy out small countries, lock, stock and barrel, there will be exploitation of the natural resources of these countries, and consequent dabbling in internal policies.

Although we can appreciate that Yugoslavia will have trouble with various Slavic people within its own boundaries, we think of our own country as unified. But a very mild consideration of the subject will indicate otherwise. We are not without our minority problem; no composite nation is immune from this difficulty. We merely have not recognized the minority problem within our own borders.

To recognize America's minority problems would be a long step toward finding an international viewpoint within ourselves. We must realize that the success of a postwar policy of world peace will depend upon the broadening and deepening of the perspective of the average American person. As long as the average American citizen is provincial, he will never stand back of a policy for world peace. As Americans, we must face the challenge of this coming order of things; for if we are going to be the Elders to administer the affairs of men, we must develop a sense of administrative ability, not in a few politicians, but in the people at large. We must recognize the challenge and the responsibility that goes with international administration, and the average American is without any concept of administrative ability.

The three great colonizing empires are the British, the French, and the Dutch. They have been successful colonizers because they developed an international viewpoint. They were able to escape from the limitations of a provincial perspective. Germany was late in colonizing, therefore got only the fragments. Germany was not a success colonizing people because the German mind was never able to sympathetically approach the natives in colonies. Belgium was not a successful colonizer for the same reason. Spain, although at one time it was practically ruler of the world, was not a successful colonizer, because it was not basically capable of a viewpoint of international perspective. The Dutch, the French, and the British were successful at colonizing because they were able to look at a large picture. The attitude of Germany in this present war is the key to its failure as a colonizing empire. You cannot colonize successfully unless you accept and acknowledge the rights and basic humanity and universal integrity of colonial peoples.

In all probability the era of colonization is passed, and the drift will be toward protectorates. Small countries will be protected until they come of age, and have the ability to administer their own affairs with sufficient strength to protect themselves from outside powers.

America, coming now into a new pattern, a new perspective on the whole problem of international relationship, must develop a new set of international values. It is time for us to recover from the peculiar miasma that led us to walk around in a kind of haze on the assumption that we were the only important people in the world. Until we recover from that delusion we shall never be able to assist in an intelligent solution of world affairs. We need training and schooling in handling minorities, as a problem we may have to face, and to ready ourselves for the position of a benevolent uncle to even just the Americas, we might well begin with a study of conditions in our own country.

Our policies with the Americas, from the northern part of Mexico to the ex-

treble southern part of Patagonia, are such that we have come to be pretty generally disliked. It has only been in recent years that we have begun to mend some of these tragic mistakes of making Latin America the happy hunting ground for exploitation. As long as we exploit there will be wars. It is the one way nations bluff their ways through their own mistakes.

As a field of practice we might initially work with some of the minority groups which are specifically internal problems. Recently, and for several months, I have had the privilege of studying an interesting minority group in this country, the Indians of our Southwest. The American Indian in that area is by no means essentially primitive. He is old, well established in cities and towns, and his traditions in the southwest go back over a thousand years. He has his own system of cultural theories, customs and laws, his own government and politics, his own medicine, art, and literature. He is a complete unity, a hopeless minority, functioning now in a few fairly fertile areas around the Rio Grande, but completely isolated from the general coordination with our national life.

In the late Spring I attended the graduation exercises at the United States Government Indian School at Santa Fe. The picture was one at which you might laugh; or you might weep. The condition of the American Indian in this country has been greatly improved in the last ten years. About 1935 President Roosevelt remodeled the Indian Agency. He worked it over from top to bottom, reorganized the entire Indian program. A great many outstanding faults were corrected, and a new regime was set up whereby the Indians can now make a direct appeal to the United States Government in cases of unfairness or injustice on the part of agents. There is now a motion toward a franchise; and it is to be hoped that within the next few years and in the name of progress the Southwest American Indian will be granted citizenship in his own country.

The Indian school graduation exercises brought together two greatly diversified cultures. They met with a terrific clash of dissonance. The Indian is the battleground for an incredible conflict of ideologies. Officials who handle Indian affairs demand of the redman, that in order to join our progressive program, he must abandon those things that are most meaningful to him; give up his own language and talk our language; give up his own religion, and accept our religion; give up his own costume, and wear ours; and give up his own idea of government and accept ours. In other words, we are willing to meet him one hundred percent our way! We are perfectly willing to shake hands with him if he gives up everything and we give up nothing. And we are in a position to enforce this giving, because our Indians are a very small minority group.

It is a minority very stoical. The average Indian goes his own way, doing things as he has always done them regardless of the interferences of outside influence. But, there is a force at work which even the Indian cannot resist, and that is the motion of time and the world. Younger generation Indians are coming closer to and are more and more in touch with outside non-Indian implications, and the attitude of the redman as a minority is breaking down. For good or bad, we do not know. But, definitely a basic contribution to our culture is threatened, one that should be preserved before amalgamation has destroyed its identity. The world should have the benefit of the Indian's culture to enrich the substance of our knowledge.

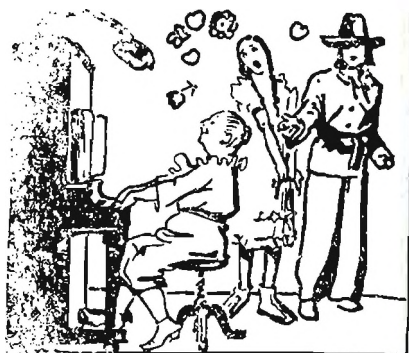
At the Indian school graduation, most of the children were in their late teens. They were shepherded with all the kindly thought, all the willingness, all the good intentions of a very conscientious



group of teachers who were doing the very best they could to bring a good old New England viewpoint to the American Southwest. The graduating class was somewhat reduced in number because many of the young men were in the army. The valedictorian of the class was a little Indian girl with an intelligent face, who, the teacher told me, had spent many weeks making her own dress for the occasion. The Indian group began the program with the teacher leading them in a choral arrangement of Mendelssohn, sung in voices accustomed to Indian music but utterly unsuited to European music. One of the superintendents then made a speech on the American Indian's place in the great drive of the democratic nations for liberty. The little Indian children gave marked attention, punctuated with well placed applause.

Just before the graduation ceremony began, the representatives from the different Indian villages came in. Now, it is a big problem for the Indians to send their children to school. It means taking the young people away from the fields and the crops; and as the very life of the village depends upon the none too abundant harvest, the loss of these children from the villages is very important in the economic life of these people. It means a sacrifice when one of the pueblos sends its children to school. And when one of them graduates the pueblo is profoundly impressed. So, the pueblos are usually represented by their governors; each native village has its own governor, and they come dressed in blankets and beaded shirts, with hair tied in a knot at the back of necks with a red cord, totally and completely Indian. In solid procession the old men came to the school to see the graduation. Most of them spoke no English at all; they sat in a stoical row down in front while the young people on the platform sang Mendelssohn.

Into the eyes of these old men came a gleam; their old weather-beaten and lined faces filled with pride as they looked up at their boy or girl, their grandson or granddaughter, now to be



graduated into a civilization they know nothing about. These children, they believe, will become a force to bring culture, security, and hope to their people.

These old Indians were proud that their pueblos were represented in that graduating class. The governor of Tesuque, near Santa Fe, carried a gold headed cane, one with a history. It was given to the governor of the Pueblo Tesuque as a personal gift from President Lincoln, and it is now the scepter of power and administration in the house of whoever is governor of Tesuque. He was one among many old Indians, ceremoniously dressed in a blanket and maybe a derby hat, come to see the young people of his tribe getting ready for a majority group, no longer to be a part of the small, segregated Indian minority.

The children made typical American school speeches. One of them told of the war effort in one pueblo; another told how many Indian girls there were in the armed forces, as Wacs, Waves, and Spars; another one told how many bonds had been sold in her village. Someone else told how much grain and cattle had been raised to help the war effort. These little Indian children, with their strange, Mongolian type of faces, and their straight black hair, invariably told about *their* country, America, the Land of the Free, and how they were all united to make the rest of the world free. They never for a moment seemed to recognize themselves as a minority. They were helping to fight a war.

Their boys were overseas. The son of one governor was in Australia, another boy had been in Bataan, and to the number of Indians in their pueblos they had sent their full quota to the armed forces; several had achieved outstanding honors. One had received the Distinguished Service Medal and I think one or two the Purple Heart—for their heroic struggle to make the world free for minorities, for small people.

And these people themselves are not free. They are not enjoying the benefits of this thing they are fighting for. And yet they talk about their America, and what they are going to do to keep their country free.

In the row down in front the old governors did not understand a word of it, but their eyes were filled with pride as they saw their sons and daughters trying so desperately to be a part of the great civilization which is moving about them.

Now, what happens to these young people after they finish school and go back to their villages? What is there for them? Nothing but the life they came from. They are not accepted outside their own tribal life. They may go to college, they may become doctors, lawyers, or engineers, but not one in a hundred can ever break through that boundary of minority of race. They have no real participation in our life, and they are losing contact with their own life.

Listening to these young people, copying so perfectly, applying so admirably the life of our majority groups—at the expense of all that is their own, at the

expense of the strange sensitive beauty they had—we wonder whether all the world to far corners that we do not know must be industrialized, whether all the world must be commercialized. Whether it must be reduced to our concept of living, in order to progress. With such a wealth of life and thought among Indian peoples, it is tragic that they must take on nothing but our ways of doing things.

Out on the mesas and in the villages you see their way of life: Communities without greed, communities that have lived cooperative existences for a thousand years, with the requirements and needs of people met with an astonishing measure of cooperation. These are communities rich in philosophy and mysticism, distinctive in their own strange primitive art and music. You say: Why must it be that all these things should go, and why should we try to make the Indian into a rubber stamp white man? Why should we take his religion away from him, and give him ours?—he cannot use it; it means nothing to his tradition. Why should we take his medicine from him and give him ours, when his own is frequently more successful? Why should we feel and teach him to feel that if he is to progress it must be in our terms!

Our idea of co-ordination with minorities is to absorb them, not develop them. Instead of being enriched by the culture of our minorities, we want to destroy them, and end forever the conflict with our culture.

Why? Because our culture is not big enough to take what they have to give.

(CONDENSATION FROM A PUBLIC LECTURE. *Suggested reading:*
HEALING: THE DIVINE ART; FACING THE FUTURE)



The Magic Flute

THE Masonic opera of Mozart, *The Magic Flute*, was produced at a period in the history of Freemasonry when that secret order was not even sure of itself, did not know its own rituals, hardly knew its own members. Strange rituals were breaking out in the principal cities of Europe, based for the most part upon surviving legends and fables of the Romans concerning the old Greek and Egyptian secret schools. These were complicated by the lack of the ability of the 18th Century scholars to read the Egyptian language, for Napoleon had not yet recovered the Rosetta stone. Only the Roman legends could serve as inspiration, and with scholarship as a whole at a low ebb, imagination filled in where letters failed.

The Masonic historian has long been confronted with the difficult matter of dividing the realities that emerged at that time from the fantasies and exploitations and chicanery that also flourished. It required many years to organize Masonic tradition, gradually to eliminate the spurious, gather together the fragments of that which was significant, and frame the rituals that were to dominate 19th Century Masonic thought—awaiting the rise of Albert Pike, who with an incredible capacity to organize and to recognize values, rewrote the great rituals of the southern jurisdiction of the Scottish Rite.

This is the background situation now to be particularly applied to the life of Mozart.

This musician was extremely sensitive. To a great degree he had a two-fold nature. Upon the surface, he was pleasant and affable, kindly and very human. But beneath the surface was melancholy; he shared the basic sorrow of his time, he was part of the age, in a century that smiled outwardly and groaned within. Men had not yet

learned to extrovert their innermost convictions reasonably and intelligently.

Mozart was dominated to a considerable degree by the Freemasonry that was emerging in Austria. He was himself a member of the order, which probably explains the care he exercised in the arrangement of his opera. In no place does he actually touch Masonic ritualism. True to the oath of every brother of his craft, he has concealed all of the things which the order demanded should be concealed.

His opera is a fantasy about Masonry, devised as an ancient fablist might devise it. The origin of the actual libretto is unknown. It has been variously assigned, but regardless of its actual writer, its true origin is unquestionably the Masonic tradition of the 18th Century. Use has been made of the most ancient methods of concealing moral and spiritual truth under a pageantry of rituals and forms.

The story is basically this: The daughter of the Queen of the Night has been abducted and taken away to the palace of Sarastro, High Priest of Isis. A young Prince—the inevitable young prince of legend and fairy tale—by name, Tamino, wanders into the lands that are ruled by the Queen of the Night. Here he is attacked by a serpent.

This serpent is the eternal python of the mysteries. Unarmed, the prince attempts to escape from this snake, but at last falls exhausted; he is saved by three mysterious beings, or Genii, who, armed with silver spears, slay the snake.

When Tamino returns to consciousness and discovers the serpent dead, he is at a loss to account for the miracle. While he is pondering he hears the distant sound of the flutes of Pan, and a very curious creature arrives, a bird-man. His body is partly covered with feathers, and he carries a cage upon

s back. This is Pagageno. A rustic
uth, he explains that he has never
ed in any other land but this, knows
no other land. He is humble and
educated, has no desire for learning;
lives in a little house and supports
himself by catching birds. These birds
sells to the Queen of the Night, in
change for the necessities of life.

Although a simple and primal crea-
re, Pagageno's nature has a boastful
ality, and seeing the opportunity to
vance his own cause and also to pro-
tect himself against the first sight of a
man being, he gladly assumes credit
r having slain the snake. He has
arcely acknowledged the exploit when
e Genii return, and punish him for
s lying by placing a padlock upon his
os, to teach him the importance of
uth.

The Genii then explain to the prince
at they have slain the snake, and that
s presence in this land is known to
eir mistress, the Queen of the Night,
ho has work for the prince to do. As
e story develops, the Queen of the
ight assigns to the young prince, Tam-
o, the task of rescuing her daughter
om the temple of the mysteries of
gypt.

When the young man explains that he
s neither the knowledge nor the means
accomplish this, the Queen of the
ight gives him a golden flute, which
ill protect him against all of the haz-
ds and evils of the way. He is to use
is golden flute when an emergency
ises.

He is also given a picture of the young
incess whom he is to rescue, and is
ormed that Pagageno will accompany
m to assist him.

Pagageno, who is actually very coward-
within himself and who has been
roperly deflated from his one moment
glory, fears the proposition and wishes
retire. But it is insisted that he must
y, and in order that the bird-man may
ve protection also, he is given a silver
anch ornamented with small bells.
ith these bells he too may charm the
ils of the way, and escape any tragedy
at might otherwise befall him.

The daughter of the Queen of the
Night, Pamina, is held captive in the
palace of Sarastro. Her guardian is a
strange demoniacal Moor by the name of
Monostatos. This savage creature desires
the princess for himself, but his every
effort to take advantage of her is frus-
trated by some intervention planned by
Sarastro.

The young prince and his companion
go forth in search of the princess—ful-
filling the most ancient of quests in the
traditional fairy story.

It is Pagageno who, wandering into
the Temple of Isis and Osiris, finds the
daughter of the Queen of the Night.
Explaining his purpose there, the bird-
man describes the young prince who has
come to rescue her, and finally the prin-
cess gains a sufficient amount of confid-
ence in Pagageno to agree to escape with
him and join the prince, who is search-
ing elsewhere for her.

As they are planning escape, the
scene changes; the young prince is in
the courtyard of the Temple of the
Mysteries. Confronted by three doors,
he is at a loss to understand which gate
he should enter. The center gate opens,
and a high priest comes forth. He de-
scribes to Tamino in magnificent tones
the significance of initiation into the
Mysteries.

Then the prince hears the pipes of his
friend, Pagageno and the bird-man and
the princess join him. As they are about
to seek exit and escape from the temple,
Sarastro and his priest enter. And now
the true cycle of initiation begins.



Sarastro, from whose palace the prince has escaped, explains that he has no desire to injure the daughter of the Queen of the Night, but only the desire that these two, the young prince and the young princess, should be united philosophically through initiation into the Mysteries; and that if they will fulfill the rituals and rites of the temple they shall go forth honored and unharmed.

Thus the scene is laid for initiation into the mysteries.

Pagageno has had some consideration, to the conclusion that he is incapable of sharing in the more profound aspects of initiation into the mysteries, for he cannot even keep the oath of silence that is imposed upon candidates. He does not know what all this mystery is about, anyhow; and he explains his own philosophy of life very simply. What he is really searching for is a mate like himself. He is searching for a Pagagena, a bird-creature with whom he can settle down in his little house and bring up a family of birdlings. The great mysteries of philosophy mean nothing to him.

While he is wandering about in the subterranean crypts of the temple, trying to devise some method to escape from the involvements of the great philosophical system, he is visited by an old hag, and she explains to him that she is his destined wife. This does not exactly suit the strange bird-man's fancy. He has an entirely different concept of the mate he desires. But the old hag explains to him in simple terms that he is confronted with little choice. He must either accept her or remain forever in the subterranean crypts of the temple. The bird-man meditates upon the matter, and finally decides that to accept her would be the best of the two bargains.

Later, she is changed into a bird-like creature resembling himself, and their lives end happily with the prospect of innumerable birdlings yet to come.

In the meantime, the Queen of the Night, not happy with the turn that things are taking, visits her daughter and hands her a dagger, beseeching her to destroy Sarastro, the High Priest of the Mysteries. In the course of the ini-



tiation rituals, her lover prince, Tamino, is bound by an oath of silence. She misunderstands this, and believing that he no longer cares for her, tries to kill herself with the dagger. The Genii prevent her.

The great part of the ritual of initiation, and the most important and solemn depiction of it in the opera, takes place in the chamber of fire and water under the Temple of Isis and Osiris. Here the young lovers find themselves in a room with three doors. The one in the center leads up into the great Temple of Isis and Osiris. On the left is a grated doorway, through which can be seen great sheets of flame. On the right is another grated doorway, beyond which is visible a torrential stream of water. On either side of the central door are two great figures in armor, and these describe the mysteries over which they have dominion.

It is necessary for the candidates for initiation to pass through the tests of fire and water in order that they may be accepted into the assemblage of the enlightened.

Playing upon his magic flute, and accompanied by the princess Pamina, the young prince goes forth into the mystery of fire, and over it he is victorious. The sound of his music enables him to pass uninjured through the flame.

He then returns, and passes uninjured through the water.

Having passed both tests, the young couple stand in the middle of the room,

and the central door then opens and the priests enter to conduct them into the great chamber of initiation.

Here, in the last scene, surrounded by the effulgence of the sun, stands Sarastro, Hierophant over the rites. About him are assembled his priests, his initiates, his musicians, and trumpeters, and in a solemn ceremony the young prince and princess are united in wisdom forever.

The Queen of the Night is frustrated in her plans and desires, and is forced to depart without having accomplished her purpose of destroying Sarastro.

This in brief is the story contained within the opera, which like the primitive rites of Masonry, is divided into three acts, the three degrees of probationship, discipleship, and final acceptance into the mysteries.

With this brief outline we pass to a consideration of how the fable should be interpreted. Let me call to your attention one important point: The interpretation of the story of *The Magic Flute* is a key to interpretation of every philosophical allegory of all time.

There is only one way to discover the keys to any of these fables, and that is by building up from background material the necessary reference frame. The mysteries cannot be interpreted merely from their own word phrasing. The symbolism, to be adequately interpreted, must be traced to its sources.

The first realization is, that *The Magic Flute* in its present form is laid in a mythological world during approximately the last classical period of antiquity. If you had to date the story, which of course is actually impossible, the period it belongs to is between the first century B. C. and the first century A. D. That, then, is the reference frame of its symbolism. This eliminates the old Egyptian mysteries, accepts the Eleusinian cycle.

The mysteries of that period, being also the basis of modern Masonic symbolism, the interpretation of *The Magic Flute* therefore is as much a key to Masonry, as Masonry is a key to *The Magic Flute*. Each helps to reveal a process by which all mystery dramas

must be explained; and the same method used in interpreting the opera story is the one which is used to interpret biblical symbolism, legend, fairy story, mythology, and all the intricate systems by which antiquity concealed in fable the great Truth.

Let us first try to understand the cast of characters. The true identity of the Queen of the Night is easily established; her first appearance in the opera is against a background of stars, she is robed like Isis, with a crescent moon under her foot. The political thinkers of the 18th Century considered this Queen of the Night an effort to depict the Empress Maria Theresa, one of the most powerful women of her time, and an adherent to the old caste-like system of religion. According to this political interpretation, she represented the old aristocracy of Austria which was opposed to the establishment of the Masonic mysteries in Austria, and in this opposition, she overwhelmed the liberality of her husband. On at least one occasion, it is said, by her orders a Masonic lodge was raided. The King himself had to escape by a back door. An embarrassing situation for sovereignty.

Assignment of Maria Theresa to the character of the Queen of the Night is of course a superficial estimation of the story. In the Eleusinian mysteries of Greece, the Queen of the Night is Demeter, Core, or Ceres, the Goddess of Nature. It was this same Core who was later metamorphized by the Latins into the Goddess of Harvests. But in ancient Greece she was the patron of the great mysteries of Eleusis, the most profound of all the initiate systems. She was not only Lady of the Mysteries, Queen of the Night, she was in substance and essence the old Isis; she was Hecate; she was the Lady of the Mysteries who later emerges in the legendry of Christendom in the attributes assigned to the Virgin Mary.

Now, remember that Persephone, the daughter of Core, or Ceres, was abducted by Hades, or Pluto, God of the Underworld. The abduction of Persephone is the same story as the abduction of Pam-

ina in the story of *The Magic Flute*. Persephone is Pamina. The abduction of this goddess formed the first degree or the beginning ritual of the great Mysteries of Eleusis.

Examining these mysteries in the terms of the Greeks, we will find out what is intended. Core is Nature. Core is, furthermore, the world's soul. Core is the goddess of the natural order of things. She is the equivalent of the Nordic Fricka, with whom the poor old God Wotan always had so many difficulties, because she insisted on her rights as goddess of the natural orders of life.

She is the lady of the sphere of generation. She is the one who is always veiled by the humidity of life. She is the ancient Sibyl. She is the mother of the gods. She is Diana of the Ephesians, with the crescent under her foot. She is also Maya, the mother of illusion. She is the very world itself. And most particularly, she symbolizes the world's soul, which is the anima, the animating principle behind the life of all generating things.

It is because she is the world's soul that she is the patroness of the mysteries; because, after all, the world is the great temple of initiation—the physical universe is the house of Osiris. The physical world is the place of the experiencing of all things possible in nature. Therefore, Ceres, or Core, is properly the mother of men, the mother of initiates. She is the source of life, the generatrix of all that lives; and most of all, she is the keeper of the labyrinthian course through which lives must pass in their search for wisdom.

She is the goddess who is the world enigma. She is nature whom man has never been able to unveil. At Sais in Egypt is her statue, and across the statue are the words: "My veil no man has lifted."

All science, all philosophy, all religion, is seeking to tear away the veil of Demeter, the veil that conceals the causal workings of nature.

In this capacity she must be understood in an entirely different light from that with which she has been generally

associated from a superficial consideration of the opera. She is the mother of Pamina, because Pamina represents the human soul derived from and born out of the Universal Soul.

Pamina definitely represents the mysterious Psyche, that which is the consequence of experience, the origin of the great cycle of questing which is the basis of all mystic literature. When you read Grimm's fairy tales, or Anderson's, or the legends of Egypt, or the North people, or of the Hindus, or the Chinese, always you find that the great mystery of initiation is concealed in the story of a quest, a search for something that is hidden or lost; and the man searching for his soul is nearly always concealed in the symbolism of a love story. It is magnificently set forth by Dante in his allegory of Beatrice. It is in Siegfried and Brunhilde; we find it in Faust and Marguerite, and in the legend of The Sleeping Beauty. All fairy stories are the stories of man's search for his soul.

In the Egyptian mysteries, the soul is the symbol of the self, in its particularized meaning of the self recovered out of experience. Through the phenomenon of existence, man is constantly learning something, and by this learning he is building up within himself an imperishable structure of wisdom or knowledge. It is a knowledge gained by things done and things learned, an inner strength. It has its roots in the common experience of the world, and its flowering is in the spiritual experience of man.

Dante described the word, soul, as a great rose on the petals of which are the hierarchies of Space. In the rose, a crucial mystery, the soul is the crucified rose; rose being an anagram, rose, Eros, the God of Love. It is the symbol therefore of true love and true affection as the result of ages of experiencing in the mysteries of generation.

The next character to examine in *The Magic Flute* is Sarastro, the Hierophant of the mysteries.

Historically, Sarastro is believed to have been based upon the character of an Austrian nobleman, Ignatz Von Born, who was a great Freemason, scholar, and

scientist. Sarastro represents in this story and in this implication not only Freemasonry, but the great structure of learning for which Freemasonry stands, a learning which had its roots in the great hierophantic mysteries of the past.

Sarastro is science. Sarastro is knowledge. In the structure of man, Sarastro is the human mind, the intellect which is master of the mysteries of life. He is wisdom which puts things in order. Wisdom from which nothing can be concealed. As such, he is the proper keeper of the House of the Mysteries.

In ancient Egypt he was called the master of the House of the Hidden Places. He is still the Grandmaster of the lodge of Freemasonry. Seated in the east, he is the symbol of light, symbol of knowledge, and the security which knowledge brings; and the deadly enemy of the three powers of darkness: ignorance, superstition, and fear.

Sarastro is more than this. Sarastro is the symbol of humanity itself. He is the symbol of man, who is the ultimate high priest in the temple of nature. Therefore, Sarastro is the high priest of the temple that stands in the land of the Queen of the Night.

Other deep and important implications emerge in Sarastro, for in him we clarify one of the great deities of ancient mythology. Hades is god of the underworld. Sarastro is Hades. Hades is the lord of matter. It is directly, or indirectly, the result of the activity of Sarastro that Persephone—or in this case, Pamina—is abducted away from the land of her mother.

In the ancient mythology and in the ancient rites of the Eleusinian mysteries Hades was not a god of evil. He was the symbol of the physical structure of the universe. He was emblematic of the descent of all life into form. Lord of forms, he was therefore keeper of all the temples—for the body is the temple of the soul, and Sarastro the keeper of the world of bodies.

He is the lord of the great sanctuary of Isis and Osiris, which is the body. As has been well pointed out in the Christian Scriptures, "Know ye that ye



are the living temples of the Living God."

Sarastro represents incarnation into physical life; and he is keeper of the ritual of physical life, which is the great initiation ritual.

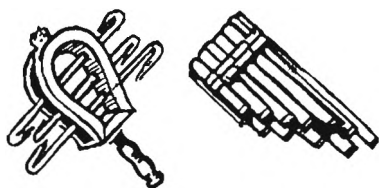
Men are born into the physical world as into the entrance of a sacred house. The physical universe is the Temple of Solomon, ruled over by the symbol of physical knowledge and physical power. Sarastro is the god who keeps the gateway, who is the master of the mysteries, and who is the one that stands Janus-like facing both ways between the visible and the invisible universe.

Hades is the lord of the underworld, which is not the place where men go when they die, but the abode to which men pass when they are born.

The Greeks assumed there is no death more final than physical birth. There is no perdition more horrible than the material state of man, and no human being can pass after death to a hell more complete than the one which he can make here during the process of his physical life.

The human being, living in a state of physical ignorance, is therefore said to be wandering hopelessly in subterranean crypts. The prodigal son goes down to the fleshpots of Egypt, which are merely a symbol of materiality. Parsifal, not understanding the mysteries of the Grail, wanders away from the castle and descends into the enchanted garden of Klingsor, which is again a symbol of the material world.

Each of the ancient peoples had its mortal sphere. In our theological conceptions, this mortal sphere has come to



be regarded as a state after death. But it has always had the same meaning to the initiated: Birth into the physical state is death; and resurrection is not a rolling away of physical gravestones, but the ascension of man out of his own material nature through the experiencing of wisdom.

And so, the great gate that leads through the temple, to the sanctuary, to the Holy of Holies, is the narrow road that leads through this world to the sphere of the wise. Sarastro, given his proper dignity, is lord of the gateways, master of the road that binds the world together. He is worldly wisdom pointing to divine wisdom. He is a symbol of the ever-present teacher. He is the Virgil who goes with Dante in his wanderings through the inferno of the physical state.

Every individual who lives unintelligently, darkly, and blindly, is said to wander hopelessly in the subterranean caverns of the Inferno. But the Inferno is not merely a place of punishment. It is a house of initiation. For that reason, a great part of the initiation temples of Egypt were subterranean, to indicate that they represented a state of man corresponding to the infernal condition.

The Book of the Dead is not a fable to guide the souls of the dead but a book intended to enlighten the souls of the living. It is a ritual of life in the physical world. It is, furthermore, the initiation ritual of the Egyptian mysteries.

There is no human being as dead as a materialist, because he is the one who has not only entered his own tomb but locked the door behind him. In the limitation of his universe he has locked himself within a sarcophagus. He has made a temple into a tomb, and that is what most human beings have done.

They have changed their world into a graveyard and a monument into a mausoleum.

We are failing utterly when we do not recognize that this planet is indeed not merely an inert mass to which finally our bones must return, but a house through which we pass in the accomplishment of our conscious immortality. That is the great secret of the temples. That was the great moral lesson of the fifty or more initiatory rituals that dominated life and thought in the pagan world.

The next character we need some understanding of is the hero of the opera, Tamino, the young prince who has come from afar. He is the neophyte himself, the candidate for initiation. He is each human being, in his aspect as a student and seeker.

Everything that lives, not only men but every atom, every tiny micro-organism, is life struggling through to reality. The continuity of that struggle, the description of that struggle, the story of that terrific effort through untold ages by which life is emerging is the story, of course, of initiation, through all the mysterious rooms of this world. This world is indeed the house of many mansions. The bird in the air, the fish in the sea, the beasts in the forest, each of these creatures is inhabiting its house, evolving through it, growing, unfolding, proceeding along the mysterious pathway which leads from the infinitely insignificant to the ultimately significant. And all life in its motion forward is represented by the hero prince. Of course he has come from a long distance off because he represents the human consciousness, the human ego which does not belong in this world. He is a prince because he is a king's son—a son of God, the King of the World. He has wandered into this darkened sphere by the mystery of birth, leaving his own land behind him. He is a wanderer come from afar. He is the prodigal son who has wandered away from his father's house.

This young prince is Ulysses, or Odysseus. He is the prince charming of all

legends and stories. He is the head of the rituals of the Round Table. He is always the truth seeker, the disciple, the one who comes in search of his soul, comes in search of his own values, comes in search of his own true nature.

Tamino, while wandering in this land of darkness, the material nature, is confronted (like Siegfried) with the problem of the dragon snake. He is attacked by the serpent of the astral light—delusion—which seeks to devour him and destroy him. This serpent is the mysterious spring of Lethe in the Greek mysteries; it is the symbol of the forgetfulness of purpose. It is the same serpent which, taking the form of Kundry in the opera, *Parsifal*, seeks to lure the student or disciple away from his path.

The serpent was the ancient symbol of false light. It was the symbol in this initiatory ritual of the illusions and delusions of physical life; of the false purposes by which men are lured away from the path of progress, destroyer of their continuity of effort towards the release of themselves.

The escape from the serpent by the aid of three Genii, the three faiths, is an indication of that which is disclosed later, that the young prince is destined and intended to overcome the evils that confront him. His is the human mind ready for initiation into the mysteries.

The young prince, having reached that stage of enlightenment, is equipped by the Queen of the Night with the instrument of self-protection, the magic flute.

The magic flute of course is identical with the magic flute of Krishna, by means of which he controled the Gapias, or the twelve maidens who represent the power of constellations.

The magic flute with its seven openings is symbolical of the seven great vibratory powers which constitute the secret name of God, the symbol of the possession of perfect wisdom. When that wisdom is in its sphere it exists within the individual. In the case of the young prince, not having developed it himself, he is given a protective device.



The flute is the symbol of his own throat. His own throat must sometime form the sound of the sacred name, and until then he blows it (the name) artificially through the stops in the flute.

This symbolism is found in the Masonic allegory of the substitute for the lost word, and in the Egyptian allegory of the symbol of power of the wisdom cult.

The magic flute is the seven sounds which create or preserve life, the seven mysteries, the seven colors, the seven worlds, the seven laws, mysteriously symbolical of the septenary, the knowledge and possession of which permits man to control the universe.

This magic flute is the same as the lyre of Orpheus. The seven strings are the seven worlds. As the flute protects the young prince in his wanderings through the subterranean temples of Osiris, so the lyre of Orpheus protects him as he descends into the nether world also in search of his soul.

The search of Tamino for Pamina is again the story of the search that was made by Orpheus for Eurydice, in the great Greek tragedy of that name.

So we find that another piece has been picked out of classical mythology, and two fables have been combined.

In the same thought is nature supplying another instrument, the silver bells given to Pagageno to guard him. The peculiar structure of this little device tells us immediately what it is. It is the Egyptian sistrum. The sistrum was the magical instrument carried by the Goddess, Isis, to herald her coming. It consisted originally of an oval-shaped structure pierced by rattling rings that formed a constant sound. This sistrum was the ancient symbol that called for the elemental spirits of earth to protect the gods.

As wisdom in the form of the magic flute protects the individual against the mysteries of magic and of sorcery, so the sistrum, symbolic of the arts and sciences, protects the mind against the terrors of the physical world. The sistrum is the symbol of mortal knowledge. It is the symbol of society and civilization. It is the symbol of the agitating power of thought.

In the development of the story the characters fit neatly into the pattern.

Now, for the intriguing personality of Pagageno. At first he seems to be out of the picture, yet the key to him is given by his entrance in the opera. He is first heard playing the pipes of Pan. Pagageno is Pan, the symbol of the composite structure of the animal nature.

Pagageno is the servant of the Queen of the Night and catches birds for her. He lives rustically in a little hut in the forest. He has no desire to depart from his own life. He is the free Pan, satyr of the ancient fable.

This part of the pattern from the philosophical standpoint is a constant reminder of another phase of nature.

The ancient Greek adored the god, Pan, regarding him as the symbol of natural instincts of consciousness. Pan was supreme in his own world, because he ruled the structure of instinct, appetite, and impulse.

Therefore, very properly, Pagageno only wants to be comfortable, to find his Pagagena, and settle down and raise more little Pagagenos and Pagagenas.

He has no interest in the great philosophical mysteries, because he is that part of the structure of human nature that is perfectly content to fulfill its physical destiny. Man under the control of Pan is the servant of his own impulses. These should not necessarily be regarded as evil. The Greeks believed firmly that all that is natural is good, and only the perverseness of the human mind has corrupted all natural things into evil things. There is nothing evil in the nature of Pagageno; if he is a bit boastful, that is wholly consistent with his identity.

Like Pan, he is also always frightened at the appearance of men, and runs and hides when human beings appear. Why? Because when human thoughts come in, it is animal impulse to run and hide.

The highest aspect of the organization of Pan is found in the lover of nature. A good example of the effect of Pan upon consciousness would be a man like Luther Burbank, who said that he needed no other concept of God but growing life. Burbank lived beautifully and gloriously, finding his inspiration in the growing of living things, in the simple development of life.

This is the basic principle of Pan; but unfortunately the early Church consistently took all primitive deities and made demons out of them. Pan's cloven hoofs and little horns and forked tail were added to the Devil, who also took upon himself the general aspect of Pan and was given rulership over Pan's dominion, the abode of confusion.

We remember that when the Christian Church rose to power, the great oracles of Greece let out one shrill cry, "Great Pan is dead!" Why? Because the rising church had destroyed the worship of nature.

The worship of nature, and of the principle of Pan, simply suggests that there are parts of the world, and all that lives, which belong to nature. The great material scientist, tired with his laboratory labors, goes back to his garden, to dig a little in the ground, there to find release and peace and happiness.

The great Pan should not have been killed by the early Church. By making every natural impulse of man evil, and placing a great virtue upon discomfort, and declaring that every natural pleasure of man was evil, they who sought to destroy corruption, really never touched it; what they destroyed was, the simplicity, childlikeness, directness, and the healthiness of the human race.

Little Pan, or some little spirit, always goes along in the initiation ritual; and so, in the story of *The Magic Flute*, Pan is the natural life of the young prince. He represents that which has come down

through the ages in the structure of our instincts and desires. Nothing in them is essentially evil. Pan is always catching birds for the Queen of the Night. Pan would be the servant of nature, which is the mystery of all the strange pageantry which we see taking place about us.

Now, to consider the character, Monostatos—the Moor.

To the politicians of the 18th century, he had numerous political implications. They had seen in the young prince, Tamino, the Emperor Joseph II. To them, Sarastro was the great Masonic leader, Von Born. They thought Pamina characterized the Austrian people who were desirous of assuming Freemasonry, but who were being stopped by their mother, Maria Theresa. And so, when it came to the dark man, the Moor, they also had a political viewpoint.

To his contemporary world, Monostatos represented the clergy; the Church, always trying to gain possession of the people (Pamina) in various nefarious ways. Also, at that time, Europe feared most of all one dark man, the Black Pope of the Jesuit order.

But, back of an analogy belonging merely to the political accidents of the 18th Century, was a significance that goes much deeper into the mysteries of the old world. This strange dark person represented to one group the knowledge that came to Europe through the Moors. The Church greatly despised and hated this Moorish invasion, as a threat to Christendom. Christendom is signified by Pamina.

More adroitly, however, the symbolism goes all the way back into the mysteries themselves. The dark man is Typhon, the god of destruction, the betrayer and the destroyer. The dark man is, therefore, basically the animal instincts of the nature which would destroy the soul.

In *The Magic Flute*, it now can be seen, all the parts of man are represented. The physical body is Pagageno. The lower emotional nature—the animal soul—is represented definitely by Mono-

statos. The divine soul, or the higher spiritual emotions, are represented by Pamina. The intellect is manifested by Sarastro. These are the parts of man.

The mysterious summary, or substance of man, is represented by the Queen of the Night—who is nature as a whole, from which man as a part is suspended, the over-self, therefore, in a sense, the great mother goddess, the spiritual end.

Monostatos is unable to achieve his lower emotional ends because Sarastro, the mind, is constantly watching; the intellect being always in a position to control the impulses, if such is desired.

Therefore, the Moor merely represents one of the hazards through which consciousness must pass; but the animal soul is the keeper, custodian, guardian, and more or less the prisoner of the spiritual soul of the evolving human being.

Thus we come to the interpretation of the entire drama in its great philosophical symbolism. We find the story in substance to be this:

Since the beginning of the period of human evolution man has been searching for his soul, this soul being the natural expression of the spiritual consciousness of the world.

He must realize this through the removal of artificial barriers.

All search for the self is a question of purification. The self is in no place. It is a condition, to be discovered by release, in which the walls of the personality are transformed into windows. And the great work of the mysteries is to make these windows in the walls of the nature of the being.

The young prince searching for his own essential spiritual identity must obey the old laws. As Euclid said to one of the old Pharaohs of Egypt, there is no royal road to learning.



Each human being through the experiencing of life must discover through experience the true House of the Mysteries, the means of achieving that which he desires, union with the overself.

The soul is the new Jerusalem adorned as a bride, as described in the Book of Revelations. The lamb of God represents man's spiritual nature, and the soul is the bride of the lamb.

The love stories of all fables are therefore of man searching for the power to release his soul.

Orpheus descended into the underworld. Why? Soul is a prisoner to appetite and impulse, and tries to rescue itself; but because Orpheus looked back he failed.

The temple is again the labyrinth of Crete in which abides the Minotaur, the man with head of the bull, that destroys all who attempt to find their way through unless they have some protection. The thread of Ariadne which is the thread that is eternally being woven, appears in the story of the opera, *The Magic Flute*, as the protecting device by which it is possible to pass uninjured through the mysteries.

The Magic Flute has, therefore, a further significance. Its seven openings represent the seven great philosophical revelations which equip man to pass through the mystery of life safely; and without which he cannot hope to experience the discovery of immortality. The seven openings on the flute are therefore equivalent to the seven great Masonic dispensations that have been given to the world; the seven great Messiahs. These have each brought with them the codes of the law, the mysteries of conduct, the secrets of the seven arts and sciences, the mysteries of the seven sacraments, through which is experienced the mystery of the descent through the seven arches; and in the royal arch degree of Freemasonry is found the mystery of the seven arches.

These seven worlds through which man must pass are the seven races, the seven continents on which he must live, and the seven parts of the soul which he must build within himself before he

can be united in the end to Pamina in the temple of initiation.

Here, also, are the secrets of the seven bodies, the seven senses, all of the mysterious parts of ancient philosophy, the great septenary, the seven rounds of the great cycle.

All of this symbolism, like the symbolism of the planets, is part of a great mystery of a ladder with seven rungs, up which man ascends to his own regeneration.

In the story, therefore, of man searching for himself, he must pass through the tests, and in the opera the two great tests of ancient mysteries are given in the form of initiation through fire and water.

Fire and water are the symbols of heart and mind. Water is the symbol of the church; fire is the symbol of science. Water is the symbol of faith; fire is the symbol of wisdom. Water is the symbol of the illusion of existence; fire is the symbol of the illusion of wrong searching. Water is the mirror which reflects the faults; fire is the flame which tests the excesses of life.

There are two ways in which the world is purified; one is by moisture and the other is by heat. Fire and water are necessary for the generation of every seed that is locked within the earth. Core is the lady of the seeds.

The initiation ritual was based upon an ancient agrarian cult which is found in its purest form in the cult of Iammuz. In this, the story of human regeneration is described in the death and resurrection of the seed, for if the seed does not die it shall not live again; and the life that comes to the seed is given by water and the sun, and without moisture and life the seed cannot grow.

Therefore, fire and water were the symbols of generation, and the initiation of fire and water preceded the second birth, or the second generation.

It is also the same symbolism that is contained in the magic cup. The ancient word for cup was calix, which means the seed part of a flower. This is the lotus, the great cup of Ashur; and it is also the cup of the crescent moon.

This seed part was symbolized by the initiation of fire and water which released the living seeds of the soul.

You will find the calix, the seed part, in the great mystery of the drama prior to the Crucifixion, the cup, by which the testing of the Messiah was consummated. "If it be thy will, Oh, Father, let this cup pass from me."

In each of these initiations, whether it be the Holy Grail or something else, the same symbolism is implied. The mystery of fire and water is the mystery of transforming wine and water; wine being the spirit of fire in the water, according to the ancient Greek initiates.

The mystery of fire is, therefore, the purification of the inner nature; the mystery of water, the purification of the outer nature.

The individual who can master the illusion of the world, the mirror of water, and the illusion of ambition within himself, the peril of flame, is then fitted to enter between the columns of excess into the sanctuary of the mystery itself.

Here again were the tests through which the politically-minded of the 18th Century had to pass; for those who would find Freemasonry had to survive the mystery of water—the clergy; and the mystery of fire—the state; and if they could survive those two persecutions, they were then regarded as fit to go on to the consideration of the profound mysteries they sought.

Water is the symbol of the lower initiations, the purifications of the self; fire is the symbol of higher initiations. The word "pyramid" comes from pyre, meaning flame, and it is a flame of stone rising as a symbol of eternal fire.

Thus, in fire, the greater mysteries are discovered; in water, the rites of purification are achieved. As water concealed the Rhinegold, so Siegfried had to fan the flames to a white heat before he could re-forge the sword of his fathers. The great sword with which Siegfried became the dragon slayer was the sword of his own will, tempered by the flame of suffering, purified of all dross by the flame. This flame is the alchemical furnace which is necessary for the transmutation of base metals.

Thus, armed with his magic flute—the words of power—armed with the basic integrity—the symbol of the wisdom which he had achieved from wandering in the world—the young prince passes safely through the tests and initiations and is regarded as fitted to enter into the house of his fathers. Here he is united eternally with the realities which repose within himself; and having become united, fulfills the destiny for which he was known to have come.

This is not only the story of *The Magic Flute*; this is in substance the whole story of Freemasonry. And it is more. It is the whole story of the Ancient Mysteries. It is the story of the great spiritual fact that man eternally searches for

Among all my patients in the second half of life—that is to say, over 35—there has not been one whose problem in the last resort was not that of finding a religious outlook on life

—Dr. Carl G. Jung

HEALING: The Divine Art

BY MANLY PALMER HALL

See Announcement of this new book on back cover

himself; that he can only achieve this search through wisdom; that life is the house of his experiencing; and having united himself in the end with his own higher nature, through the achievement of wisdom, he fulfills wisdom's purpose.

He accomplishes that which Sarastro has ordered for the purpose of all knowledge, whether it be artistic, scientific, religious, philosophical, that man shall discover the reason for himself. And having discovered the reason he shall discover the way in which he is to fulfill his destiny. And having in turn discovered this he shall follow that way, pass through its tests and trials, and finally emerge from life as from the great school of world experience.

Man is the prince. The temple is the world. And the search is for those everlasting truths which are the foundations

of man's immortality.

He who possesses this dies no more. For though his body may change, his world may change, and time may change, that man who walks with wisdom walks forever in the light. And abiding in the light, he fears no longer those evils which lurk in darkness; but fully aware of the reason and purpose for the universal plan, becomes himself a grandmaster and initiator in the house that is built without hands, without the sound of workmen or the voice of builders, a house eternal which is being built forever by the gradually unfolding intelligence of everything that exists in the world.

This is the Masonic temple, the Masonic allegory, the Masonic story; and basically this is the truth which is the justification for the Masonic existence.



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