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Journal of the
Philosophical Research Society

AUTUMN
1946



ISSUED
QUARTERLY
VOLUME 6 No. 2

HORIZON
LINES

AN EDITORIAL
By MANLY P. HALL



The Hard Way

ADJUSTING ENTHUSIASM TO INEVITABLES

THE human mind has a tendency to run away from imminent experience and take refuge in the vicarious world of eminent speculation. It seems much easier to put the universe in order than to adjust ourselves to the daily pressure of intimate circumstances. The supreme test of a philosophy is that it equips the individual to solve the problems of everyday living.

Many of the doctrines popular in our time have originated with persons who have made a miserable failure of their own affairs, but are inspired with the sincere conviction that they can achieve complete success in reorganizing the tastes, temperaments, abilities, and practices of humanity in general. Pressing forward with an enthusiasm which testifies to a lack of practical experience, visionaries found movements, institute cults, and promulgate doctrines which are certain in the end to complicate the lives of their followers.

One of the first duties of the mind is to impose the censorship of judgment upon its own impulses toward exaggeration and fantasy. Knowledge is important, but the knowledge of the right use

of knowledge is still more important. Only experience can moderate excess of optimism or pessimism. We never know how little we know until we attempt to apply our knowledge to ourselves.

Knowledge is either concrete or abstract. Concrete knowledge is the knowledge of use. This form of learning is built up in most instances by processes of trial and error. We experiment with our beliefs and convictions, and cling to that which is good. By good we mean that which works and by its working benefits our world and ourselves. Abstract knowledge is the apprehension of causes, formulas, concepts, premises, and those larger generalities with which we seek to explain the obvious and the inevitable. Theory is of little value unless it orients us in practice.

The most depressing discovery that we make about our abstract convictions is that they would probably work if we could find some way of applying them. There is no important problem confronting humanity at the present time for which there is not an appropriate ab-

stract solution, yet there are very few dilemmas, ancient or modern, which have actually been solved. We know what to do about corrupt politics, crime, poverty, sickness, and war, but in those critical moments when we are in desperate need of a practical remedy, nothing happens. For one of a thousand reasons, it is impossible to apply the cure to the ailment. But with the un-failing energy of adolescence, we continue to concoct bigger and better remedial notions. As one of these inspired reformers told me one day, "My job was to find the answer, and I have done so. Now it's up to the world to use it." This same individual hastened to evolve newer and bigger answers for more recondite difficulties, firmly convinced that once humanity had received the impact of his inspiration it would become virtuously happy forthwith.

It has been my observation that children brought up in homes dominated by mystical and metaphysical speculations, consistently have difficulties in later life. This is not because abstract thinking is bad, but because abstractions are confusing unless they result in well-regulated and well-balanced personal living.

One case comes to mind. A young man lived with a metaphysical group from his eleventh to his sixteenth year. This group was intensely idealistic but was composed largely of elderly persons with a variety of grudges against the outside world. The general feeling was that humanity as a whole was selfish, materialistic, and unkind. The group itself was an oasis of spirituality in a desert of corruption. Life with the group consisted of prayers, meditations, and studies for the most part abstract and abstruse. Incidentally, the members themselves living in close association, and with very little actual work to do, devoted much of their time to gossip and mutual criticism.

In his seventeenth year the young man in question left the secluded and restricted atmosphere of this religious sect and attempted to orient himself in the world of practical things. He was well informed along lines of no interest to mankind in general, and completely ig-

norant of those sound principles of character necessary in a social system dominated by competitive economics. The young man's life was a miserable misadventure, and he died heartbroken and disillusioned in his late twenties.

The interesting point in this case is that the teachings of the group were kindly, constructive, sincere, and in a large, abstract way, true. It was not a false doctrine that worked the havoc; it was truth misapplied. The young man was rich in formulas, affirmations, and platitudes, but impoverished in common sense. The older members of the cult had lived their lives, and like most parents had forgotten their own youth. They were seeking peace and comfort and contentment in the concluding years of their earthly span. They had created a little universe on five acres, and had no intention of leaving its small but satisfying boundaries. Their philosophy was interpreted to justify their own exclusiveness, and they viewed with righteous indignation any outside force that sought to violate their sanctuary.

To the growing boy, however, the cloistered atmosphere of the cult was symbolic of the whole world. He knew no other kind of people, and no other kind of life. Like the caged canary, he was only happy behind the bars. When thrown out upon his own resources he brought nothing to the larger pattern of living but idealistic vagaries. He tried sincerely to live what he had learned, but he had learned nothing about living itself.

This is an extreme case, but the tendency to a mystical escapism is strongly marked among the members of many religious organizations, especially those which maintain communities. We cannot escape the world by denying, ignoring, or attempting to explain away the complex pattern of our civilization. We must skill ourselves in the arts and sciences of our world. Ideals are useful and necessary, but they must guide action, and can never be a substitute for intelligence, discrimination, or practicality.

It is very difficult to argue against a beautiful and idealistic abstraction. Our

reward for doing so is to be labeled unspiritual. If our argument wins, we are heartless and soulless intellectuals utterly lacking in appreciation of the divine dispensation which ought to govern every department of life.

Consider a fragment from Lincoln's Gettysburgh Address, "Fourscore and seven years ago, our fathers brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal." These are sublime words. To doubt their truth would be to offend almost anyone. The statement can be supported and sustained by a variety of valid arguments. Theoretically it is entirely true, but it cannot be proved by nature, demonstrated by conduct, or justified by experience. What then is wrong? Certainly there is nothing wrong with the idea. It is grounded in the highest convictions of our race, and it is necessary to the ultimate solution of our problems. The words are scriptural in their import, but like many parts of scripture they are in conflict with certain obvious inevitables. The words of man, no matter how beautiful they may be, cannot stand against the works of nature.

It is impossible to prove from tradition or experience that all men are created equal. Even a superficial consideration of anthropological differences will reveal insurmountable inequalities of capacity and ability. Savage peoples cannot be civilized by an act of legislature. Ages of refinement must take place within organic quality and organic structure before the savage can sustain the complex pressure of what we please to call civilization. A schoolteacher can supply valuable data from observation and experience with children, to sustain the infinite diversity of inequalities which are present in the compound of human nature.

Nor can we bestow freedom. No man is free who is part of our way of life. To survive he must obey, and obedience implies subjection to authority. Whether that authority be governmental or the mere pressure of the social col-



lective, he must conform or be destroyed by forces beyond his control.

Furthermore, the average person is a slave to his own ineptitudes. He is dominated by the imperfections of his own personality and the limitations imposed by his inability to control his own mental, emotional, and physical excesses. No man is free who is not master of himself. No man is master of himself who is subject to the neuroses, fixations, complexes, and phobias which are set up within him before he is old enough to organize his own mental resources.

The average person cannot escape the pressure of his heredity. A considerable number of our citizens have inherited venereal taints which will variously and adversely affect their lives and accomplishments. Mixed bloods also affect the offspring of interracial units. Children born from two widely separated social strata of one race may fall heir to a blood conflict which will burden the entire life with subconscious stress and tension.

In the social sphere, equality of opportunity requires equality of abilities. Such equality is not possible under a capitalistic system of living. Where wealth is indispensable to adequate training, education, medical and dental care, housing, clothing, and even food, there must always be a large bracket of the underprivileged. Children of underprivileged parents destined to grow up in an underprivileged environment, cannot meet life with the same equipment as the more favored minority. Children born in Europe during the second

world war, or growing up through the war years, are bound to be limited by constitutional defects originating in malnutrition, shock, and lack of environmental security.

Even a socialized state cannot entirely correct the inequalities everywhere evident in the constitutions of human beings. Greatness is not acquired after birth, but is intrinsic in the character of the newborn child. This intrinsic greatness may be cultivated into a dynamic potency, or it may be frustrated and denied expression, but the greatness itself cannot be created by human society. There is no way of bestowing equality of intrinsic ability. Like most natural gifts, it is beyond our power to bestow, but within our power to destroy. Rather than say that men are created equal, we should advance the reasonable statement that all men are born with the inalienable right to earn freedom through personal effort, and to attain equality by industry. Liberty is the right to earn security, but liberty itself cannot bestow that security, nor can it force the individual to apply his abilities to the improvement of himself. The moment freedom attempts to force even constructive conduct, freedom ceases and becomes a form of tyranny.

The duty of a democratic system of government is to protect the rights of its citizens against the encroachments of the private and personal ambitions of the more dominant of its groups or individuals. All citizens have a right to the necessities without which the vitality of the mind and body cannot be maintained. Each man is entitled to reasonable compensation for his efforts. He is entitled to a reasonable opportunity to attain through merit such reasonable ends as may insure his life, liberty, and the pursuit of happiness. He is entitled to choose his religion, select his trade or profession, marry, bring up his children, and have a voice in the government of his nation. These are his freedoms, and these freedoms must be preserved or the collective group will gradually, but inevitably disintegrate. Freedom is the protection of the right of the individual to be himself so long as this attainment

does not encroach upon the rights of others.

Equality is the condition, largely psychological, in which men live together under certain mutually accepted rules. The first and most important of these rules is that a man shall be regarded as honorable and equal if he applies himself industriously to useful arts, crafts, professions, and trades, by which he makes his contribution to the well-being of the collective structure in which he is a free and co-operative agent. Thus we see how beautiful vagaries can lead to a variety of very real dilemmas.

Let us now consider another type of abstraction which frequently results in the disorientation of the human perspective. This one we will select from the sphere of religion. Some years ago a popular lecturer addressing a large and enthusiastic audience made a statement somewhat thus: "God is infinite love. This being undeniable, it must consequently follow that God desires only happiness and security for all his creations. If we realize that God is love we can immediately attract to ourselves anything that we desire or that will contribute to our happiness, contentment, health, or wealth."

The conclusions are reasonable enough if the premise can be demonstrated. The premise, in turn, is so noble as to be acceptable without question by the average person. Probably the difficulty in this case involves the meanings of the words and terms. Let us begin with the premise. The greatest mystics and philosophers since the beginning of intellectual history have been in agreement that God is love, or at least that love is one of the primary attributes of the Divine nature. But most people appear to confuse love and sentiment, and there is very little indication that the universe is run by sentiment. The Bible tells us that those whom the Lord loveth, he chasteneth, but it is a little hard to recognize the Divine affection when it starts chastening.

It must be realized that nature is an involved structure with a variety of interrelated factors. All natural processes certainly are directed to an ultimate pur-

pose. It is reasonable to assume that this ultimate purpose is good; not necessarily good according to human ideas, but good in terms of the divine purpose itself. We may even stretch our conception of the universal purpose to include the thought that ultimate good can and does include the concept of ultimate happiness. In the large plan love includes wisdom, and wisdom implies the universal intent and the universal means.

Man, a fragment in a larger order of life, has his own well-founded convictions about happiness. He knows exactly what he wants but, as Pythagoras observed, only the gods know what he needs. There has always been a certain amount of conflict between the universal plan and the human purpose.

In a little adobe house in one of the mountain villages of New Mexico there is a small statue of St. Joseph in a niche by the door. The little figure stands with its face to the wall. The reason for this undignified position is that St. Joseph is being punished. The householder prayed to the saint for something that he wanted. The saint failed to answer the prayer and now stands in disgrace. He is being reprimanded for his indifference to a perfectly reasonable request. There is not much difference between this naive attitude of a humble Mexican family and the remark which recently came my way. A certain man suffering from what he regarded as more than his proper percentage of the world's misfortune, exclaimed in exasperation, "If God doesn't treat me better in the future than he has in the past I'm not going to believe in him any more." We can well imagine how deeply upset Deity must have been by this proclamation of intent.

To hundreds of thousands of metaphysicians Divine Love means simply infinite patience, infinite forgiveness, and the infinite gratification of human whimsies. It has nothing to do with the curbing of human excesses, the punishment of human faults, or the molding of human character. The human being merely desires infinite opportunity to do as he pleases without fear

of retribution or the acceptance of any responsibility for the consequences of his activities. Under this definition it is doubtful whether or not we can prove that God is infinite indulgence infinitely distributed.

Some people have tried raising children without correction or discipline. They have simply let the little ones grow up like wild flowers expressing their own little selves without restraint or admonition. These children have proved that an unkept garden soon runs to weeds. The wild posies have become a nuisance to their own parents, a menace to the neighbors, and in years to come will prove a disaster to themselves. It is no more possible for the human parent to build a home without discipline than it is for the universal parent to maintain the world without law and order.

As we look about us in the world we see very little of peace, friendliness, happiness, security, or permanence in the relations of created things. Everywhere there is strife and stress. Everywhere men nourish hereditary ills, traditional faults, and individual intemperance. If God created the world and its creatures, this same God must recognize that insecurity is essential to the ultimate fulfillment of the divine plan and the divine purposes. Everywhere in nature we see that happiness is only possible when human beings regulate their own conduct and come into a voluntary unity of purpose. As the Arabian Nights says, "Happiness must be earned." To be happy we must obey the laws of our kind. We must make integrity the rule of our living, and we must transmute selfishness and pride into unselfishness and humility. We must live well if we expect to gather the harvest that rewards right living. If we choose to live badly we must suffer, and our world must undergo war, pestilence, crime, and poverty. This is not because God dislikes us; rather it bears witness to a supreme wisdom disciplining all creatures toward their own protection.

There is no tangible proof of any kind that Deity is interested or concerned with the economic success or failure of any of Its diversified progeny.

Our physical theory of success is our own creation, which gains no support from nature's god or nature's laws. If human beings want to devote their time and energy to amassing fortunes or building temporal empires, so much the worse for human beings. If they find the rules of the game which they have created difficult or uncomfortable, it is up to them to change the rules. A sweeping reform in religious attitudes is overdue. For nearly two thousand years the church has been compromising its spiritual teachings in order to cater to the whims of the rich, the powerful, and the selfish. While this policy is maintained, both the church and the laity are deprived of honest religious education.

A large part of theological creed and dogma is insupportable in terms of human experience. There is no indication of any kind that one religion of the world is favored above another, or is more acceptable to Deity. The church tells us that miracles are a proof of divine favor. If this is true, then the democracy of faiths is proved beyond doubt. Miracles are more commonly met with among primitive pagan people than



in the sophisticated churches which we like to think of as true and orthodox. The African Witch Doctor, the Fiji Island Medicine Man, the Japanese Shinto Priest, the Mohammedan Fakir, and the Siberian Shaman, have a wide assortment of accomplished miracles to their credit. The Fiji fire walking ceremony in which the natives wander barefoot through a trench of red-hot coals, seems to indicate that they possess considerable knowledge of the spiritual laws of life. The average Christian shows little inclination to prove the strength of his convictions by such demonstrations of courage and fortitude.

In the city of Fatehpur-Sikri there is the tomb of a celebrated Mohammedan

holy man. This illustrious saint prophesied the birth of an heir to one of the emperors of the Mogul dynasty. His tomb has become a shrine for those desiring children. The walls of the tomb are of marble, beautifully carved in a design almost as fine as lace. It is the traditional custom for those who come to pray to leave a token if the prayer is answered. This token usually takes the form of a small piece of cloth which is tied through the openwork carving of the marble walls. Today thousands of these little tokens ornament the tomb as proofs that prayers for children have been answered.

While visiting a Shinto shrine near Nara in Japan my attention was called to a pyramid composed of thousands of small bowls of rice. This particular shrine also bestowed fertility, and the records contain numerous incredible accounts of parents who had children even after modern medical experts had pronounced the parents hopelessly sterile. Each bowl of rice represents a child born after years of waiting.

As one travels up and down the world observing the sincerity of the followers of various faiths, and seeing how completely these religions solve problems and bestow comfort and abiding peace, it is very difficult to work up much enthusiasm on the theme of religious intolerance. As the old priest of a Mohammedan mosque in North Africa told me, "It is not the god you worship, but the faith in your own heart and the sincerity of your own purpose that accomplishes wonders." The sufficiency of different religions to the needs of their people and to the times and places in which they flourished is the fact proved by experience. Creedal limitations and religious prejudices, although they can be sustained by a variety of ingenious arguments, are not demonstrable or provable by recourse to things known and seen. It would appear therefore that we should approach the mystery of faith with a generous and kindly spirit, ever mindful of our own shortcomings.

It requires a broad and deep understanding to bear with dignity the burden of leadership in any department of liv-

ing. In the professions and sciences, of course, there are standards by which excellence may be measured and estimated. A great physician is recognized by his success in treating rare and difficult diseases. The outstanding musician is judged by a jury of his own kind. His technique results from years of practice, and his performance reveals his creative or interpretive skill. The brilliant industrialist must emerge from an intensely competitive pattern, and this emergence is in itself proof that he possesses some measure of superiority in his chosen field.

In religion and philosophy, however, greatness is more difficult to estimate. There is only one proof of the significance of a doctrine, and that is the consequences of that doctrine revealed through the test of time. A religion or philosophy, to be regarded as truly significant, must survive time and place boundaries of its inception. It must be greater than the personality of its leader, and its consequences must be consistently beneficial. It must bestow upon its followers a genuine impetus toward self-improvement along practical and demonstrable lines. In the idiom of our time, *it must work*.

If it should so happen that a man or woman feels an irresistible impulse to found a faith, establish a philosophy, or reform some existing institution, a large measure of thoughtfulness is indicated. Enthusiasm is a valuable asset but discretion is indispensable.

As the Chinese have so wisely observed, "There is nothing new under the sun." The potential illuminator or reformer should realize that in the course of time a number of brilliantly equipped individuals have been motivated by the same generous purpose that is possessing his present attention. Every race and nation has generated heroic souls dedicated to the improvement of mankind. Each of these leaders was not only inspired to a high calling, but in the course of his ministry gained a broad experience in human values. The lives and works of these truly great teachers are a priceless heritage of guidance and instruction.

Whether it be Plato or Buddha, Jesus or Mohammed, Confucius or Zoroaster, all of the world saviors and messiahs, philosophers and mystics, have come to one inevitable conclusion. This conclusion is not only justified by the experience of ages, but is provable in our own time and in any place wherein we may choose to test the basic qualities of human nature. This dynamically static fact is that the majority of human beings do not desire to be illuminated, perfected, or instructed if the new doctrine conflicts with beliefs already held and cherished. No reformer will get far until he adjusts his own enthusiasm to this inevitable.

The reason for this impasse in progress is obvious if we relax long enough to permit realities to reveal themselves. No human being can wholeheartedly support or completely subscribe to any idea, notion, or belief which is beyond his own experience. Each of us has a reference frame, a code built up by the impact of circumstances upon the subtle substance of consciousness. Ninety percent of humanity has no perspective beyond the imminent condition of daily life. Most of all, this vast group has no spiritual ambition to explore larger ways of living. What we know nothing about does not seem sufficiently important to require investigation.

The popular belief that mankind is panting after wisdom and prudence is not demonstrable outside of limited groups already concerned with advanced thought. For the most part the world not only does not know, but is delightfully ignorant of the fact that it does not know. Being unaware of its ignorance, it is unaware of its own inadequacy and is perfectly willing to accept its benightedness and that of its kind as normal and proper; in fact desirable. Knowledge infers responsibility, responsibility suggests burden, and only heroes are anxious to assume burdens.

No spiritual tradition has ever been popularized until its doctrine has been compromised. The great religious leaders have always been instructors of small groups. Consider, for example, the rise of Buddhism.

Technically, Gautama Buddha was a philosophic agnostic. He refused under any consideration to discuss the nature of God or to delve into abstractions concerning universal creations, divine hierarchies, or the spiritual beings inhabiting the invisible world. He declared all such discussion to be unprofitable. His mission was to reveal a natural pattern for human conduct. He was searching for a moral code that did not conflict with the universality and impersonality everywhere evident in the workings of natural law.

More than two hundred years after Buddha's death the Emperor Asoka convened a congregation of arhats, the Buddhist patriarchs, to determine the genuine teachings of Gautama Buddha. It was through this assemblage that the Buddhist canons were defined. It was this integration of the philosophical teachings of the great sage that Buddhism took on the attributes of a world religion. Ritual gradually crept in, rites were proscribed, and sects were set up within the larger structure. While Buddhism never developed the intolerance which has distinguished so many creeds and extinguished their spiritual significance, Buddhism gradually changed from an individual path of self-improvement to a collective faith.



Today over forty Asiatic nations are dominated by the Buddhistic religion. Nearly two hundred sects interpret according to their own convictions the words of the Master and the commen-

taries of his arhats. Shrines and temples rise in every community, and thousands of deserted monuments are scattered about in jungles, deserts, mountain fastnesses, and the depths of valleys. Countless images of Buddha, his saints, and the divine beings which make up the Buddhist pantheon ornament altars, crossroads, and the walls of caves. The man himself has become a god served by more than eighty thousand godlings. All of his doctrines have been compromised; the more severe generally neglected. His simple laws of life have become involved in magic and sorcery until little of his gentle and generous thought is readily available. Thus humanity molds great teachings to its own convenience, re-clothing the new in the well-worn and accustomed vestments of the old. Buddhism is the present name for that which these simple people always believed.

Is it surprising then that the thoughtful reformer is inclined to limit his teaching to smaller groups of selected persons, in the hope of thus insuring the minimum of misinterpretation? A doctrine given to all the people is gradually but inevitably corrupted to meet the demands of all the people. But we should not leave the impression that progress in religion and philosophy is impossible. Out of Buddha's teachings two great laws, reincarnation and karma, have survived. This survival has not benefited the many so much as it has guided the conduct of the few. Most Buddhists believe in reincarnation and karma, but the majority of them also believe that these laws can be variously compromised and evaded. The lama, for example, is quite convinced that he can relieve himself of the sins of five hundred incarnations by a few turns of the prayer wheel. He also believes that the wind fluttering through the folds of the prayer flag can bring forgiveness for ten thousand misdeeds. This savors rather strongly of a doctrine of vicarious atonement. Many Buddhist sects are also highly optimistic about the attainment of the ultimate nirvana. To Buddha himself, nirvana was attainable only as the result of the perfection of inner un-

derstanding and the exhaustion of the karmic debt of all previous lives. It was a remote end to be striven for through countless lives to come. Many sects, however, pretend that they can bestow nirvanic bliss as a result of repeating certain mantrams and by an assortment of magical processes.

Buddha taught that at death the *sattva* or Self departed into a condition determined by the merit of action alone. Northern Buddhists, however, practice the *Bardo*. They appoint a priest to sit by the dying man. This priest instructs the departing *sattva* so that it may triumphantly hasten to the Western Paradise where it will enjoy ages of bliss prior to rebirth. It is unlikely that Gautama Buddha could recognize his faith in its present form, and even less likely that he would sanction its practices.

After contemplating these popular amendments to a noble teaching, we are apt to make superficial observations about the corruption of the priestcraft. The moment a religion shows signs of compromising its integrity we like to lay the fault on the doorstep of the clergy. We say that honest humanity which wants pure and unadulterated faith is being victimized and deceived by delinquent theologians.

But who are these theologians? Whence come the priests, the abbots, the monks, the nuns, and the acolytes? They are not a class apart or a race created to exploit their fellow man. The clergy is part of humanity itself, for the most part sincere, devout, and self-sacrificing. Most of the old lamas are doing the best they know. They are teaching their religion, according to their own light, to others who demand approximately what they are getting.

The priesthood like the doctrine itself is a victim of popular inertia and popular incapacity. Whether it be the hill tribes of high Tartary or the shepherds tending their flocks in the rocky land of Syria makes little difference; common folk with small requirements and less perspective will follow only that which they can understand. They can understand only that which they already know, plus a few obvious over-

tones. If the doctrine departs from their understanding they simply depart from the doctrine. The shepherd is primarily concerned with maintaining and increasing his flock, and with his personal life which is his home and family. To him major calamities are droughts, low market prices, and diseases of cattle. He is far more interested in the length of wool than he is in breadth of viewpoint. When one of his enterprises goes awry he seeks consolation from the family or community priest. He wants to know why misfortune has come to him and what he can do about it. He is not interested in the rest of humanity, its politics, its philosophies, or its sciences. There is no use discussing with such a man the broad implications of universal law. He can see no distinct relationship of cause and effect in his own restricted pattern. He wants to be comforted. He is willing to pray a little and make a small contribution to a nearby church. If these fail he is likely to revert to the practices of his ancestors. He will take three hard pebbles, a strand of wool, and some seeds of grain, wrap them in a square of homespun cloth, and bury them under a rock at one corner of his grazing ground. This infallible remedy was imparted to him by his grandmother when he was a small boy, and he believes it to be more powerful than all the philosophies of the world when a mysterious malady breaks out in a flock of sheep.

This conflict of ideas arises from the simple fact that the priest of the prevailing religion is incapable of curing the sick sheep. The shepherd wants action, not words. He does not want to be told to be patient under adversity; he wants miracles, because miracles are the only immediate remedy for the immediate difficulty. It is an old story. We want what we want and we want it now. If our religion does not meet this need we begin looking for a new religion, or else we go back to an old one sanctified by tradition.

It is not a long step from a Mongolian shepherd to an American business man. The financial considerations are larger, the problems are more complex,

but the basic instincts are unchanged. Life is made up of a variety of circumstances, many of which are unpleasant and uncomfortable. The average man does not desire to become learned or virtuous. He wants to be successful in the enterprises in which he is presently engaged. He has a general formula which defines his code of conduct. He is doing the best he can, and he sees no reason why his feeble efforts should not produce monumental results. He is selfish, envious, slightly dishonest, a little intolerant, more or less stubborn, and inclined to be indolent. But because he is doing the best he can he feels that the universe should not pick on him and burden his life with misfortunes.

Most of all the average man is busy. He has more to do than he can possibly accomplish, and he is subject to a variety of interruptions, interferences, obligations and responsibilities. He is working long hours or loafing through them, and his possessions, be their quantity great or small, demand his undivided attention. It is evident that in his present situation he has neither the time nor energy for abstract speculations about the curvature of the continual or the disposition of Deity. Periodically this tired and harrassed mortal is vaguely aware that his politicians are not worth the taxes he pays to support them, and that the international bankers are responsible for his financial instability. At such moments he may become civic-minded. After a brief contact, however, with local government he is more embittered than before, and retires to some quiet spot to lick his wounds and moan about his unhappy lot.

When this man turns to religion he wants results, not some abstract formula about universal behavior and its inevitable consequences. There is only one thing that will help this man and that is a miracle, and a sizeable miracle at that. Either his faith will get him out of his present trouble or like the simple shepherd he will get out of his faith and seek one that offers larger advantages.

Organized religions cannot depart too far from the world in which they attempt to function without destroying

themselves. These faiths serve certain useful purposes, or at least they contribute something to social order and progress, but the growth must be gradual and the human family must be educated in easy stages. Religion, like nearly every other human institution, functions according to laws of supply and demand. The human family can secure for itself any spiritual standard which it demands in audible tones. There has never been a time when advanced knowledge has not been available, but the demand for that knowledge has been limited to minorities who have developed mentally and spiritually above the level of their times.

All teachers in religious fields are aware of that ailment of the psyche known as spiritual indigestion. An individual instructed in philosophical or mystical truths which are beyond his normal comprehension inevitably gets into trouble. That which he cannot interpret he misinterprets. That which he cannot understand he misunderstands. There is nothing in the world more distressing to behold than a noble spiritual conviction deformed by ignorance. Jesus warned his disciples not to cast pearls before swine, and the ancient admonition is still good.

When spiritually informed persons decline to make their doctrines public it is usual to accuse them of philosophical snobbishness. Such accusation, unless justified by an obvious dereliction, is unfounded and unreasonable. Wisdom, like happiness, must be earned. Persons not willing to improve themselves through discipline and consecration to high principles cannot be safely entrusted with a knowledge which they could abuse to the injury of themselves and others.

The secrecy prescribed by the ancient mystery schools was not motivated by any desire to keep knowledge from the public. The rule of silence was dictated by experience. Wisdom should not be brought down to the level of ignorant persons. The truth seeker must raise himself to the level of wisdom. Even this is not an arbitrary rule but one founded in nature. The simple fact is that the truth cannot be brought down

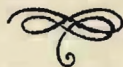
without distortion and compromise. A truth distorted or compromised is no longer a truth, but becomes part of that collective error with which we are already so heavily burdened.

Thus in all matters, whether they relate to the broad requirements of all mankind or to the more intimate personal requirements of the individual, nature must teach the proper way of action. That which nature denies, man should hesitate to advance. That which nature demands, man must supply or vanish into limbo. Nature's way is one of slow and persistent growth. Each creature is taught the lessons of its own survival. It is led step by step through the labyrinth of matter until in the end it becomes aware of its needs. Once the human being recognizes his shortcomings and realizes that only a larger wisdom can preserve its economy, he is qualified to receive instruction. When this time comes no power in heaven or earth can prevent man from attaining his spiritual majority.

When the fatal hour strikes and the need for wisdom dominates every other consideration, the truth seeker becomes

aware of the rich philosophical heritage which has descended to him from the great thinkers of the past. It is the privilege and duty of all religious leaders to set up landmarks for those who come after them. Each contribution to the collective wisdom of the race enriches the general treasury of knowledge. All efforts, large and small, are fragments of a universal impulse toward sufficiency. Although the religious idealist may feel that no one has been mindful of his words and no one has grasped the import of his message, nothing is lost in nature. In the fullness of time each human ideal bears its fruit and nourishes the soul hunger of humanity.

It is not important whether we succeed or fail in our own time. That which is true can never perish. That which is false can never survive. All truth is part of one truth and is by nature immortal. Nothing can prevent humanity from attaining the state of wisdom, but no one, not even the Supreme Being can force humanity to grow more rapidly than experience can point the way.



THE SHIP OF STATE

The citizens of Athens preserved in their Navy yard a ship upon which, according to tradition, Theseus made his great expedition to Crete. Each year this ship made a ceremonial voyage to Delos as part of a most solemn and elaborate ritual. During the time that the galley of Theseus was absent it was unlawful to execute any condemned person. It was for this reason that the execution of the philosopher Socrates was delayed for thirty days.

It has been opined by an astronomer that if it were not for the sun's attraction, Jupiter, because of its size, would kidnap the other planets and add them to the flock of nine moons which already circle about it.

- *A man is superior only if he has a superior conviction. If we apply the convictions of Universals to the particulars of action we will bind the world to the pinnacles of Olympus by a golden chain of spiritual certainties*

The Golden Chain of Homer

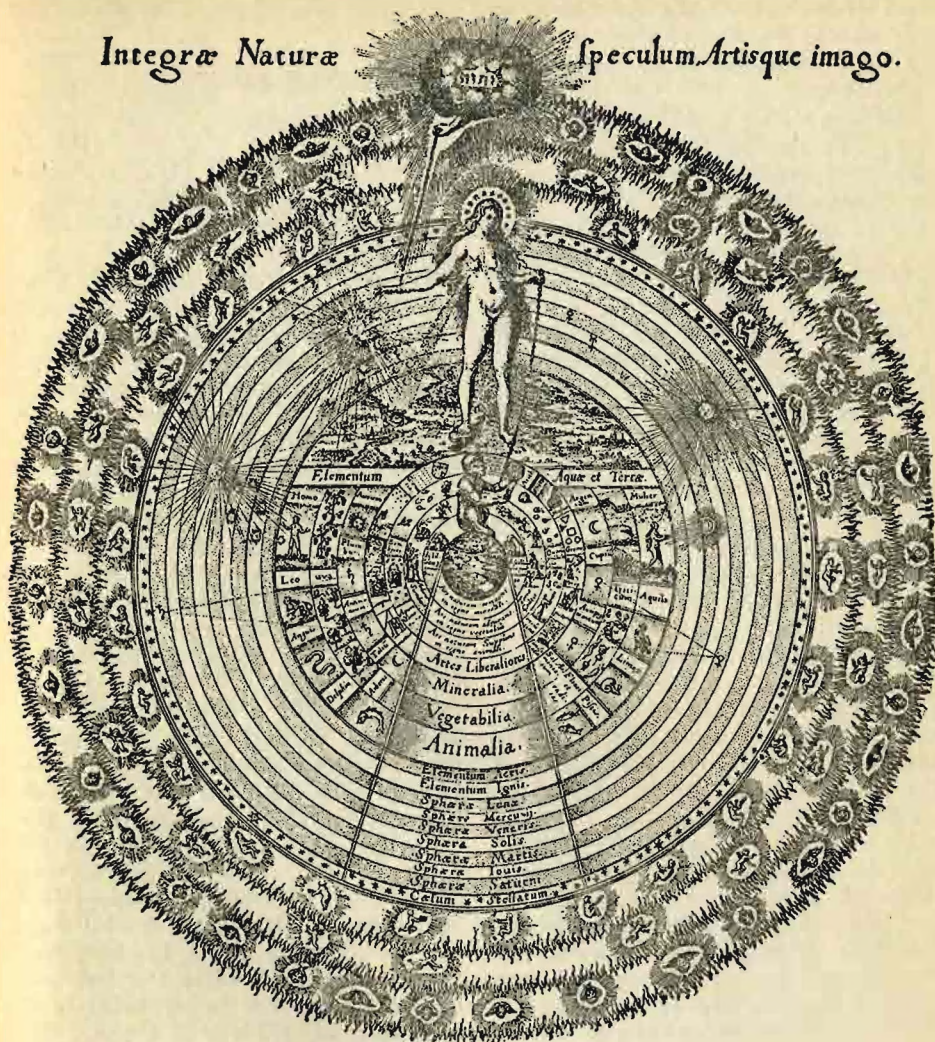
THE CHAIN OF CAUSES WHICH CONNECTS SPIRIT AND MATTER

THE great ancient mystic, Robert Fludd, reproduces in one of his large volumes a curious engraving representing the universe. This engraving shows a chain of many links descending from the Light of God and attached to the hand of a figure representing nature. This chain which unites God and nature is a source and inspiration for much literature. I have a number of alchemical manuscripts devoted to an interpretation of the links of this chain, and in some of these works the chain is made of a series of chemical symbols linked together. In the writings of some of the medieval Rosicrucians and Illuminati, reference is made to this chain as the Golden Chain of Homer.

The idea originates in Homer's reference to the chain that binds the earth to the Pinnacle of Olympus, the Chain of the World. Those acquainted with the more modern theosophical idea will recognize the chain of globes, rounds and races which is part of that philosophical system. But I like to go back to the origin of the idea as we find it in the classical thinking, because the implications are even larger than the rounds and races. The implications relate to the great systems of emanations by which the Supreme Universal Spirit is bound to the mundane sphere. Through an understanding of this chain of connecting links we develop a more adequate perspective on the problems of philosophy.

In the last year or two we have had an increasing sense of the necessity for self-orientation. By self-orientation we

mean that the individual finds his relationship to himself and to the larger Self to which he is bound by this Chain of Causes. It seems to me useless to attempt a solution of particular problems without a knowledge of general causes. Nearly all of us are by nature opportunists, and when various ailments or misfortunes arise we are inclined to attempt the correction of the present evils by a present means. We treat particulars with particulars. The pharmacopoeia of medicine, for example, is loaded with specific remedies for specific ailments. The question has always been present in medicine as to why these specifics do not work in a number of cases. Although indicated in the treatment of certain failings or shortcomings of the flesh, it is still illegal to advertise any remedy as a cure. What is the difference between a remedy and a cure? A very great difference. A remedy is a means of lessening symptoms; of increasing the comfort of the individual; of mitigating the evils and corruptions of the disease. But a remedy is only a help; not a solution. It is only a means of combating the ailment without promise of a cure. Most of our philosophy and religion is geared to the same pattern. Almost all of our solutions are remedies rather than cures. We combat a particular ailment with a particular remedy, and trust our fates upon the results. Today we are desperately in need of cures, not of remedies; not a means by which we may improve a situation slightly, but a means by which we can correct a basic condition arriving at what might be equivalent to a cure.

*Integræ Naturæ**Speculum Artisquæ imago.*

ROBERT FLUDD'S DIAGRAM OF THE HOMERIC CHAIN UNITING HEAVEN AND EARTH

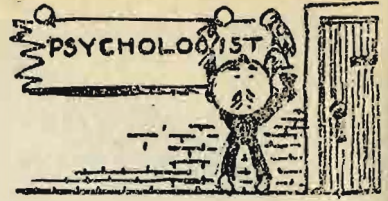
In all the personality adjustments with which we are confronted today, we have developed specific methods of treatment. But these methods of treatment are in each instance directed to a particular, and we have lost the realization that all particulars are suspended from universals; that the only true remedy for a particular condition is the correction of the universal fault which lies at the root of the manifestation. In our Western life particularly we do not devote

enough thought or time to the consideration of large values in which we live and exist. We are provincial-minded in the midst of a great, universal pattern. We would isolate the elements of our problems when this very isolation destroys the possibility of solution. We are mental and emotional isolationists. We are attempting to solve the imminent without recourse to the eminent. We are seeking means of increasing comfort and security without the basic improve-

ment of ourselves. We are trying, as only mortals can try, to live well without the essential knowledge necessary to right living.

But why do we avoid essential knowledge? In the first place probably because all humanity is bound together by the common bond of inertia. We think only as the last recourse. If anything else will do we try it. We are particularly addicted to fair promises unkept. We are most willing to trust our fate to platitudes, and upon unfounded faith in doctrines unproved. We try intensely to contemplate the necessity of making a science out of living. We want to live haphazardly and according to impulse, and at the same time enjoy security and peace. It is just too much of a problem to attempt to live according to the art of nature.

If we look further we realize that in most instances the individual prefers to die badly rather than be faced by what he regards as the burden of living well. We are almost completely careless of each other's requirements and security. We see around us thousands of human beings going on their way regardless of the hazard they are to others, and regardless of the damage they do; individuals who are perfectly willing to accept the consequence of being likewise destroyed rather than put themselves and their lives in order. We do not value life sufficiently to dedicate or devote very much time to the improvement of our standard of life. We are willing to pay moderate taxes in that direction, and that is about all. We are perfectly willing that a few legislative minds should dedicate themselves to our improvement, but we do not wish to assume the arduous responsibility of disciplining our personal pattern. This is as true of the so-called student as it is of the untutored mind. It is amazing to see the number of individuals who have been in philosophy or religion for thirty-five or forty years; who are able to recite by rote most of the important philosophical passages of literature but who still live undisciplined personal lives. This list is almost beyond calculation.



Today we are confronted with a series of interesting examples of a general fallacy. For instance, psychology which was originally one of the seven branches of philosophy is now isolated to become an instrument of salvation by itself, with psychologists plowing around in a Slough of Despond from which they cannot extricate themselves. If the present temper continues there will be scarcely enough psychologists left to treat other psychologists, let alone the laity. The world is filled with frustrated, inhibited, introverted, neurotic psychologists who have an answer for everything and a solution for nothing. Why is this sad fact apparent in the presence of what appears to be, and really is, a monument of considerable erudition? How have psychologists been able to so misuse psychology? It has required a perverse kind of genius to accomplish this result. There is but one answer, and that rather evident. Psychology has been destroyed by being divided from its own source of life; it has been frustrated within itself because it has been separated from the larger structure of philosophy of which it is a part. The Golden Chain that links psychology to philosophy has been broken, and psychology has been left to find its own way without benefit of the great Universal Truths which are necessary to its operation. Therefore we have a materialistic psychologist, a statement which is an absolute anachronism; a contradiction of ideas beautifully concealed under a high-toned semantic term. There can be no such thing as a materialistic psychologist. Materialism and psychology are incompatible, and yet ninety percent of the psychologists today are materialists. To that degree they are not psychologists, and to that degree their pa-

tients suffer through the treatment they receive.

Psychology is following the course of medicine; following in the old hereditary and traditional way of trying to be an isolated cure-all; going into competition with other branches of learning rather than recognizing that of all departments it should be the most universal and idealistic in its perspective. The psychologist is treating particulars with particulars, and as a result the patient not only fails to gain that which is his expectancy, but pays handsomely for the failure. A life that is psychologically upset; a life composed of discords and harmonic intervals, cannot be re-established and reintegrated through psychological patterns without recourse to the large, general laws of life, the understanding of which is essential to the survival of personal equilibrium.

The same is true in the problem of religion. We have great difficulty in religion because we have separated religion as a universal from religion as a particular. We have glorified the particulars and ignored the universals. We will never have a religion that is adequate to the spiritual necessities of man until we recognize religion as a universal, with religions as particulars suspended therefrom, incapable of basic conflict and supplementing each other as particulars toward the recognition of universals. It is not necessary that all men should believe the same thing, and go to the same church, but it is necessary that we recognize the larger religious pattern, because failure to recognize this larger pattern means that each individual fails his own church and becomes a dead weight in the religious life of his community rather than a vital force for good.

Here again we have had this division, this breaking of the Chain of Causes, this unwillingness and inability to recognize the larger universal arrangement. If there is but one thing we can learn in life; if our time is limited and our means insufficient; if we are restricted in our ability to study and learn, then let us learn that which is the most essential. Let us depart, if we must, from

those particulars which are the luxury of learning and take our stand firmly in those universals which are the necessity of learning.

To devote one's life to a particular is to make that particular a career; possibly a means of livelihood. It gradually becomes the all-ensouling detail; the special object of devotion and attention. We may explore its depths, traverse its heights, seek to extend its boundaries to their legitimate ends, but it is still nothing more or less than a luxury of learning because it is a secondary thing. Of such secondary matters are the arts and sciences. Music, magnificent and sublime as it is, is a secondary thing. Art, painting, sculpturing, poetry—all these are secondary things. Biology, physics, chemistry, and astronomy, belong to a secondary order, and if there is a tertiary order (a third order below the second) in that category should be put all the crafts and trades by which we most commonly sustain ourselves. But there are primaries which are essential, and until we as individuals recognize these essentials we shall continue to support and nourish those faults which finally bring us to the physician, the lawyer, and the psychologist, seeking cures for our ills.

There is something infinitely practical about universals. Without them the home fails, our children fail, and our way of life cannot succeed. Without them we have war, crime, poverty and death. Can we say a thing is impractical that is capable of extending a power which can make and unmake our practical lives? The perspective must be shifted in order that we may gain a certain basic groundwork upon which and from which to build the careers we have chosen; the way of life we prefer. It makes no difference in the universe whether the individual is a scientist or a grocer; it makes no difference in the larger scheme of things whether he is of the intelligentsia or a common working man doing the tasks of the day—these belong to the incidents and accidents of time and place. It is the basic pattern of his life which makes or unmakes him. He is superior only if he

has a superior conviction; he is inferior only if he has an inferior conviction.

There is only one aristocracy in nature, and that aristocracy is superiority in wisdom, and wisdom is the knowledge of Causes. We have so long built aristocracy of secondary values; so long emphasized the importance of trivia, that it is almost impossible for us to think through to this aristocracy of values. To recognize true greatness requires greatness; to be able to perceive that an individual is well-established implies that we ourselves are well-established; and our very inability to recognize superiority, or to sustain it and support it, demonstrates beyond any doubt our own limitations.

Francis Lord Bacon declared, "All knowledge is the knowledge of Causes." The supreme message of his *Novum Organum* is that no individual has a right to regard himself as learned; no individual has a right to regard himself as religious; and no individual has a right to regard himself as practical, who has not devoted a certain part of his mind and a certain period of his mental life to the search for Causes, the establishment within his own consciousness of a way of life based upon the recognition of Causes, and a realization of the relationship between Causes and their inevitable results. And this story of Cause and Consequence is the story of the Chain of Homer, the Chain which binds Cause to Effect, Universal to Particular, Superior to Inferior.



Now if we return for a moment to this great symbolical figure of Robert Fludd; this figure which shows the Chain emerging from the Glory of God and descending to the hand of the Virgin of the World, we perceive beneath the feet of Nature (the female figure) the globe of the earth upon which sits a little monkey. This monkey is called the Ape of Nature. Sometimes it is referred to not too lovingly as the Ape of

Aristotle. This ape, so often found in medieval art and literature as a symbol; this ape with spectacles reading a book; this ape that always copies man but is in no way a man; this mimic; this almost likeness of things divine, is of course the proper symbol of the arts and sciences, which are the apes of nature. This is a play upon words based upon the word ape itself, for the word ape means to copy, to attempt to resemble, or to assume the likeness of. So the little bespectacled simian profoundly meditating upon the depths of literature represents the lower life of man; represents the approach of the animal personality toward the subject of learning. The ape is the pedant, the eternal professorial, the individual wise in his own conceits who would ape greatness but has not greatness in himself; the copier; the one who follows traditions and patterns, and who does things because they have always been done that way and not because there is any reason for doing them that way. The ape can be trained to do anything except think. It can learn to ride a bicycle; to eat with a knife and fork. It can learn to take on the coloring of its trainer, until it gives the outward appearance of respectable humanity. It can be taught all the faults to which flesh is heir. It can be dressed; be made to play musical instruments, and can use its wrinkled visage to approximate the appearance of philosophical intent. In other words, unless you know that the ape is aping, you may think it is thinking.

Now this is the caricature of the mortal state of man, or those who do things because they have been done that way. The whole group of mankind which says, "If it was good enough for father it is good enough for me"—they are the Apes of Nature. Any individual who performs an act without knowing why he performs it; who lives a code of life which he has never thought through for himself; who goes to a church because his parents went to that church; who votes for a certain candidate because of longitude and "lassitude"; any individual who performs actions that are not motivated by an adequate internal

conviction and understanding, is an Ape of Nature—a monkey with spectacles and a tall silk hat. But dressed in any garb you place upon it, and no matter how wrinkled and learned its brow may look, it is still an unthinking creature mimicking thought.

Now there is no doubt in the world that a well-trained ape might graduate from college. In fact, millions of them have, and they can do it without calling upon any faculty beyond that of the simians, except one, of which fortunately the animal has been deprived; otherwise it would be impossible to tell them apart. That one exception is the power of speech. Man carries aping to the point of speech; in that part he has another dimension of procedure capable of being exploited. One of the great faults of our mode of education is that the individual may assume the appearance of learning without ever having stimulated the faculty of thinking. All he has to do is remember, and an ape can remember. An ape can remember in many instances better than man. The memory of the animal kingdom is long and intense, as has been well-recorded of the elephant which has nursed a particular grudge for thirty-five, forty, or fifty years without losing a single bit of intensity. In this respect the elephant is almost equal to the human being.

This Ape of Nature performs innumerable blind actions. Crouching on the world it has made itself King of the Earth, yet knows not even its own nature; has conquered the world but never conquered self. This little animal assumes innumerable appearances but has not the substance of any of them. This mask, this actor on the stage, is forever reading lines and playing parts but never really experiencing any of its roles. This pedant simian profoundly teaches that which it has never itself learned, and passes on as a priceless heritage to other generations the poorly digested errors of its own age. This thing called man, created in the likeness of a god, that has manifested every attribute except its godlike qualities; this creature which has senses subject to guidance by the mind, but instead is permitting its

mind to be governed by the senses; this creature with a great internal that has no strength against externals; this creature itself a universe, yet the victim of all universal laws; this little figure crouching in the midst of the splendor of the ages with its nose in a book and its tail in the air, truly represents our way of life; a way of life based upon particulars; a way of life completely unaware of that Great Life which is its birthright and its heritage in Space.

Now in emergencies of this nature we are all stimulated to great reform. We would like to see all these errors magnificently corrected. We feel conclusively that if we could correct these great institutions of our times we would bestow a priceless benefit upon the future. Here again we are losing the perspective of things. One special manifestation of the sovereign justice of nature is that the keeping and security of the individual is forever in his own hands. We have no right to fail because failure is the fashion of our times. We have no right to be stupid because stupidity is practically unanimous. We have no right to live badly because the world lives badly.

Man differs from the ape in one particular; he possesses a self-governing intellect by which he may do well in the midst of evil, by which he may be serene in the midst of chaos, and by which he may depart from the common pattern of thoughtlessness into the gentler, nobler way of thoughtfulness. The individual is the maker and unmaker of himself, and requires no better world to better himself. In fact, a better world can only come as the consequence of the betterment of himself.

It is of course desirable that our institutions should improve, but the average person has no way by which he can force or stimulate this larger improvement. He may write to his Senator, but that will not do a great deal of good, because to whom in turn shall his Senator write? Shifting these responsibilities from one person to another will do no good, for the great and primary fact remains that the individual is master of only one circumstance and

that circumstance is himself. Each individual must experience for himself the discovery of the world of causes. Each individual must gain this illumination from personal struggle, effort, and development. Each individual must discover for himself the laws that rule his world. [This discovery is an experience, and experience is the basis of strength to the same degree that theory and opinion contribute to weakness. Only that which is experienced becomes a vital force in living. That which is accepted leaves us cold. That which is read in books may or may not lead to action, but that which is experienced inwardly, resulting in conviction concerning that matter, leads to action. That which is experienced inwardly bestows the courage of viewpoint and conviction, and gives the strength to strive still further for this knowledge of universals.]

Universal philosophy does not demand an absolute perfection of consciousness. The recognition of universals requires no more of intellect than the struggle for the mastery of particulars; in fact, in a strange way it requires less. There is a fine balance and point of distinction between particulars and universals. Particulars are important in their place, but misplaced knowledge and energy destroy them. Therefore, particulars have their virtue. Particulars are the basis of the discipline of life. If an individual wishes to become a musician he may become a great musician theoretically by the recognition of universals, but if he wishes to perform in music he must discipline himself in certain ways. He must bind his universal perspective to a daily discipline of technique, and as this technique improves and refines he gains the capacity and ability to express the moods and convictions of his consciousness. Particulars are important, but they are not primaries. They are dependent upon vision, upon conviction, and upon a large and adequate perspective of values.

How shall the average person approach this larger reference frame; this reference frame which is necessary to the simple problem of enduring from

day to day the stress and strain of living? How shall he attain this reference frame? Most of us, I think, share together in certain noble generalities. We must intensify these generalities until they become the inspiration to action. We must change or shift the source of impulse from externals to internals. We are now moved by circumstances; we must become movers of circumstance. We must move or shift our center of pressure from the pressure of those about us to the pressure of that which is within. We must learn the true, mystical meaning of being in the world but not of it. We must find that golden equilibrium between an internal conviction and an external, practical way of living, but most of all we must learn to move from inward motivation. It requires some courage and a little skill, but it does not require nearly the blind courage that is necessary to the process of doing things badly and suffering on and on through time.

The great Indian classic, *The Bhagavad-Gita*, gives an interesting explanation to the problem of action. East Indian philosophy is divided into many lesser, but two very definite schools; two great schools of principle. One of these teaches that action is wrong, because action must result in reaction and keeps forever turning the Wheel of Karma. The other school says action in itself is not wrong; it is the impulse behind action that must be disciplined. This viewpoint is very important to the present problem. East Indian metaphysics is based upon a careful analysis of impulse behind action. Why do we do it? What is the motivation behind the simplest performance of the day? Some are motivated by negative considerations; others by dynamic fallacies. Only a few, the wise, are completely emancipated from motivations.

For example, what is the basis of the thing we do? Perhaps a simple term for most action is that the basis is desire. What is the reason we do anything? Possibly because we desire to; that might be a very basic solution. There is another possibility; we do things because we have to. Now when we say we

should do a thing we may also want to estimate the quality of the necessity. Perhaps we have to do it because we want to do it; perhaps the real necessity is only our own desire itself. Perhaps there is an emergency in which, under stress of extraordinary pressure, we may be forced to act. But action which causes karma, according to East Indian philosophy, is action largely motivated by desire. Therefore, in attempting to curb action let us go deeper; let us curb desire, for desire is a universal behind action as a particular. Desire is bound to action by the links of the Golden Chain. Desire created within the nature impels to action, and once desire is transformed into activity it is no longer controlled; action goes on and on and on, acting and reacting, keeping the Wheel of Birth and Death spinning upon its ancient axis.

[What is desire? Why do we have desire? Desire in substance is an expression of conviction. According to what we know, we desire, and that which is desirable is determined by the level of our own consciousness.] That which is desirable to one man is not desirable to another. There is a great democracy of desire. It expresses innumerable things as desirable. To one man a fortune is desirable; to another the loss of a fortune is desirable. Desire may be motivated by a consideration of comfort, happiness, ambition, or avarice, but behind all desire there is some kind of intemperance. The rarest and most subtle desire of all is the desire for Truth, and even that can be adulterated by motivation.] A man came to me not long ago and said he was a real Truth seeker. One look at him and I was forced to doubt it, but of course appearances might be wrong. He said he was seeking Truth more than anything in the world. I asked him why he was seeking Truth. He said because he was convinced in his own mind that Truth was the basis of superiority, and he wished to be superior in order that he might have the skill to destroy his enemies.

There are motivations which are sometimes adulterated with extremely negative patterns. Motivation back of desire,

desire back of action, and the action itself are the causes of karmic patterns that afflict. Right desire then releases consciousness from bondage to necessity. But how shall we approach this universal of right desire; how shall we learn to understand it? Shall we not know that right desire is the desire for right? Right desire gradually attenuates itself through experience, until the individual wakes up one morning and discovers that desire itself is a dream. And why is it a dream? Because desire is a yearning after something; a struggle toward something. There can be no desire without the object of desire. Desire is not subject and object in itself; it is subject seeking object, and in philosophy the mystic eventually awakens from his dream of ignorance to realize that there is no interval between necessity and the necessary; between beauty and the beautiful; between desire and the desirable. In other words, a desire is an individual impulse toward that which is already possessed, but the individual does not know it. Anything that is truly desirable in nature is truly available at all times, and requires no effort to its accomplishment. Therefore all desire which leads to stress and effort is desire toward that which is unnatural, unnecessary or unreal, and the desires that are most dominant in us are those desires after illusionary things which, if fulfilled, still leave us with an endless sequence of further desires.

[So through wisdom of universals we gradually depart from the intemperances of particulars. Of course there is a great difference between the average human being and an Eastern arhat in meditation. We are not all expected or supposed to unite in a tremendous spiritual experience, but each in his simple, humble, natural way, must think through his problem according to his own capacity, and no individual's problem is a stranger to his capacity. No individual is confronted with a problem beyond his capacity, because if he is, he would not be aware of it.] The capacity always involves awareness, and that which is utterly beyond our awareness has no effect upon us; has no

meaning for us. In some great auditorium of music thousands of persons may be listening enraptured to a great symphony, but this means nothing to the individual not interested in music. The fact that others listen does not injure him, and the fact that he does not want to listen does not injure them. While they are listening to Bach and Beethoven he is in his own world doing the things he wants to do, which may be whittling boats or flying kites. Each according to his own fancy, and there is room in Space for all of them. That which is beyond our appreciation has no effect upon us and cannot afflict us. It is therefore impossible for any individual to be the victim of a circumstance. His problems are attached to himself for he is the source of them, and no individual can cause a problem upon a higher level than that upon which he is functioning. An individual who lives his life in a small world of particulars is going to have problems upon a higher plane plaguing him throughout life. His problems are part of himself; he brought them with him. Although he does not realize it, his supreme problem is himself.

Humanity has some problems in general and in common. Most people are dominated by the problem of survival, food, shelter, and sustenance in all its forms. These are examples. It is absolutely necessary in order to survive that the individual should scratch his survival from this great planet, the earth. Back of all institutions and empire; back of all civilization and structure, is the primitive creature scratching survival from the dirt beneath his feet with a shinbone. In order to eat he must work. The common experience of all creatures is survival through labor and effort. Survival against the constant encroachments of an unknown; an unknown which cannot be estimated but which hovers about us and surrounds us with vastness even while we are scratching our way through existence.

Another simple, inevitable problem of humanity which we all share together is death; death which, as in the ancient fable of the Dance Macabre, comes to



all creatures, great and small, the learned and unlearned, the rich and the poor. This is the common denominator of all life; a problem that confronts each in his own way. Now you might think that this common problem presents one of the greatest issues of them all; that each human being, regardless of fitness, or lack of fitness, must face this issue. All right, let us consider for a moment the problem as we see it today.

I do not know how many of you have lived among or known primitive people; those who represent the uncivilized or untutored brackets of the world. Those of you who have are probably aware that in most instances the simple, untrained, uncultured human beings, living close to the earth and close to nature, die with a magnificent dignity. They have not learned to fear death. They have seen life and death around them, and in their own primitive way, undistorted by false values, they die with a majestic but simple dignity that is entirely different from anything in our experience. Nature has not forced upon them a problem greater than their capacity. They have solved it by the simple process of acceptance, which is the way of the untutored.

And then we have the opposite extreme of this mysterious procedure. We have those few who have attained to greatness; who have found the answer in themselves. As an example there comes to my mind the great Buddhist monk Sankaracharya, in Ceylon; one of the greatest scholars in Asia. When his end was near he gathered his disciples about him and told them he

knew by an inward awareness of consciousness that the time had come for him to depart from life. He appeared to be in good health, although he was in advanced years. He took a little broom and brushed the pebbled pathway that led to his house, watered all his flowers, and then retired into his own apartment. Here he put on new garments, took care of his debts, dusted his room, put all in order that he could put in order, and then laid down and died. That was the end of life for him. There was no wailing, no howling, no fear, but a fulfillment gloriously accomplished.

Thus die the wise and thus die the simple, and what do we have between? Endless wailing, weeping and gnashing of teeth, fear and distraction. Not because these are the natural tendencies of man but because of the little ape sitting on the world. At a funeral one is regarded as hard-hearted unless dissolved in tears. We may not know the deceased, but we are supposed to act profoundly grieved. There is a common concord that we should regard these things as misfortunes, and out of this have come emotions which have distorted Nature's face into a grimacing mask of horror over things that would be natural, simple, and good if left untouched by superstitions and false doctrines.

And so we find our philosophy of particulars leading us into endless pain, sorrow, misfortune, doubt, and fear, because in ourselves we do not have the vision of universals. The primitive human being has a strange vision of universals; he has the negative end of it, but still has it. He has the simple, negative acceptance of universals; the unquestioning acknowledgment of and complete obedience to the unknown, because he has become aware of one thing only, and that is the smallness of himself and the greatness of the whole. In the presence of that he withholds all judgment and meets his end as a simple creature accepting law. The philosopher, the truly wise, illumined human being with a profound knowledge of universals has come to the same con-

clusion, but in this case it is a rich conclusion, laden with beauty and understanding, and a joyous willingness to cooperate; a recognition of the supreme beauty and wisdom of the thing as it is. And between these two extremes is uncertainty; terrific uncertainty, laden with pain and doubt; uncertainty that can only be solved by the discovery of certainty; a discovery to be made upon the plane of experience itself.

Each art, craft, and trade can live and die in its own beauty. It is not that all should have an identical realization of spirituality, but each in his own life and on his own plane of existence can solve and should solve the orientation of himself. He should find his way of life, discover his motivation and principle, discover the largest universe of which he is capable, and upon the simple recognition and acceptance of this inward discovery he should mold his life into the likeness of his belief. It is thus that imponderables become tangibles in consequences, and abstracts become concrete through the effects which they set up in nature. For those who are really addicted to philosophy; who are really seeking to understand these larger values, let us think for a moment of these values; of these Causes and Universals; these great Visions which stand at the root of things, at the source, overshadowing all particulars, and binding them into the common pattern of necessity.

First of all, what is the basic realization of life, regardless of our conceits and deceptions? The basic consideration that lies under a rational life, under a conviction, is that which has been the source of the greatest problem since the dawn of time; the realization, the acceptance, the belief in, the knowledge of, the existence of a Supreme Principle of Good in the foundation of the Universe. This is the great Universal. We may call it simply a belief in God. We may call it simply a belief in Good, or we may call it a belief in Self; that larger Self from which all selves have come. We may call it a belief in Universal Beauty, a belief in Universal Integrity, or a belief in Universal Justice,

but it is founded in the belief of a Universal—a Universal Integrity at the source of things.

Now this Universal Integrity may not be defined. To define may be to defile. We may not understand it or know it. Great thinkers like Socrates and Buddha refused the definition of the Infinite because it is infinitely superior to finite comprehension. It is not the understanding of First Cause that is possible; it is the understanding *from* First Cause. It is the acceptance of a Universal Good; not the intellectual acceptance of the individual who says, "Oh yes, undoubtedly it is so" or the wordy acceptance of the individual who reads his prayers from a prayer book. It is not the rationalized acceptance of the intellectual who argues by logistics and syllogisms for this end, but by the simple, inward conviction which may be termed an experience of consciousness; the internal experience of the realization of the nature, or substance, or existence of a Universal Planner behind the Universal Plan.

It is neither reasonable, nor is it rationally possible to prove or demonstrate the necessity for the Universe. We behold everywhere about us the order of the worlds; an order which certainly cannot emerge from disorder. We behold secondary things in themselves magnificent. Why then should we deny the sublimity of that from which they are suspended? We have every justification, intellectually, inspirationally and internally, to accept the existence of a Universal Good in nature. This acceptance, however, must be a dynamic acceptance. It must not be one of those acceptances that says, "Oh yes, I suppose it is true," and then goes on as before. It must be an experience of consciousness arising from a sincere and earnest impulse to know; a quietude within the self; a carrying of the problems of the day into the presence of self for solution; a result of that simple but difficult exercise of being still and knowing. But once the inner conviction has established itself upon this Reality with this experienced, participated fact that there is a Sovereign Good at

the root of things, in that moment the individual becomes religious. He does not become religious by affiliation, but by the adventure of discovery; the discovery of a conviction within himself; a conviction which is justified by the most intimate testimony of his own consciousness; a conviction that exists unless destroyed by intent and purpose—a simple conviction of a Universal Plan and a Universal Planner.

This is the Universal, the general which must lie behind the particulars of rational living. If we do not wish to fall into theistic ways we may impersonalize this concept. If we require more emotion and more drama at the degree of evolution we have reached, it may be necessary for us to have a concept of a personalized Deity. But whether personal or impersonal, whether regarded as an intellect or an entity, a law or a principle, according to our own necessity we must discover, and having discovered, according to our needs we must use. Upon this Universal must be built the structure of our own integrity; must be built the integrity of our own life. Without this belief in Universal Good we can never give rise in our own lives to a rational pattern of virtue.

Having accepted the fact that there is a great Principle of Wisdom at the root of things; that the Universe is Order; that the Universe is Truth; that the Universe is Beauty and Wisdom; that the Universe is the Sovereign Good; first-born of the Sovereign of All Good; that the Universe is ruled by immutable Laws which emerge from the Divine Nature; that the Universe itself is the embodiment of those Laws; that in substance and essence it is Good in all its parts; that its nature is by nature Unity; that its motions are by nature Beauty and its ends are by nature Good—if we believe and recognize these truths, not by intellect, but as an experience of consciousness, we then have a solid ground beneath our feet. The only solid ground in Space is Space itself. The only solid fact in nature is Spirit. The only unchanging reality is the Divine Being Itself, and only when we have in some measure or respect discovered this do we

share in a quality of permanence; only then have we abiding values and eternal facts with which to work.

Having this discovery within ourselves as experience we can well perceive how this one Universal with its inevitable implications becomes the Director of action; the Moderator of all extremes; the Co-ordinator of all methods. When we experience the conviction that the Universe is Right, the fallacy of wrong is eliminated. We are confronted with the same problem that philosophy has always faced and with which all thinkers have finally been confronted, and that is the effort to explain the appearance of evil in a Universe of Good. Those primarily qualified and most aware of values, have declared unambiguously that Good is a fact, evil an appearance. Evil is not by nature a principle and not by consciousness a reality. It is a misuse, an abuse, the absence of an adequate conviction; the absence of those qualities necessary for the security of a situation. Evil is a vacuum. We say that it is an evil thing for a man to be ignorant; that it is an ill thing for him to be poor, but in both instances the evil is an absence; a lack. It is the lack of wisdom which leads to evil action; the lack of courage which leads to evil ways. Evil is ever the lack of that which is sufficient, and this lack is due to the failure of the individual to fill his life with the rules and laws that are within him. Evil is the inevitable consequence of the failure of the person to have with himself that heart to heart talk which leads to the discovery of values.

Having accepted the Universe as a Sovereign Good, why do we live together in an illusion of insufficiency and evil? Why do we permit the innumerable vicissitudes of misfortune to weaken our convictions? Why do we get ourselves into the difficulties with which we have afflicted each other? It is because from time immemorial to the present day we have acted contrary to the conviction of the reality of Good. We have spoken eternally of the Universal Father of benign qualities, and then have failed utterly to interpret

those qualities in personal conduct. Universal conviction is this divine summit; the universal realization of the absolute integrity of Deity, of Law and Life. It is the High Pinnacle of Olympus. This is the absolute terminal of the Golden Chain, and from this it extends downward to human nature; downward as a Chain of Causes and Consequences until it is attached to the material world below. The Golden Chain is therefore the capacity to interpret the universal conviction downward through a series of causes and effects until it can be attached to the requirements of personal existence. The Golden Chain links the abstract with daily conduct. Without the link binding the two together the conviction is meritless and pointless. There is no virtue in action unless action is bound by an indissoluble link with the basic conviction concerning action.

It is absolutely necessary to find universal realization in the particulars of daily life. Until we make this discovery we cannot impose a spiritual pattern upon a series of material circumstances. There is a strange encroachment on the part of nature. Nature is forever intruding itself upon the spiritual integrity of the individual, and unless that individual is strong enough to prevent the encroachment of nature he finds his convictions dissolved in circumstances. Either the conviction is stronger than the circumstance or the circumstance is stronger than the conviction. One of our difficulties is that we have conviction at one extreme and circumstances at the other extreme, and we have not successfully linked the two together. We have an abstract belief and on the opposite extreme a series of very concrete problems, and we lack the wit and wisdom to apply the Universal Principles to the problems. We always regard the problem as an exception to the Principle, or we lack the courage, the stamina, the dynamics of personality necessary to apply the rule to the problem. The result is that we lovingly nurse the rule as some sacred relic, priceless but unused. We know it is wonderful and we believe it completely but we do noth-

ing with it. Having this noble conviction of Universals within our souls we get into trouble, so we rush to our lawyer, doctor, or psychologist for help. We are willing to use secondhand types of knowledge; willing to trust our fates to externals, when the only solution to the dilemma is within ourselves.

This difficulty of bridging the interval is the great Link of the Mysteries; the great Steps of the Consciousness; the Steps of Yoga and Vedanta; the Great Doctrine of Unfoldment of Consciousness by which we bridge Cause and Effect, and a simple explanation of that achievement is the application of the things we know to the things we do. That is the beginning. Most of us are more or less convinced that we should be unselfish. We know it is a great spiritual truth. Well, we might try it sometime as a practical fact. We would, only we are afraid we would lose something if we did. We are afraid someone else will not be unselfish at the same moment, so the entire pattern is dissipated because we fear we will suffer a loss. So while we believe in unselfishness we feel it is more practical to be selfish.

Now we have other problems. We definitely believe that the philosophers are right when they say no human being can really possess anything; that in reality things belong to those who use them well; that before we came things existed, and after we go they will continue to exist; that we have no ownership over anything; only stewardship. We all know that detachment is a virtue. But there is always that particular problem of the thing we ourselves own. We want to hold onto that because we might need it sometime. A practical consideration is involved there. So in the face of practical consideration our Universals of philosophy get sidetracked, and in the presence of unselfishness we desperately cling to every jot and tittle that we hold, and would rather die than let anyone have it. Of course we realize that this is not the highest form of philosophy, but the times are so difficult, and we have to be practical.

We also realize that philosophy is very true when it says attachments are dangerous. We realize there is but one supreme emotion and that is love of God, and that this emotion manifests in the human octaves of thinking as man's supreme altruistic emotion in the love of humanity. We also realize that great affection is affection which releases, and the more we love anyone the more we will free him to be himself. We know that affection is something very beautiful, very free, and very wonderful, and over-attachment is a desperate disaster in consciousness. We know that is true, but we reserve the right for an intense personal attachment to certain persons, and an intense personal dislike for other persons; outside of that little detail we are perfectly willing to agree with the Universal Plan. But there is that little detail. What we do not realize is that these "buts", these details, these exceptions to the rules, are the exact cause of our trouble. We say, "I have always lived the best I could. I have always thought the best I could. I have the most altruistic ideas. Why do I always get into trouble?" The reason for the trouble is the simple pattern of exceptions to the rule by which each individual demands the right of action. It is not that he loves his fellow man that gets him into trouble; it is that he has reserved the right to dislike some individual. If he loves untold millions, certainly the gods will overlook the fact that he does not like Joe Doaks. The gods might, but nothing can be done about his own acidosis over the subject. It is perfectly true that our noble aspirations are virtuous to a sublime degree, but it is the fact that we do not do the things we know we should do that gets us into trouble. Then we wring our hands and cry out, "Oh Lord, why have you afflicted me?"

People say, "I have tried to live philosophically; I have tried to live these things, but the more I live them the more trouble I get into." But if we look into those lives as a physician, as a psychologist, as an adviser, we will never find where living the law has brought disaster. We do find in many

instances where the failure to perform an action consistent with our belief in something fine, has resulted in disaster. Because, if we believe something, our inconsistency with our own belief will destroy us. We cannot get away with it. So it is the reserving of certain rights to an intemperance of thought and action in the midst of a general belief in temperance of thought and action, that leads to trouble. We must be consistent with our own convictions. Nearly all cases of battle fatigue or peacetime shell-shock; nearly all intemperances or breakdowns, collapses, phobias, frenzies and frustrations, fixations and psychoses, are due to the struggle within the self. The individual knows he is not doing what he should do. It is not the beauty of his belief but his unwillingness to stamp the pattern of his convictions upon action that gets him into trouble.

There is no solution except the experience of discovering that pain is the consequence of inconsistency, and if we would have a secure life we must link together this chain of circumstances so that our convictions are manifested in our actions, or there is a definite motion toward our convictions, placing the ac-

tual accomplishment of performance* of right above the gratification of impulse. That decision has to be made, and those of us who are a little out of patience with the psychologists and a little disillusioned as to the therapeutics of our time, could have the exquisite satisfaction of running the whole lot out of business and forcing them to return to honest labor, *if* we would apply the pattern of our internal conviction to our code of action. That is the solution, not only to the problems of our emotional and mental life, but to most of the problems of physical disorder.

Apply the conviction of Universals to the particulars of action and we will bind the world to the Pinnacles of Olympus by a Golden Chain of Spiritual Certainties; Certainties which are stronger than circumstances; Truths that are greater than this world and its confusion. Something must be supreme. When that which is superior becomes supreme, the governor of other things, then the universe is in order; our own personal universe, and then the larger world. This is the big problem of values which it seems to me is desperately necessary to all mankind.



THE SANCTITY OF UPPERS AND LOWERS

Since remote times teeth have played their part in the folklore and legendry of most nations. One of the early kings of France caused quite a sensation by being born with three lower teeth. On this account a brilliant future was predicted for him.

Richard III, the last of the Plantagenets, also developed teeth before birth. This fine point is noted in the Shakespearean play where the following lines appear:

That dog that had his teeth before his eyes,
To worry lambs, and lap their gentle blood.

The Meistersingers of Nuremberg



THE GLORY OF THE GUILDS

ONE of the most delightful and distinguished citizens of 16th Century Nuremberg was Hans Sachs, the shoemaker. Although a master of his own craft, and purveyor of footwear to the gentles, Master Sachs is remembered principally for his avocational interests. His huge frame was vibrant with art and sentiment, and most of his apprentices were aspiring poets and musicians. The poetry of Hans Sachs not only stirred romantic emotions, but contributed in a subtle way to the political and religious revolutions that agitated the times. His accomplishments in music are proved by the fact that he was the moving spirit among the local Meistersingers, a group of artisans and tradesmen dedicated to the service of the muses. This group met annually in a broad meadow on the outskirts of the town, to engage in public competition of poetry and song. It was around the kindly personality of Hans Sachs that Richard Wagner created his great musical-drama-comedy *Die Meistersinger von Nürnberg*.

The Meistersingers (master-singers) were German lyric poets of the 14th, 15th, and 16th Centuries. Their schools originated in the Upper Rhine district, and gradually spread throughout the greater part of Germany. The first school seems to have been founded at Mainz, but the most famous was that at Nuremberg where it held its meetings in the Church of St. Catherine.

The master singers formed a guild of artists derived principally from the

ranks of the artisans. They were bound together by strict rules of poetic and lyric composition, and were divided into grades according to ability and ingenuity in the combining of melody and meter. They traced their descent from the twelve guild poets of the Middle High German and carried on the tradition of the Minnesingers. The most celebrated of these Minnesingers was Wolfram Von Eschenbach who competed in the tourney of the poets known as the Wartburgkrieg. This episode is preserved for music lovers in Wagner's opera *Tannhauser*.

The story behind the Freemasonry of the Meistersingers should be of interest to every student of philosophy and comparative religion. It is a classical example of the descent of the mystical tradition through the Dark Ages and the long dreary centuries of the medieval world. Although a large number of musicologists have studied Wagner's opera and are familiar with the 16th Century form of the Meistersinger School, few have traced the origin of the guild other than to assume it to be an outgrowth of the Minnesingers of the 12th and 13th Centuries.

The story of the Meistersingers had its real beginning in Athens about 600 B. C. At that time a mystical sect came into being claiming descent from the Bard Orpheus, the master singer of the world. Orpheus represents the esoteric doctrine as revealed through the harmonic structure in nature. His followers used the symbolism of musical



HANS SACHS THE MASTER SINGER OF NUREMBERG

composition to reveal, and at the same time conceal, the formula of human regeneration.

Although it is probable that Orpheus actually lived at a remote time, and that he brought his basic teachings from Asia, he has come to be identified completely with the strange content of his doctrine. Orpheus, the harmony of nature, charmed all creatures with his

sweet song and the gentle notes of his lute. Not even Hades, god of the underworld, could withstand the plaintive grandeur of the divine music. There was only one way that the harmony of the world could be destroyed. In the legend, Orpheus, after the death of Eurydice, wandered broken hearted among the snowy peaks of the high mountains Rhodope and Haemus. Here he sang

the lyrics of his grief to the ringing strings of his lyre.

Bacchantic bands of Ciconian women roamed these mountains, performing the orgies of the god Bacchus. They gathered about Orpheus, inviting him to join in their frenzies. When he refused they grew angry and attacked him with javelins and arrows, but the sweet singer was protected from all harm by the magic of his song. Then the Bacchantes hit upon their evil subterfuge. They raised their voices in shrill discordant cries until they drowned out the gentle music of the Divine Bard. His protection thus overcome, he was torn limb from limb by the frantic Bacchantes. This is symbolical of the manner in which the universal principle of harmony is destroyed by the discordances of materialism and the false doctrines arising from souls intoxicated with the delusion of materialism.

Eurydice is one of the earliest forms of the Virgin of the World. She represents the human soul as differentiated from Orpheus, the higher spiritual nature. This differentiation is clearly revealed in the Bible by two simple statements, "The soul that sinneth, it shall die." "But the spirit returns to God who gave it."

From the Egyptians we learn that the human personality is perishable unless it be rendered imperishable by the intercession of the spirit. The personality is a compound resulting from a mingling of spiritual and material elements. During physical life the personality becomes the self, and the human being has no awareness of self-existence beyond the limitations of the personality. The personality arises from the egoic complex and leads to the identification of the spirit with its body. In Egyptian metaphysics the personality is called "The King that ruleth for a day." The spirit of man is immortal, the body is mortal, and the soul, suspended between the two extremes, is the mortal which becomes immortal through regeneration.

According to the old mysteries the spirit looks with infinite compassion upon the soul which is struggling upward to final union with its Creator. In



the soul, as in a mirror, the spirit sees itself reflected. The spirit rejoices in the growth of the soul, bestowing its most tender affection upon that mortal part which is striving upward toward immortality. Humanity itself is the very personification of soul-power and soul-growth.

In every mortal creature there is the longing for liberation, the incessant desire to free the life from the encroachments of physical circumstance. Because of this it was written in olden times that the gods had a peculiar regard for humanity. The divinities (spirits) had fashioned creatures in their own likenesses and of their own substances. These creatures, therefore, were the children of the gods, being born of eternity and destined to wander for ages in the sphere of time.

The Orphics conceived of the soul as a radiant maiden in love with her own spirit. The spirit was the lover and the soul was the beloved. Thus the bards and poets used the symbolism of romantic literature to conceal the love story of the spirit and the soul. Orpheus, wandering alone in the mountains and crying for his lost Eurydice is the immortal spirit of man grieving for the soul torn from him by the sting of the serpent of the mind which has been carried away into the dark realms of Hades, the state of materiality. The Orphic legend is a form of the Eleusinian ritual in which Persephone, the world soul, is kidnapped by Hades, the body principle, and is

held prisoner in form during the span of material life.

We must realize that Orphism was basically a mystic cult, and mysticism emphasizes the power of love as being greater than the power of reason. The premise is that the human being may experience emotionally that which he cannot analyze intellectually; in fact, nearly all emotions are destroyed by analysis. They are intangible, inspirational reflexes, and are destroyed by the very process of definition. The mystical experience is an intense sublimation of emotional force. It is emotion turned toward the experiencing of universal truth. This discovery of the self in other things, and of all things in the self, and the resulting tender regard for life and all that lives, is the spiritual love of the mystics. They learn to know things by loving things. This love is a sharing of themselves, a sacrament of divine passion climaxing in a complete adoration of God and the loss of the personal self in the impersonal Self.

After the Orphics, the mysterious cult of the World Virgin became an esoteric part of the religions of Europe and the Near East. It formed an important element in both the Syrian and Egyptian gnosias. In these cults the World Virgin became Sophia, the female personification of the perfect wisdom of love. The emphasis was definitely upon a communion or fraternity of the spirit. The doctrines of the fatherhood of God and the brotherhood of man were reasonable extensions of this concept. The world was conceived of as a family bound together by tender emotional ties. It was the realization of these bonds of sympathy rather than the legislations of the intellect that must bring peace and happiness to humanity.

Early in its history the Church waged a violent conflict with the great pagan systems of Philosophy and religion with which it was surrounded. As the power of the Church increased it attacked these systems more and more openly. In some cases it was able to exterminate entirely the older cults and heretical groups. So perished the Gnostics of Egypt and Syria. Some of the pagan orders, how-

ever, were too firmly established to be easily crushed. Also they numbered among their followers brilliant men well-equipped to match their wits against the leaders of the Church. Possibly the most ingenious of the pagan schools was that founded by Manes (Mani) about the 3rd Century, A. D. The heresy of Manes may be defined as an effort to combine Christian theology and Asiatic mysticism. In many respects it paralleled Neo-Platonism, but exercised a much more powerful sphere of immediate influence.

Gradually Manichaeism became the champion of the lost cause of pagan metaphysics, assuming the proportions of a general depository of classical learning. St. Augustine was a member of the sect for some years, then turned against it and opposed its principles vigorously. After the Emperor Justinian decreed the abolishment of all non-Christian sects the Manichaeans were forced to an artifice that was to affect profoundly the whole course of Western religion. Driven to secrecy by the pressure of both State and Church, the followers of Manes bound themselves into a society of strict observances. Secrecy became their watchword. They pledged themselves and their worldly goods to the perpetuation of their doctrine regardless of cost. Thus came into existence a secret empire of men bound together by an oath. Gradually the Manichaeans drew to themselves a powerful group of intellectuals who refused to accept theology's effort to dominate the functions of the human mind.

From the time of Manes to the present day the Church has wrestled with an organized structure of heresy. It has attempted again and again to destroy the hidden empire, but although it has cut off branch after branch and cast it into the fire the tree lives and sends out new green shoots from its hidden root.

The followers of Manes called themselves The Sons of the Widow. They were the posthumous children of the ancient pagan world. Their temples had been destroyed, their mysteries profaned, their rituals perverted and their symbols misinterpreted, but still they en-

dured, dedicated to the restoration of the Golden Age when wisdom should be restored and the tyranny of sex should come to an end.

In order to survive, the Manichaeans outwardly accepted the orthodox Christian symbolism and used it to conceal their own doctrines. Appearing to conform they differed utterly, but so adroit was their use of theological terms that the Church itself was never entirely sure as to which of her children had been infected by heretical convictions.

The esoteric politics of the followers of Manes can be rather simply expressed. All creatures are subject to rulership and must give allegiance to some power greater than their own personal convictions. There are two kinds of leadership, spiritual and material. Spiritual leadership comes from within; material leadership is imposed from outside. The sources of spiritual leadership are secret, concealed from the profane, and beyond the ways of mortals. Making use of symbols drawn from Christian theology, these mystics declared that Christ symbolized spiritual leadership, and the Church material leadership. Thus they opposed Christ and his Church, one against the other, to the consternation of the clergy.

The religion of Christ is Love, which has its seat in the heart. The religion of the Church is Law, which had its seat in the hierarchy. The church attempted to force conformity upon its members, and against this conformity the secret societies worked their stratagems. The religion of Christ was the religion of love freely given without limit or boundary. Those who practiced the brotherhood of man lived virtuous lives and kept certain simple rites and sacraments and were the members of one invisible body—the Body of Christ. This invisible body, the Secret Empire of the Good, was the spiritual part of human civilization. This spiritual part struggled against the material ambitions of princes and priests who sought temporal supremacy in defiance of the words of Christ, that His Kingdom was not of this world.

The Albigensian heresy which spread throughout Southern France during the 12th Century certainly originated among the secret adepts of Manichaeism. The Albigenses combined a number of diverse elements in their political metaphysics. Classical Greek thinkers, Syrian mystics and cabalists, Mohammedan theists, and Asiatic pantheists, all mingled their threads of belief in the Albigensian pattern of things. There was a confusion of religion, philosophy, democracy and trade unions all bound together as a kind of primitive church fraternizing with similar groups in the Netherlands and along the German Rhine. The Albigenses exhibited a very practical turn of mind and decided to make use of the Crusades as a means of setting up Jerusalem as the capital of the spiritual world, thus unseating the supremacy of Rome. Godefroy de Bouillon, proclaimed King of Jerusalem, was the heroic liberal of the day. He was given the title Knight of the Swan, a spiritual Lohengrin sent to save Elsa, the Virgin of the World, from the conspiracy of the Church and State.

The whole Grail cycle is another by-product of the doctrines of Manes as these were circulated by the Albigenses. Among this same sect we also observe the origin of an extreme socialistic tendency verging upon communism combined with a strong appeal for a public school system. Socialized medicine, the freedom of the ballot, and religious tolerance were a little too much for the 12th and 13th Centuries, so the Albigenses were subjected to a thorough program of extermination.

With them perished the Knights Templars of Jerusalem who were party to the scheme. But before they perished these industrious heretics set up the machinery for the Alchemists, the Troubadours, the medieval Cabalists, one branch of the Illuminati, the Rosicrucians, the German Trade Guilds, speculative Freemasonry, and the French and American Revolutions.

The Manichaeans, the Neo-Manichaeans, and the Post-Manichaeans, went far afield to find grist for their mill. There was an old Druidic footing un-

der the culture of the Gauls. One of the three branches of the Druid Order was known as the Bards. They were the wandering poets and minstrels; the singers of mysteries. Like the Lohans, the singing Buddhist priests of China, these Bards concealed profound spiritual truths under gay songs, stories, fables, and myths. But unlike the Lohans, the Bards were a closely organized group. They had signs, words, and secret means of knowing one another. They had a sign of distress which compelled others of their order to come to their assistance in time of trouble. These wandering singers and story tellers played an important part in the social life of their time. They carried news from place to place and were the only means by which the fabric of early European culture was held together. Needless to say, the news which filtered through the Bards took on a coloring appropriate to the problem of the moment. In this way these poet-singers exercised a powerful political influence.

The machinery of the Druidic mysteries was revived by the Sons of Manes to become the mechanism behind the Troubadours. These Troubadours were armed with one of the most important of all psychological formulas; if you would change the world teach the young. They appointed themselves tutors of chivalry, and were regarded as peculiarly equipped to endow youth with an appropriate cultural viewpoint. Most of their advice was simple, honest and effective. For example, always mend an open seam in your garment; it is more important than to mend a hole. A hole may indicate long wear, but an open seam represents carelessness. Another precious bit of advice was, in effect: It is not important that the rich dress well, but most important that the poor dress neatly; small means plus neatness equals character.

It may be inferred by the consequences that the Troubadours did not limit themselves to a consideration of what the well-dressed young man should wear; the advice always bordered upon the rights of man. It taught chivalry toward the weak and emphasized that

service for the common good was nature's highest calling. From the Troubadours came those glorious myths and legends of the Age of Chivalry, the moral fables that right always conquers and nobility of spirit is the only true nobility to which man can attain. Many of our children's fairy tales were first sung by the Troubadours. Sometimes the original story is much older, but these minstrels found a way to adapt the legends to their own purposes.



The Church was somewhat at a loss in determining how to treat these wandering moralists. The Troubadours were most circumspect and adroit in concealing their hidden purposes. St. Francis of Assisi was a Troubadour yet the Church canonized him, and it also had a warm spot in its heart for another brother of this mystic tie, the poet Dante. Yet in spite of their piety these Bards were basically heretics and were fighting with all the wisdom and courage they possessed to overthrow the temporal power of the Church and State. They were equipping the masses to rise, but had learned from experience that revolution could not come quickly.

The great rituals of the Troubadours were called the Courts of Love. Here, under the guise of a most elementary and material passion, they preached the gospel of the Divine Love of God for man, and the human love which alone could bring the brotherhood of humanity. Like the Persian Omar who was

always singing of his love for wine, the Troubadours dedicated impassioned ballads to the fair lady of their hearts. Only the initiates, however, knew that this lady was Isis of Sais or Diana of the Ephesians.

But if the Troubadours worked quietly and industriously to obtain their purposes, their adversaries were no less cunning. The Church and State fully aware that open rebellion threatened if the Troubadours were successful in setting up their Courts of Love (World Democracy), quietly but relentlessly tore down, as best they could, each structure built by the Troubadours. To meet the larger need the Inquisition was set up, and one by one the Initiates of Manes were trapped on some pretext—always they were tried for some other crime—but the real reason for their destruction was their political plotting against the autocracy of their time. Again the Sons of the Widow perished at the stake or gibbet, or were broken on the rack, but the broken sword of the Templars became the dagger of the Revolutions.

With the development of European civilization the problem of universal reformation in Europe assumed complexity. Gradually the power of the esoteric tradition was transferred from religious societies to the Trade Unions. These Trade Unions were societies of artisans nourished by the apprentice system. The secrets of various arts and crafts were jealously guarded by the guild masters, whose arms and crests dangled from hooks around the great Guild Cup in the midst of their lodge. This Guild Cup was again the chalice of Bacchus, the Holy Grail, and the Symbolical Cup of the Mysteries.

There can be no doubt that the guild masters used the language of their crafts to conceal the mysticism of the great reformation. Each guild taught the universal mystery in the language of its own art. Thus within architectural terms the stonemasons concealed the building of the Universal Temple of the Brotherhood of Man.

One of the purposes of the guilds was to protect its members from unfair competition so as to secure adequate oppor-

tunity for the practice of one's trade or profession, and to maintain a high standard of excellence through preventing those who lacked ability from practicing a particular art or craft.

The guild system took deep root in Germany, but was also well established on the Continent and in England. So far as the world knew, the guilds were simply Trade Unions, but there was scarcely one of them which was not directly influenced by the old heresy of Manes. Probably some of the masters themselves did not know this, but the old rules were strictly enforced, and behind each of the rules and observances there was a meaning of profound social significance.

Sometimes spies slipped into the guilds, but it did little good because they could discover nothing in the wording or the transactions which they could prove to be heretical or contrary to existing governments. All the arcana was concealed under double meaning, and only after years of observation and testing were members permitted to be party to the deeper issues.

Modern Freemasonry certainly emerged from the system of guilds. It is said that the English antiquarian, Sir Elias Ashmole, founder of the Ashmolean Museum at Oxford, was the first Gentleman (Gentleman in this case meaning a helpless intellectual) to be initiated into the order of Freemasonry. As Ashmole had no knowledge of stonemasonry, it was not reasonable that he should be initiated as an operative artisan. He was therefore made an honorary member, establishing a precedent that was to result in a complete shift of Masonic foundations. Within a century the emphasis was changed and the honorary Masons came into control of the entire Society.

It is difficult to distinguish the details of the transition which resulted in the emergence of the German Minnesingers from the older body of the Bards and Troubadours. The term Minnesang (minne meaning love) was originally applied to the song or poem written by a knight to express his passionate devotion to the mistress of his heart.

It was not long, however, before the term took on a wider meaning to include all of music and poesy, religious, political, and amorous.

The principles of the Minnesang reached Germany from Provence, which was one of the last strongholds of the Troubadours. The kings of Provence were patrons of the arts, and under their protection there was a brief flowering of song and poetry.

An interesting element in the Minnesang was its constant emphasis upon hopeless emotional attachments. The poet must address his song to some married lady whose favors he might never hope to attain. Her identity must remain a secret; her name must not be spoken; but the gallant knight must pine away in desperate poetic devotion, crying out his heart in anguished song burdened with the implications of the minor key. The lady in question never knew the agony that she inspired, and was deprived even of the privilege of enjoying the gallant flattery of the occasion. It has been opined by some historians that the love songs may have led to clandestine relationships, but if so it was distinctly against the rules of the Minnesang, for hopelessness was an essential factor in the art.

There is some question as to the effect of the Minnesang upon the poetry and music of the period. The rules were so strictly enforced that little opportunity remained for individual expression. The real emphasis was upon the technique, skill rather than beauty being most desired and most highly rewarded in the competitions of the order. One of the greatest of the Minnesingers, Reinmar of Alsace, was called "the scholastic philosopher of unhappy love."

There was much more beneath the surface of the Minnesang than has been apparent to casual historians. In fact, it seems strange that the words of the singers themselves have not intrigued the thoughtful-minded. The forlorn knights, lamenting the cruelties of fate which forever denied them the objects of their mortal passions, were scarcely consistent with the moral irresponsibility of their times. The songs themselves, by

the very extravagances of their idiom, reveal their inner content. The lady fair became a goddess, her beauty, grace and virtue transcending all human powers of expression. No mortal might aspire to such perfection, and the poor singer, bereft of his senses, was left to perish of inconsolable dejection.

It was assumed that the identity of this goddess was withheld to prevent domestic complications, but this is only an assumption of those untouched by the mysterious working of the muses. The fair lady was not named because she never existed as a mortal woman. She was the Sophia of the Gnostics, the Virgin of the World, the Mother of Mysteries. The hopeless love of Dante for his Beatrice is a typical example of this symbolism, for in the *Paradisio* it is Beatrice who guides Dante through the mysteries of the heavenly worlds. Beatrice is the soul itself toward which the poet lifts up his anguished verse; she is the universal beauty toward which all aspire, yet which remains in substance unattainable.

It is easy to see how the ideals of the Minnesingers, their religious, philosophical, and political convictions, could be personified as the secret lady of their hearts. They sought and loved truth above all other considerations, yet the truth that they adored was always beyond them; ever sought but never attained. Thus the Minnesingers belonged to the Orders of the Quest, and their plaintive melodies represented the eternal heart-cry of the suffering world seeking a better way of life.

As most of the Minnesingers were drawn from the ranks of the gentry, it was only natural that the less privileged classes should develop their version of the same conviction. The rustics also had their song-fests, but did not share so intensely the note of frustration that dominated their betters. The peasant songs celebrated the seasons, the growth and maturity of life, harvests and festivals, and the natural phenomena which surrounded them. The villagers could not share in the aristocratic despondency, although they attempted to imitate the style. As a consequence their songs

and poems have about them a lightness and a freedom peculiar to folk music. Untrained in meter and the requirements of an exact art, the peasants preserved the natural melodies of their nations and districts. They had no philosophy to burden their theme. As the cult of the song spread, it seemed that all Europe participated in a spontaneous outburst of music.

Out of the Minnesingers, with their combination of mournful tunes and the gay music of the common people, evolved the Meistersingers, the burgher musicians of Germany. It is difficult to define these masters of song by any general statement. For the most part the order was composed of artisans, good solid citizens with long coats, square-toed shoes, and solid orthodox religious convictions. They were good, practical men, hard-working, shrewd, and skilled in their crafts. Few, if any, had received formal education in music, and their talents were natural rather than acquired. They plied their various trades, supported their families, and took an active part in the business of their communities. It is not easy to explain why this type of sturdy burgher should suddenly burst into song, much less circumscribe his musical efforts with a variety of natural and artificial hazards. The answer must be found in a study of the structure of the guilds.

The Meistersingers were drawn from a variety of crafts and trades each of which had its own guild. Each of these guilds was a closed corporation which could only be approached by the long, tiresome road of apprenticeship. When a man became a master in his guild he was an important citizen, respected and respectable. Frequently he was surrounded by a constellation of apprentices who considered it a signal honor to gain their training from a renowned master. This was a kind of craft Masonry. The master estimated the ability of his apprentices confiding his choice secrets to the more promising. Usually he was a father to his apprentices. They might live in his home and mingle with his family, but always he was the master and his word was law.

The Meistersingers constituted a kind of over-guild, for it was not limited to the members of any particular trade. It might even occasionally receive members of the lesser nobility who practiced no trade at all. The upward trend of human consciousness is evidenced in this arrangement. The artisans became the artist. Excellence was an escape to something greater. The craftsman sensed a creative genius born within himself. There was some mystic tie between the ability to make a good pair of shoes and the skill to paint a great picture. How can we divide art and skill except by assuming for art a higher motive? Even then can we really say that the motive is higher, for who shall deny the natural pride that comes to the cobbler when he has completed an exceptionally fine pair of boots? Part of his own soul has gone into those boots, and he has shared for an instant in a universal creating power. It was pride of craft and pride of accomplishment that inspired the masters to the forming of their over-guild. Skill gave them courage, and their honorable estates contributed to their spiritual ambitions.

It must have happened in the long history of the guilds that the tailor came to realize he had something in common with the stonemason. Likewise the apothecary shared certain general convictions with the cobbler. All the guilds served human needs, and were in agreement on a broad program of ethics. To these men fair business practice was a part of religion. To be masters in good standing they had to lead blameless lives under the constant observation of their fellow townsmen. An unworthy action not only disgraced the master but cast a reflection upon his guild, and his brother workers shared in his disgrace. Each must contribute his part to the glory of his craft and by his craft the glory of his land and time.

With so many convictions in common, and these convictions themselves on a high level of idealism, it was only natural that some common meeting ground should arise in which these ideals could dominate. The demand for growth was also a consideration. The master tailor,



having exhausted the reasonable boundaries of his trade, sought new worlds to conquer. There was no escape into higher economic brackets. In fact, the comfortable burgher was not overly ambitious to add to his worldly goods, but with the spirit of the master working within him, he required an ever-present challenge: there must always be something more to be mastered.

The long shadows of the Manichean doctrine reached into the guild halls, and even into the somber cloisters of the Cathedral. The guilds were champions of the human cause, institutions of fair play and honest practice. They were co-operatives, protecting their members from society in general and protecting society from shoddy goods and unreasonable exploitation. In their way the guilds legislated the life of their times, and these solid, good hearted citizens endeavored in all things to judge righteous judgment. What better place could be found in which to plant the seeds of the democratic dream? From these small centers of self-government might flow the concept of the World Guild, the World Commonwealth, indeed the Philosophic Empire.

The Meistersingers declared their order to have originated with twelve guild poets who had derived their inspirations from the Troubadours and the Minnesingers. The very selection of this number indicates that the order derived its symbolism from the old mysteries which always celebrated twelve gods, twelve prophets, twelve patriarchs, or twelve disciples.

Unlike the Minnesingers with their doleful burden, their hopeless love, the

Meistersingers chose their themes as fancy dictated. There were love songs, for even these stolid craftsmen were incurable romanticists. But there was also a variety of motivations behind their poems and songs. With them the principal consideration was obedience to the rules of the guild. Like most Freemasonic groups, the Order was divided into three degrees according to the specialties and abilities of the members. One degree consisted of those who wrote verse suitable to be set to music. Another degree composed music to lyrics written by some other poet.

The masters were those who composed appropriate words and invented melodies proper to these words according to the rules of the Order. On various occasions, usually Easter, Whitsuntide, and Christmas, there were special competitions in which the masters submitted their compositions to the criticism of their fellows, and for the approval of the local populace. The songs had to be sung without accompaniment, and the judges, though fair, were exceedingly critical of the slightest infringement of the traditional style.

At the competitions a *Merker* was appointed to keep score and to mark against the contestant any infringement of the laws governing the art, and these were recorded in the Tabulator or law book of the guild.

Hans Sachs, immortalized by Wagner in his opera *Die Meistersinger*, can scarcely be accepted as a typical example of the order, for he was a gifted poet in his own right. Under his leadership the local group reached heights of creative ingenuity and an inspirational qual-

ity far beyond that of the school in general. It was Hans Sachs who recognized the importance of the internal content of the composition, whereas most of his contemporaries were concerned only with the mechanical structure. Wagner makes much of this point in his opera.

Die Meistersinger is usually regarded as Wagner's one and only musical comedy. It is far more. It is his defense of his own position in the world of music. He was seeking desperately for a Hans Sachs who could understand innovation in musical composition. Through the opera he defended his right to break traditional rules in order to accomplish a high purpose in artistry.

The 16th Century brought to an end the cycle of the Meistersingers, although traditions survived another three hundred years. The motion of civilization toward what we now call the modern way of life was fatal to groups as gently sentimental in their own way as the Meistersingers. The artisans gave more and more to their work and less to their art. Under intensive competitive pressure the high ideals of the guilds began to decline. It was impossible to maintain the idealism of fair practice. As

the ethical overtones were compromised, the esthetic pride of achievement gave place to a frantic program of production.

Another instrument for the perpetuation of the Masonry of Manes thus came to an end, and the old Order turned directly to political institutions and political idealists as the vehicle of its purposes. The hope of reformation was giving away to the determination for revolution and the secret schools girded themselves for the coming combat. The secret democracy of the guilds paved the way for the open democracy of nations. The plan for universal education relentlessly moved forward. The invention of printing, the colonizing of the Western Hemisphere, the rise of the inductive theory of science, the Protestant Reformation—all these dramatic moving forces carried forward the secret program of the old mystics. Today we work openly for the Four Freedoms which have come to mean much in our daily living—Freedom to Worship God, Freedom of Speech, Freedom from Want, and Freedom from Fear. These Four Freedoms are just a modern statement of the heresy of Manes, that strange old cult which came from Persia eighteen centuries ago, and in spite of persecution and defamation simply refused to die.



HINTS TO THE UNHAPPILY MARRIED

Max von Boehn, in his *Dolls and Puppets*, tells us that in the Temple of Unfortunate Women in Canton, China, there formerly hung upside down many paper figures of men. These figures had been made and hung in the Temple by unhappy wives who believed that this inversion would result in the reforming of their husbands' dispositions. By reversing their figures, they hoped also to reverse their way of life.



The Great Vehicle

The Mysteries of Northern Buddhism

THE exact date of the introduction of Buddhism into China has not yet been satisfactorily established. There are legends to the effect that this great school of Hindu philosophy may have reached the Middle Kingdom as early as the 2nd Century B. C. If so, its influence at that time was comparatively slight. According to the annals, however, the faith was formally received by the Emperor of China in 61 A.D. This Emperor, Ming, had a curious dream in which a golden image appeared to him. The imperial diviners interpreted the dream to signify that a great teaching from another land desired entrance into the country. The Emperor dispatched eighteen scholars to establish contact with India, and within a short time the Golden Image (Buddhism), found sanctuary among the literati of Grand Cathay.

The Buddhist monks from India evidently were men of outstanding integrity and scholarship. These venerable men, untouched by worldly ambitions and devoted wholly to the disciplines of their philosophy, created schools and sacred houses. Here they taught and lived according to rules of strict austerity. Their lives were above reproach; their manners gracious, simple, and kindly.

Their first important task was to translate the life of Buddha into the Chinese language, no simple undertaking when one realizes the almost insurmountable difficulties presented by the intricate structure of the Chinese idiom. These first translations were monuments to the genius and subtlety of the Buddhist patriarchs.

The Chinese texts were completed with a style and beauty that equaled the greatest works of the Chinese poets. Even the Chinese themselves were astonished, and the results attained seemed little less than miraculous. These strangers who spoke not a word of the language when they arrived, attained in a few short years a fluency of style by which the Chinese characters were adapted to the most involved and abstract requirements of Buddhist metaphysics.

The Mongols, a severe and detached people, critical of all foreigners and suspicious of all innovations, subjected Buddhist monks to a long period of surveillance. They watched the daily lives of the quiet, scholarly monks. They observed with interest the charitable institutions which came into being. Gradually the Mongolian aloofness softened, and within a century China took Bud-

himism to its heart. In the centuries that followed, the political agitations which moved China brought periods of persecution to the Indian schools, but in the main Buddhism flourished and has continued for nearly twenty centuries to influence the art, literature, morals, and ethics of the Chinese people.

Today the power of Buddhist philosophy is increasing in China. Even the establishment of the Chinese Republic, the opening of the country to foreign missions, internal revolutions, and invasion by foreign powers, have not diminished the vitality of the great Buddhist Society of China. Young scholars are rising up to sustain and spread the teachings of the older masters. The Chinese themselves are transforming the doctrine, adapting it to an international perspective, and preparing its schools and cloisters to support the growing and unfolding spirit of the new China.

More interesting still has been the impact of the Christian missions upon the body of the Buddhist society. Within the last twenty years Christian missionaries have realized the necessity of equipping themselves with a working knowledge of Chinese Buddhism. Most mission schools now have available textbooks devoted entirely to the Buddhist perspective. Whereas in the last century Buddhism was regarded as a powerful and dangerous form of heathenism, the well-informed missionary of today is moved to a sincere acknowledgement of the dignity, integrity, and sincerity of the better educated Buddhist scholars, and is not above acknowledging that there are many ethical and doctrinal issues in which Buddhism can enrich and clarify Christian perspective.

Early Buddhism in India was an austere school of metaphysical asceticism. The Buddhist monks formed a class apart. They practiced disciplines of meditation and realization, and were bound together in a confraternity of penance and self-imposed poverty. So abstract were the teachings, and so severe the rules and regulations, that the school had but slight popular appeal. India has a long and distinguished tradition emphasizing the life of mendicancy and

detachment from worldly affairs. Asceticism in India was far older than Buddhism, and while the Buddhist mendicants and monks were honored and respected, even venerated, they were regarded as a class apart, too sacred to be approached by the profane.

It soon became apparent to the more civic minded of the Buddhist leaders that the school would never accomplish its purpose unless it found some way to reach the masses by a doctrine of inspiration and hope. Gradually a division took place. The stream of Buddhist learning separated into two main divisions, one of which flowed southward toward Ceylon and the other eastward and northward toward China and middle Asia.

The stream which flowed southward was called the Hinayana, or the Small Vehicle—literally, the Little Cart. This was the old austere part of the Buddhist Society. It reserved the benefits of the Middle Path for those who had taken the obligations of the brotherhood and dedicated themselves completely to the religious life. Only such as renounced entirely the world and its attachments could hope to attain Nirvana.

The stream of Buddhism which moved eastward and northward was vitalized by several outstanding teachers who recognized the need for a faith which could offer clerical advantages to the laity as well as the clergy. Gradually the doctrinal structure was modified, and from these changes and modifications the Mahayana School, the Great Vehicle, came into existence. Although Mahayana Buddhism originated in India, it was in China that the system was perfected, and from China it spread to Korea, Tibet, and Japan. Today Mahayana Buddhism is the dominant sect, and its doctrines have influenced, to some degree at least, nearly all of the forty-six Buddhist nations of Asia.

As early as the 3rd and 4th Centuries A. D. the formal center of Buddhism began shifting from India to China, although the Indian schools retained traditional dignity. In the 6th Century the great Buddhist patriarch, Bodhidharma (Chinese Tamo, Japanese Da-

ruma) left India and established himself in China. Bodhidharma was the twenty-eighth patriarch in direct descent from Gautama. He was therefore the unquestioned head of the Mahayana Buddhist Society. He brought with him to China the esoteric school of the Dhyana (Japanese Zen) a system of advanced meditation upon the unreality of all sentient phenomena. With the arrival in China of Bodhidharma, Buddhism acknowledged the Middle Kingdom as its principle headquarters.

The Mahayana school unfolded to a series of revelations in which the primitive doctrine was variously amended and amplified. The real purpose of these modifications was to justify and prove that the doctrine insured the salvation of all creatures, animate and inanimate, and was therefore a universal philosophy and a universal religion. It went so far as to affirm that the non-Buddhists, either those unacquainted with the doctrine or those addicted to contrary beliefs, still shared the right of salvation through the performance of good works alone. It was discipline and action which constituted the holy life. Enlightened action, motivated by self-discipline, guaranteed the ultimate attainment regardless of the sect or creed to which the individual belonged.

To the student of Buddhist thought a most interesting problem arises in connection with the Mahayana school. In its gradual motion from India to China, this sect added several spiritual beings to its pantheon. Foremost among these is the Celestial Buddha Amitabha, the Buddha of Boundless Light. This great being is entirely unknown to the southern school, nor does his name occur in the ancient writings of Hindu Buddhism. He has not been adapted from any of the old gods of the Vedas, yet we cannot suppose that the venerable masters of the Great Vehicle formulated this concept of divinity without a profound reason and a vital and significant purpose.

Who or what then, is Amitabha? And how came he to be master of the cult of the Pure Land? Amitabha is Lord of the Western Paradise (Sanskrit



Sukhavati). It is this Western Paradise which is the Pure Land. It is a heaven-world filled with beauty and goodness. Its gates are open to all who make the great pilgrimage of the Law. Even the most humble who perform the good works will find rest and peace in the Golden Pagoda of the West. Here heavenly musicians chant the harmony of the worlds. Here saints and sages meditate in gardens of jeweled trees. Here is the end of pain, a glorious habitation of the redeemed; the City of the Golden Lotus connected with the earth by the slender bridge of compassion.

The old Buddhism of India, the stern Hinayana with its narrow gate, had no teaching about the Western Paradise. There was only earth and its illusion, and Nirvana, the absolute extinction of all desire. In considering this question we must, in fairness, examine several opinions which have been advanced. One group suggests that the Western Paradise is the result of an early contact between Buddhism and Nestorian Christianity. Even missionaries are inclined to agree that there is something very reminiscent of the Christian concept of Heaven in the Buddhist Paradise of the West.

Another group suggests that Amitabha's world of heavenly bliss is the inevitable result of the folk, the pressure of the popular mind upon Buddhist philosophy. As the system increased to include non-scholars, the common mind was incapable of contemplating the abstraction of Nirvana. Con-

cepts from old pre-Buddhistic legendry and lore, and the popular necessity for an interpretation of happiness in terms understandable to the uninitiated, required an enlargement of the Buddhistic pattern to include certain emotional elements.

The critics of Buddhism have intimated that the introduction of Amitabha was a deliberate compromise with popular opinion, to strengthen the temporal power of the sect. It seems to me, however, that this is an unfair criticism. The history of Buddhism from the beginning has revealed consistent strength and integrity on the part of its leaders. The elements of the patterns are much deeper, and only a reasonable acquaintance with Buddhistic philosophy can supply the keys to this curious riddle.

Amitabha's paradise is structurally similar to the heavenly world as it occurs in the beliefs of nearly all religious groups. Like Indra's Paradise and Votan's Valhalla, it is an intermediate state between the mortal world and the ultimate of perfection contemplated by the initiated. The informed Buddhist recognizes the Paradise of the West as the summit of the illusionary sphere. It is not a compromise, but the mere acceptance of certain requirements and limitations of consciousness inevitable to the greater part of humankind. It stands in the same relationship to the true Christian conception of heaven as the Apocalyptic City of God with its streets of gold and jeweled gates.

The human concepts of punishment and reward are always measured in terms of the spiritual growth of the individual. Buddhism accepts this, and uses the elements of human nature as the proper means for the perfection of that nature. The average man's conception of life after death is merely the extension of his present living into an abstract state. Heaven is a sphere of fulfillment, a place in which the individual ceases all unpleasant action and enjoys such pleasures as are peculiarly enjoyable to himself. It was rather obvious that Mahayana Buddhism, because it was the Great Vehicle offering enlightenment to all, must postulate an en-

lightenment suitable for the greater number. This did not mean that the conception of Nirvana had been compromised; it was merely the emphasis upon an eternal intermediate state. Sukhavati was a degree of development, a state of unfoldment superior to the material condition but inferior to the absolute end, which was incomprehensible.

Nirvana could not be explained to the laity; it could only be experienced by the highly developed adept. The great work, the perfection of self, attained the great end, the attainment of the Self. Lesser work, though in nature virtuous, must attain a lesser end. The performance of good deeds, the purification of the aspiration, and the development of honesty and charitable impulses result in the creation of good karma. This karma, in turn, must be fulfilled by corresponding improvement of the spiritual estate, but there are many degrees of good karma resulting in a variety of rewards. Supreme attainment is the reward of supreme action. In Buddhism supreme action arises from complete discipline and initiation into the most advanced esoteric exercises. Such discipline and exercises are neither practical nor possible to the whole body of Mahayana Buddhism.

As in all esoteric systems, there are two codes, one for the initiated and one for the uninitiated. This was equally true of primitive Christianity. The average person can improve the quality of his living, refine his emotions, and accept a greater responsibility for his actions. These are the virtues of the laity. The initiated must practice these virtues also, but must go beyond into the great ocean of the doctrine. The paradise of Amitabha represents the sphere of karmic compensation for those who obey and live the simple doctrines suitable to the average man. It is a state of consciousness which he can comprehend, and which becomes his reward, because to him it is understandable as reward. The Western Paradise existed always in Buddhism, but it was unnecessary to emphasize the concept until the faith was enlarged to include those incapable of the supreme achievement.



TIBETAN GOLD BRONZE FIGURE OF THE BODHISATTVA MANJUSRI

An unusually pleasing representation of the divinity personifying the magical power of wisdom. The essential symbol of the divinity is the book supported by the floriated device rising from the elbow of the left arm. The book is represented by the rectangle resting on the open lotus flower near the top of the design. The upraised right arm originally held the sword which, being removable, was lost before the image reached this country.

The charm and grace of the posture, and the skill with which a flowing motion has been given to the design, indicate that this was a meditation figure. The workmanship is Tibetan, and shows a mingling of the art motifs of India and China. The figure is hollow, and originally was filled with powdered sandalwood. In the sandalwood a number of small relics were secreted, including pebbles from shrines, magical formulas or thin paper tightly rolled, beads of semi-precious stone, and Chinese coins.



REVERSE OF A CHINESE BUDDHIST STELE—*Style of the Tang Dynasty*

A standing figure of a Bodhisattva, the head surrounded by a halo; the design shows considerable Hindu influence.

The obverse of the stele represents Buddha in meditation under the banyan tree, and the tree motif has been continued on the reverse and forms an appropriate setting for the Bodhisattva. The entire composition conveys the simple dignity of primitive Buddhism. Technically, the work reveals an advanced degree of artistry, and may be described by the term *dynamic simplicity*.

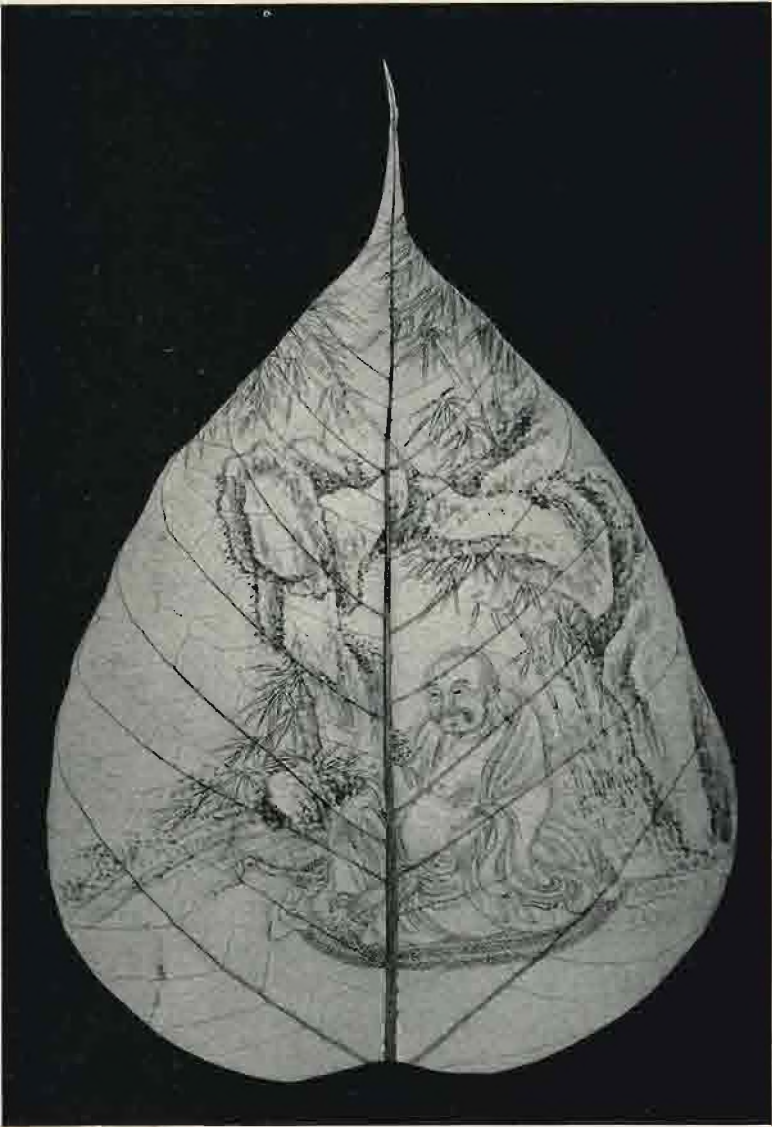
The two figures in relief on the base probably represent celestial beings somewhat similar to the occidental concept of angels. It was usual to include creatures of the invisible world in any representation of the human teachers and Arhats of Buddhism. This stele invites the beholder to share in the gentle contemplation of universal truths, and to discover through inward realization the calm detachment which was an essential doctrine of the Great Vehicle.



THE BODHISATTVA AVALOKITESWARA

A Japanese shrine of the early Tokogawa period representing the Bodhisattva of Compassion in the form of Kwannon. The figure of the divinity stands upon a lotus of many petals which is supported on a design of clouds ornamented with stars. This symbolism implies the enthronement of the Bodhisattva in the celestial sphere.

Kwannon is shown with many of the attributes of the Buddha Amitabha, and the shrine therefore belongs to the school of the pure land. The aureole around the divinity is ornamented with angelic figures carrying musical instruments. These are the heavenly musicians representing the sweet music of the doctrine. The doors of the shrine are ornamented with figures of Arhats belonging to the group known as the Lohans. The workmanship has been influenced by the Korean artists who were imported to Japan, and whose work is familiar to occidental collectors through the elaborate designs which decorate Satsuma ware.



CHINESE LEAF PAINTING OF THE LOHAN PU

One of the most interesting forms of Chinese art is that in which various subjects are drawn or painted upon specially prepared leaves. The leaves are afterward mounted and form the pages of books. A favorite collection of such leaves is that made up of portraits of the eighteen Lohans. The Venerable Pu is here shown as the Maitreya Buddha. The happy and contented Ancient One is seated at the entrance to a mountain retreat.

Although the Lohans are technically included among the Arhats of Buddhism, the term implied the idea of song or chant. They were the singers of the Law, but the song had the quality of what the Chinese would call Tao. The song was Life moving upon the breath of the wind, flowing through the ripples of a placid stream, sounding forth in the notes and the rustle of bamboo leaves. It was the Song of the Law singing through the growth and motion of all things from the Law, in the Law, with the Law, and toward final emancipation by absorption into the Law. The Law itself is the mantram, and the forms which it engenders are the Mudras or postures. Action reveals the song, and the works of men are the manifestation of the music of the spheres.



The Buddhist scholar knows that the Western Paradise is part of the illusion of existence; a fairyland suitable to the children of the faith. It is as genuine as the convictions of the individual who still believes in the reality of material things. The householder may treat his family better because he is a Buddhist convert; he may be kinder to his children and devote more of his life to the acceptance of his honest responsibilities. These virtues bring their karmic rewards. But this same man is not capable of understanding or even desiring to understand the supreme truth that the relationships of parent and child are in themselves an illusion; therefore he is incapable of the complete detachment necessary to the perfection of the impersonal life.

Sukhavati is the place of reward for good works well and beautifully done. Nirvana is reward for complete emancipation from the world, desirable only to the most advanced type of human beings and to the rest utterly incomprehensible. The supreme illusion in man is belief in his own ego; the fact that he himself is, as separate from other selves. Yet to experience complete identity is reserved for the arhats, the great enlightened ones. Man rises from

the imperfections of his personal self to the perfection of his personal self. Above and beyond this perfection is his final realization that the self itself is a dream, an illusion, and that only the Universal Self is real. Yet between imperfection and the real stands the first great achievement, the regeneration and consecration of the personal self to the works of compassion. The regenerated personal self, enthroned in the heart and impelling the life to the performance of right action, is Amitabha. It is the person refined and regenerated; the human perfected into the god. But beyond the god is Space, the Eternal One. The gods are attributes of Space, and the personal consciousness of the human being is an aspect of his eternal Space consciousness. All exoteric religions lead to the god consciousness or to the attainment of a god-like state of self. Esoteric religions go beyond this point toward the absorption of the self and the self-will into the Universal and the Universal Will.

Amitabha's Paradise is the heaven of virtue, but Nirvana is the state of perfect virtue plus perfect wisdom plus complete renunciation.

In the stories of Indra's Paradise we learn that the soul, having attained the state of sidereal happiness may, through a wrong emotion or thought, fall back from this pleasurable condition into the sphere of misery. Heaven and Hell are reward and punishment, and are a part of the experience of those still bound to the wheels of necessity. Nirvana is freedom from the wheel; the complete renunciation which leads to complete attainment.

Naturally, the various Buddhist sects each claim a superiority in matters of interpretation and discipline. All, however, unite in their veneration for the three great foundations of the order. These are the Buddha, the Dharma, and the Sangha; that is, the Teacher, the Teaching, and the Sacred Brotherhood.

Buddhism is a philosophy which gradually took on the attributes of a religion. During this development the person of Buddha went through a process of abstraction. The historical teach-

er was deified to become the object of a veneration approaching worship. To millions of Buddhists their great teacher is the embodiment of the Universal Realities toward which all human beings aspire. He has been enlarged to become in one person the Teacher, the Teaching, and the Brotherhood.

Most non-Buddhists, when introduced to this vast school of Eastern thought, are at first inclined to resent what they regard as the lack of emotional content in Buddhism as a religion. The quiet dignity of the faith, so in contrast with the intensity of Western living, is difficult for Occidentals to understand.

When you enter a Buddhist shrine the strange, detached calmness of the place seems almost oppressive in its tranquility. The sanctuary is adorned with a variety of symbols, their bright colors subdued to deep rich tones by centuries of exposure to the smoke of burning incense. The high ceilings are richly carved, and the walls are hung with religious banners. Gilded images gleam dimly in their niches, and high upon the altar the Buddhas and Bodhisattvas sit in various symbolic postures upon their lotus thrones. Shaven headed monks in robes of course saffron-colored cloth silently guard the treasures of their house, coming together on set occasions to chant the sacred mantras to the rumble of deep voiced drums.

As the visitor looks about him his attention is irresistibly drawn to the calm faces of the holy images. The statues look down upon him through half-closed eyes. The faces are strangely relaxed and there is neither pain nor pleasure; only a distant gentleness, a perfect and serene detachment that sees through and beyond the illusions of the mortal life.

One day I met a prosperous American broker hastening away from the Lama Temple in Peiping. He seemed disturbed, and anxious to put his discomfort into words. "I don't like it!" he kept murmuring. Pressed a little, he explained, "I went in, and I must admit that I was deeply impressed. But those images! Every one of them looking at me without seeing me! Each one with the same inscrutable, expressionless com-

posure. It seemed as though they were accusing me of something! The longer I stayed, the more guilty I felt. I don't like it!" Later this same man philosophized on his experience: "It's fantastic! Each of those faces, so beautiful and so quiet, seemed to convict me of the uncertainties of my own living. I think the thing I resent most of all in those faces is the calmness which I myself have never known."

It is this calmness, not only of the faces, but of the faith itself, which seems to frighten the West. It seems as though we are afraid that this calmness may come to us and destroy, as a result, the confusion and tension which we regard as the normal pattern of living. We fear silence because we have never discovered that it is beautiful.

We fear also the impersonality, the detachment, of the Buddhist doctrine. We interpret this impersonality as a cold, intellectual aloofness; an austerity incompatible with the constant pressure of our attachments and desires. But it is most unfair to assume that Buddhism is lacking in the human content. It is not a stern and heartless teaching devoted entirely to ends beyond normal comprehension. There is nothing either fearful or distant in the quiet, calm faces. The artists who made them sought to capture in the gentle, strangely smiling features, the supreme emotion of the Buddhist faith—compassion.

Compassion is not love as we know it, personal, violent, and intense; it is not laden with the brittle joy and sorrow which we associate with affection. It is not that kind of love which blazes up fiercely, consuming life and purpose, and leaving at the last only cold gray ashes. Compassion is the universal wisdom-love, affection in terms of service, gentle guidance beyond pain or pleasure, the infinite desire to bring all things to peace and reality.

It is said that when the glorious Buddha, Amitabha, stood at the threshold of nirvana he refused to enter into the great peace; rather he stopped, and in his heart he took the vow that he would not accept for himself the reward of ageless bliss until every creature of all

the world had received the Law and found peace. This is the ideal of Buddhism; the vow the great Buddhas took before the beginning of the world. It is the vow of the Bodhisattvas as they stand at the threshold of liberation; the vow of the patriarchs and the arhats, and in a lesser degree it is the vow of every monk, ascetic, and lay brother who puts his foot upon the Middle Path. There shall be no love but the love of man, no work but the service of man, and no rest from effort until all men have received the blessed consolation.

It would be unfair in the extreme to say that such a doctrine lacks spirituality or beauty or emotional content. It would be more correct to say that unselfishness is a kind of emotion beyond the experience of the average man whose life rotates upon the axis of his personal desires. It is not easy to appreciate that which is not understood, but one thing is reasonably obvious; no religion or philosophy which has devoted itself so completely to the beauty of the arts (painting, sculpture, poetry and song) can be without emotion, for emotion is the very soul of the arts.

It may be useful at this point to make a comparison between things familiar and unfamiliar. We can do this by contrasting certain points of the doctrines of Christianity and Buddhism. The intention is in no way one of criticism nor an effort to elevate one faith above another. The average person in the West is fairly well grounded in principles of Christian doctrine, and by comparison we may find a simple method of emphasizing and clarifying otherwise obscure issues.

A number of Christian sects are devoted to the belief that in the end the Kingdom of Heaven will be established upon the earth; that when Christendom has become universal the Heavenly King, the Messiah, will come and rule over his people, and peace will reign supreme throughout eternity. Thus Christianity would bring the spiritual state to man here in his present world and in his present life. Buddhism functions from an opposing premise.

It would not bring spiritual truth to a material world; rather it would lift material creatures to a spiritual state beyond this world. Buddhism has no vision of the establishment of a temporal empire of the spirit. It does not even assume the desirability of such a state. Perhaps this is due to the highly individualistic attitude of Buddhists on the processes of spiritual unfoldment.

The laws of reincarnation and karma force the problem of salvation upon the individual himself. His place in the plan is determined entirely by merit, which is gained by obedience to the laws of the Botherhood, by the practice of the virtues, and by internal meditation upon the mystery of liberation. He emerges as the complete master of his own destiny. It is this all-including individual responsibility that frightens Westerners. The Buddhist concept of evolution is an effortless growth through the simple practices of the Dharma. This growth is neither hastened by anxiety nor retarded by doubts. Without haste or waste the Buddhist philosopher approaches the task of personal regeneration. Among the more highly enlightened Buddhists, motives are very attenuated. The Buddhist mystic is not motivated by the desire to reach a heavenly state of pleasure nor is his development hastened by fear of punishment or pain. He desires to grow because he believes that growth is a normal process. He desires to become virtuous because virtue is the only reasonable state. He desires to unfold his own spiritual powers in order that he may become the teacher of others who need guidance. To him enlightenment is normal, not exceptional. It is not something deserving great reward, for growth rewards itself. He requires no great incentive and attempts no heroic reformation inspired by emotion, be it joy or fear. To grow is to reveal the perfect working of the Law. To grow is to worship.

Growth is a motion in the heart toward the real. As we grow we become aware of universal good. This awareness that everywhere in space there is truth attainable to all who dedicate themselves to its service, brings with it

the calm serenity that is the peculiar symbol of the Order.

Early in its history Buddhism clarified its teachings on the subject of action and non-action. Action in itself has no significance apart from the impulse to action. A tree blowing in the wind appears to move, yet there is no impulse to action within the tree itself; it is merely swayed by the currents in the air. This corresponds to the lowest degree of action in the Buddhist system; it is activity impelled from the outside. The unenlightened human being is the victim of the currents set in motion by his external pattern of living; he is moved by tradition, custom, habit, and the requirements of those about him. Such activity is without merit because it arises without internal decision.

The second type of action is termed personal. It originates from the desires of the individual himself, and moves the personality upon the currents of an internal tempest. A slave to desire, the human being is forced to an excess of activity which in no way improves his internal consciousness.

It is not action, therefore, which is the direct cause of karma; it is the desire behind action. The activities themselves are only extensions of that desire in the physical world. The word *desire* in Buddhism is particularly associated with the senses and appetites. The gratification of desire leads to the release of karma. Desire produces action; action produces desire, which in turn must be fulfilled by further action, thus keeping the wheel of cause and effect turning life after life.

There are many qualities of desire, some obviously destructive, others apparently constructive. The refinement of desire leads the individual to desire only that which is good. Right desire leads to right action, and the personality is properly regarded as virtuous when the desires have been refined so that they manifest only as impulses toward virtue and beauty. The devotee stores up the kind of karma which entitles him to admission into Amitabha's Western Paradise. Here the tree of good bears its golden fruit; here the

senses dwell in the consequences of their own refinement. The highest Buddhist concept of non-action is therefore founded in the attainment of the state of non-desire. It does not mean that the Buddhist ceases all activity and sits down to a life of unbroken meditation. It means that because there is no desire within the self, action is performed without the consciousness of gratification. All proper and necessary work is conscientiously performed, but the ulterior motive of personal reward and attainment is eliminated from the equation. Things are done for their own sake and not to advance the position of the doer.

Students raised in the Christian concept of God are bewildered when they find no equivalent of this concept in the Buddhist philosophy or religion. The similarities which at first appear between the God of Christendom and the Buddhist Divinity Amitabha, are more apparent than real. Christian missionaries have had some difficulty in trying to convert the Asiatic mind to the concept of God as Father. This paternity of Deity so comforting and intimate in **Christian** consciousness, is contrary to the whole pattern of Buddhist thinking. In China where ancestor worship has long played an important part, some modifications have been made, but these compromises cannot be regarded as an essential part of Buddhist metaphysics.

God as Father is too sentimental a viewpoint to maintain the interest of the Buddhist scholar. The rather severe and distant place that an earthly father holds in the Oriental family life may influence the psychology of the Asiatic. There is much more of dignity and veneration in the Eastern home, and far less of the sentimentality which is associated with the occidental family **fireside**.

The Oriental may ask, however, just what his Occidental acquaintance understands to be the proper duties of a Father. Is it not the master of the house who must sustain the establishment, protecting the members from the hazards of circumstances? Is it not also the duty of this Father to inform his

children, equipping them with knowledge and understanding, and preparing them to face life with an adequate foundation of ideals and ethics? Are these considerations not more vital than sentiment? In fact, are they not the real substance of an enlightened affection?

In Buddhism, therefore, God is not Father but Teacher. Universal Wisdom reveals its ever-present compassion by establishing in the world the Doctrine and the Brotherhood. This same Eternal Being causes to emerge from its own effulgence the Celestial Teachers through whom wisdom and compassion flow into the thirty-three worlds which stand in space. In place of an indulgent parent, the Buddhist venerates a Universal Principle of Truth and Law; and the Buddhist who has received the Illumination is content with that inward experience of infinite tenderness which he perceives present in every part of Creation. He requires no particular sense of "a loving Father," for he feels himself existing in a great scheme of things, every atom of which is radiant with Truth and Beauty.

The inner life of Buddhism is the secret of its strength. The whole philosophy lies beneath the surface, and all we can see of it are those quiet faces, dim and misty behind their veils of incense smoke. To those who have not experienced the internal calm which comes from noble purpose gently sustained, Buddhism must be a riddle unsolved. There is no way for the intellectual to get at it, for thought cannot define consciousness. It is equally difficult for those dominated by intense personal emotion, for they cannot find the quiet, clear pools of inner calm, and the streams that feed them from the high fountains which flow from the hearts of the Five Eternal Buddhas.

The spiritualized content of the heart doctrine of the Mahayana sect is personified in the Bodhisattva of Avalokiteshvara (Chinese Kuan Yin, Japanese Kwannon). Originally a male figure, and often represented as androgynous, the Kuan Yin, because of its attributes, has come to be widely venerated as the Great Mother. The present forms of

the Deity probably have been influenced by Nestorian Christianity, and in many examples Kuan Yin resembles closely the Virgin Mary.

The Bodhisattva Kuan Yin is one of those mortal sages of very ancient time who, having approached the merit of liberation, returned to the world to bestow his compassion upon creatures who are imperfect. In some sects this deity is believed to be one of the sons of Amitabha, but it should be understood that compassion is born of enlightened love which is Amitabha.

A peculiar attribute of the image of the Kuan Yin is the small gourd-shaped bottle containing the waters of life. From this bottle pour the streams of infinite compassion, and these streams descend even into the lowest parts of the infernal world. The judge of the dead pays homage to the water, and as this divine liquid flows into the flaming pits of hell pink lotus flowers grow among the flames, and tortured souls find hope and peace.

The message of Kuan Yin is a very simple and touching one. Compassion is the very substance of the Law. There is no part of nature where the seeds of compassion do not exist. It is not necessary to ask mercy of the Law; the Law is perfect mercy. It is not necessary to seek gentleness and kindness; they are ever present, awaiting discovery. But mercy is only to be discovered by the merciful, and compassion by the compassionate. The goddess is personified in all who reveal her through their works and discover her in the Golden Pagoda of the Heart.

Another Bodhisattva of great importance in northern Buddhism is Manjusri. This deity, often represented riding upon a lion, is symbolical of the magical power of the Dharma. With one hand he supports a book held in a lotus branch; in the other he holds aloft the sword of quick detachment symbolical of the enlightened will.

Manjusri is the Buddhist embodiment of perfect wisdom; not the wisdom out of books alone which leaves the mind still troubled in emergency; not material learning which brings no richness to the

spirit, but the magic wisdom of the self, the power that performs miracles and leads to the perfect miracle, the attainment of nirvana. Manjusri is the wisdom of the heart, the wisdom of causes, of laws and of principles, the wisdom that discovers the mystery of the Middle Path, the magic of right deeds that frees the being from the cycle of necessity. His message is: "Only those are wise who have experienced the Law within themselves; all other knowledge is a dream and an illusion."



In Buddhism one frequently sees a trinity of images upon the altar. In this Eastern philosophy there are many triads representing principles and their attributes. In some schools you will find a central figure seated in meditation upon a golden lotus flower. This may be the great historical Buddha Gautama, or in another sect it may be the Celestial Buddha Amitabha. On each side of the central image stands an attendant figure, perhaps one will be Kuan Yin and the other Manjusri. This triad can be explained simply as representing the perfect Law in the center, attended by its primary qualities, wisdom and compassion. These three are one, and this one is Truth.

One of the most interesting of the Buddhist divinities is the Buddha Maitreya (Chinese Mi-li). His name means *gentleness*, and he is usually represented as an exceedingly rotund, smiling figure, carrying in one hand a rosary. Maitreya is often called The Laughing Buddha.

In his delightful book *Outlines of Chinese Symbolism and Art Motifs* C. A. S. Williams reports that the Sanskrit word Maitreya, "The Merciful One," may be derived from the Syriac Moleh, a *king*, related to the word *Melchizedek*, King of Righteousness. It therefore would seem that an ancient link exists between Eastern and Western religious terminology.

Maitreya, the Buddha to come, and the nearest equivalent to the Buddhist concept of a Messiah, is believed to have been one of the original Bodhisattvas in the retinue of the historical Buddha Gautama. He abides in the Tushita Heaven, and it was there that he was appointed successor to the earthly Buddha. The Tushita Heaven is a celestial world in the making. It has existed for great ages of time, but is not yet perfected. It will be the Paradisiacal Sphere in the future when Maitreya becomes the great Teacher of humanity.

The appearance and attributes of the various Buddhas are sometimes confused so that it is difficult to distinguish the exact nature of some of the images, and one must depend upon local tradition and the priests serving a particular temple. In the Lama Temple in Peiping there is a colossal figure resembling Amitabha in general appearance, but reported locally to represent Maitreya. The figure is nearly seventy feet in height, and the form rises through the several balconies of the central pagoda. The gigantic form is covered with a reddish gold lacquer, and is a tall, graceful conception with a magnificent head-dress and long flowing robes.

It is reported that Buddha, in one of his discourses with his disciples, predicted that five thousand years after his departure the Maitreya Buddha would come to bring the next revelation of the Law, and through the ministries of Maitreya a new conception of spiritual values would be revealed. Those accepting and obeying the discipline of this enlarged revelation would gain the merit which would entitle them to admission into the Tushita Paradise, one of the long series of steps or degrees of unfoldment which lead to the ultimate

Nirvana. When the proper time came Maitreya would appoint his own successor. And so the great pattern unfolds like the bud of the lotus until in that distant end which is beyond end, the golden heart of the flower, nirvana itself, will be revealed.

A Christian writer has said that the greatest contribution that Buddhism can make to the Christian concept of life is the doctrine of an eternal unfoldment in space. There is endless growth with no limitation upon the extension of consciousness. This larger world, this ever-growing sphere of consciousness, reveals a magnificent standard of purposes. Buddhism is simple enough in its rituals and forms to meet the requirements of the unlettered and unlearned. At the same time it is so profound that it challenges the broadest scholarship, and has room within its conviction for every type of progress of which the human mind and human ingenuity are capable.

It is a mistake, however, to attempt to impose fragments of Buddhist philosophy and ethics upon another faith. Buddhism is a system which unfolds according to a grand structure of laws. No part of the doctrine is practical in the philosophic sense of the word if it is separated from the complete design. The pattern of infinite growth is meaningless unless it is sustained by the pattern of infinite Law. The laws of rebirth and karma are the very essence of the doctrine, and only by the use of these laws is it possible to preserve the order of the worlds as they are set forth in esoteric Buddhism.

Among the Buddhist venerables in the Chinese system are eighteen delightful old men who are known as the lohans. Their names in Chinese are too difficult for our present purposes, but collectively they are perfected arhats, disciples who sing (teach by example) the Imperishable Doctrine. The forms of these teachers have been rather well standardized, and in the Chinese art each is accompanied by an appropriate symbol. Apparently there were originally sixteen lohans in this particular group, and most of them are deified priests, heroes, or kings, whose lives are

important because they show the various ways in which enlightenment may come to a variety of persons in different walks of life.

The Christian missionaries are inclined to view the lohans as a collection of rascals rendered smug in their various delinquencies by a series of formulas. It is difficult for these missionaries to develop a great spiritual sympathy for a dour old gentleman engrossed in the amusing task of sewing a button onto his robe with a length of thread which has a tendency to snarl, especially when this process is being regarded with rapt attention by a group of disciples. But perhaps it carries a meaning worth at least a moment's attention. Buddhism has always taught the dignity of simple action and has emphasized the possibility of becoming aware of profound spiritual truths by some apparently inconsequential means. The intent old gentleman with his bone needle is devoting the full majesty of his intellect to experiencing the Law by sewing on a button thoroughly, completely, and to the full elimination of all irrelevant thought and emotion. The motto is: Do little things well, and great things will take care of themselves; mend the small rip and the coat is saved. We have a parallel in the story of a horseshoe nail, the loss of which destroyed an empire. Our old lohan shows us that Wisdom condescends to be careful and saving and orderly, and who can tell what great analogies of consciousness can come to one who keeps his robe in order. Needless to say, the Western intellectual would have his servant sew on the button, but Socrates would understand our lohan who regards service by another as opportunity lost in the growth of the self.

When missionaries accused the lohan of associating with thieves and various nondescript persons of doubtful virtue, they forget that their own Master broke bread with publicans and sinners. The meaning of the symbolism is the same in both instances. If these same missionaries should insist that it is a bad moral example to teach that these eccentric old gentlemen, with their impressive

catalog of faults and failings, could have received the Illumination, let them pause again. If mortals subject to infirmities moral, ethical, or emotional, are not entitled to receive the Law, who would ever be illumined?

Pu Tai Ho Shang, or the Monk with the calico bag, is the most happy of the lohans. He is fat and contented and variously represented. Sometimes he sits on his mat in amused contemplation of the serious and somewhat ridiculous antics of the uninformed. In more complete pictures the Honorable Pu is shown surrounded by several children called *thieves*. These children are trying to filch the contents of his large sack, but he does not appear to notice their stealthy activities. The thieves represent the child senses which are trying to steal the virtues of Wisdom. The lohan, like natural law itself, does not appear to notice their design, but later they will be subject to certain misfortunes in life which they will blame upon providence, for they have fooled no one but themselves. Realizing this, the lohan is chuckling to himself, amused that anyone should attempt to outwit the laws of nature.

For some reason this rotund lohan has become the special patron of tobacco merchants.

The Lohan Pu is, beyond question, a form of the Maitreya Buddha, and it is assumed that the canonized monk released the power of the coming Buddha through his consciousness and therefore is represented with the appearance of this Celestial Being.

In this way Buddhism teaches the real mystery of its coming Buddha. The Maitreya comes to the world through the consciousness of his arhats. It is not inferred that it is necessary for him to incarnate as a mortal being. He is manifested through the consciousness of gentleness and a quiet and infinite patience, an internal awareness that the Law is perfecting all things in its own good time. To be aware of the Universal Law as gentleness is to receive the Maitreya into the heart. There is no longer any desire for haste or severity. There is a perfect acceptance of the spiritual

truth that all of nature and the laws that govern it are pervaded with a rich and gentle kind of humor that laughs with us and not at us. As we live our small lives, trying desperately to make existence difficult, truth itself is amused like a fond parent chuckling over the antics of its favorite child. When troubles come the rolipoly Divinity, as large as space itself, opens his broad robes and the little ones (souls) run and hide in the voluminous drapes until the hazard is passed. They peer out, secure in the protection of their genial teacher, and the danger passed, they hasten back to their play. It is possible that each receives a slight spank from karma administered lovingly by the Master, who then sits fanning himself like some benevolent uncle playing father to an exasperating brood. The more we think about these interesting symbols the more meaningful they become. The crudeness of the portraiture is forgotten, and the sublimity of the idea takes possession of the consciousness.

If eighteen lohans are not enough we have recourse to a larger group consisting of five hundred of these esteemed ancients. In the old scrolls this assemblage presents a disturbing panorama of whimsical saints. Some wear broad brimmed hats, and others, completely oblivious of their distinguished associates, are warming their tea over a charcoal brazier or trimming their fingernails in quiet dignity. If this goodly company does not satisfy, recourse may be had to the assemblage of sixteen hundred lohans. Each of these distinguished persons is justly celebrated for his contribution to the modes of spiritual realization. Some dwelt in busy cities; others alone in mountain places. Some governed states and provinces; others lived and died in beggardom. A few were handsome according to the standards of their time; others were crippled and deformed. But each in his own life had experienced in some way the benediction of Truth within. Thus consecrated and ordained by the Dweller in the Heart, each had gone forth to minister according to his light and opportunity. These ministering saints are the blessed mes-

sengers of the Law, and together they signify that there is no human being incapable of improvement through discipline and realization.

It is not possible in a single article to explain in meaningful terms the whole pantheon of Mahayana Buddhism. The Great Vehicle is sometimes represented as a large ship, an Oriental Noah's Ark. On the decks of this ship is gathered the motley crew which represents the races of the earth and the qualities of human temperament. Most of those on the ship are not even interested in the course of the vessel. Some are reading the Sutras (sacred books); others are discoursing, and still others are sitting about gambling. I saw one old print in which a practical member of the crew has a fish-line dangling from the deck. Slowly the huge vessel moves through a tempestuous sea toward the Pure Land beyond the horizon. Some of the passengers are sea-sick from the journey; still the vessel proceeds on its eternal course. The sea is life, the vessel is the doctrine by which all men, regardless of their estates, their interests and their purposes, are being carried inevitably to the Harbor of Wisdom and Understanding.

It may seem strange to Occidentals that a great and profound system of philosophy should resort to a humorous depiction of its teachings, but this is an essential part of Buddhism. It is the result of an estimation of values which frees the individual from the deadly seriousness of his own personal ambition. Nothing in the world is so important that it does not have an amusing side. In a strange way those things are usually most ridiculous in which we see nothing amusing. It does not follow that the Buddhist lacks seriousness. In matters of his doctrine and the great laws of life he is deep and thoughtful, but about inconsequential matters like the loss of his fortune, the collapse of his business, or the distressing infidelity of his family, he has only a quiet smile. His moral is, save your mind for the service of your consciousness, and do not waste its energy over matters that never were important and never can be,

regardless of how much thought you devote to them.

In the higher aspects of its philosophy Mahayana Buddhism cannot be defined as a formal system of thinking. It must be approached through a series of personal experiences. There is no arbitrary explanation of Buddhist symbolism. Each symbol means exactly what it conveys as conscious experience to the believer or the beholder. All descriptions of Buddhism, therefore, are interpretations in terms of the consciousness of the writer. Symbols are created by interpretation and become in turn susceptible to further interpretation.



Northern Buddhism has thousands of symbols. There are innumerable figures of the various divinities; there are paintings representing the different worlds as spheres of consciousness. There are magic designs, amulets, talismans, and sacred formulas of words and characters. This incredible array of ornaments and devices bewilders the Occidental who seeks values in objects rather than in the subjects of which these objects are but reflections. Each Buddhist emblem challenges the mind to explain the strange patterns and shapes of which it is composed. The intellect must ultimately turn inward to seek the meaning of the outward form. From the deep chambers of the subconscious, from memory and experience, from thoughts of the past and dreams of the future, we gather the elements to interpret the

venerated design. Thus we really become wise seeking for Wisdom, the very search for which draws from us the solution.

The wild tribes of northern Asia received to themselves the mystic blessing of the Indian sages. Now great monasteries cling to the precipitous sides of rugged hills. All about rise the eternal snow peaks reflecting the sun's light from their ageless glaciers. Here the Lamas spin their wheels of prayer and chant the old mantrams. Here also the prayer flags flutter on the tall poles and yak tails stream in the breeze. The great mountains of the north are the thrones of the eternal Buddhas, and far beyond their western boundaries lies Amitabha's Paradise.

By inward meditation the great Buddhas conceived within themselves the mystery of the Great Vehicle. This Great Vehicle is the Dharma itself. It is the teaching of the Good Law by which all mankind, regardless of race or religion, may attain liberation through inward realization and the outward practice of good works. This applies not only to men but to all creatures in nature, for every living thing, even down to the life locked within a grain of sand, is known within the consciousness of the Supreme One. The love of Amitabha embraces all things within the vastness of the Heart Doctrine. The love of Amitabha draws all life along the noble eight-fold path to final identity with Space, Spirit, and the Great White Mountains.

(WRITTEN SPECIALLY FOR HORIZON)

Suggested reading: THE GURU; SELF-UNFOLDMENT



Narcotic Drugs

According to a recent author, drug addiction has existed since the very beginning of the human race. Opium was used by the men of the Stone Age. The Sumerians, Egyptians, and Greeks used opium in their magical and religious rites, and also rationed it to their armies.

Early physicians, unable to diagnose a variety of ailments which were accompanied by painful symptoms, had recourse to opiates to alleviate suffering. In many instances the patient was led to believe that the opiates were a cure, and as a result drug addiction was widespread.

The Arabs were the first to institute regulations restricting the amount of opium and other habit-forming drugs which a physician could prescribe. This measure, together with the injunction

in the Koran against drugs which befogged the brain, had a tendency to curb excess of addiction among Islamic peoples.

Opium reached Western Europe along the trade routes from Asia and the Near East. It became an important article of barter and exchange, and because of the enormous profits involved in the illicit handling of drugs an elaborate underground machinery has come into being.

One of the most important reforms resulting from the League of Nations is the work done by the League's Advisory Committee on Traffic in Opium and other Dangerous Drugs. By this means figures have been accumulated to indicate the amount of narcotic material necessary in the legitimate practice of medicine for every country.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

Sitting Bull The Indian Mystic

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(WRITTEN SPECIALLY FOR HORIZON)

It was on the 24th of June, 1876 that the Sioux Indians, having quit the reservations, were joined in one big camp on the Little Big Horn River. There were probably five thousand in number, but as the scout Obeyesha said to me, "Five thousand Indians did not mean five thousand warriors." Women and children furnished over four thousand of the roll call.

The chiefs in charge were Gall, the gigantic war chief, Crazy Horse, the wise and trusted ruler of the Oglala band, and Sitting Bull, the dreamer, the wise Medicine Man who could hear the voices.

These three were sitting in the council lodge debating what they should do in view of the approach of the American troupes bent on their destruction.

Gall, a fierce fighting man, was always a little scornful in his attitude toward Sitting Bull, who never did claim to be a great warrior.

In reply to a suggestion by Sitting Bull, Gall said, "Well, if you know so much, tell us, where is Long-Hair (Custer) at this moment."

Sitting Bull said, "I don't know, but I can go and find out."

"Then I say, go!" was Gall's contemptuous reply.

So Sitting Bull left the camp beside the little river and went to the well-known conical hill called the Crow's Nest. It was not very high or far off, but a good place for a lonely vigil.

On the top of this hill the old priest lighted a vigil fire. Beside this he knelt and prayed to God. (We have a record of his prayer). Raising his hands and his medicine pipe he prayed thus: "Wakau Tanka, pity me. In the name of my nation, I offer you this pipe. Wherever are the sun, moon, earth, four winds there you are always. Father save these people, I beg you. We wish to live. Guard us against all misfortunes and calamities, and take pity on us."



Next he made prayer sticks, with small feathers and bags of tobacco tied to them. These wands he stuck in the ground so that he should be able to hear the voices.

By the fire he waited and prayed and at last the voices came, and this was the message they brought: "Fear not. At this time Long-Hair is at the mouth of the Rosebud River with his army. He has a cannon. They will arrive tomorrow at two hours past the noon. But fear not, you will surely wipe them out."

Then Sitting Bull returned at once to the council lodge and delivered the message exactly as it had come to him. The cannon was always a fearful

thought to the Indians. They said it shot at both ends; that is, it was first fired and later the shell burst. But the chiefs remembered that the voices said, "Fear not."

It came about exactly as Sitting Bull predicted. Custer and his men came at two o'clock, but they had no cannon when they arrived.

Long afterward I discussed this record with Benteen who was in the original expedition against the Sioux. He said "Yes, we had a cannon at the time Sitting Bull heard the voices, but we could not get it across the Rosebud River so we left it behind and came on without it."



The Weapon Salve of Sir Kenelm Digby

Sir Kenelm Digby, physician and gentleman of the Bedchamber of King Charles I of England, has been described as an eccentric genius and a doctor of rare parts. Sir Kenelm appeared before the learned and noble professors of the great university at Montpellier in France, where he delivered a learned address "Touching the Problem of the Cure of Wounds by the Power of Sympathy."

King Charles became so interested in Digby's mysterious formula that he asked for the secret. Kenelm replied that he had learned the mystery of his famous weapon salve from a Carmelite Friar who had traveled in the Far East where the remedy was well-known. The secret passed from the King to his personal physician, Dr. Mayerne, under a promise of secrecy, with the result that

in a few months it was known to every doctor and barber in England.

Sir Kenelm's priceless remedy is not likely to be revived by modern medicine, but in its own time it was as sensational as the X-ray or the vitamin theory.

Wounds were very common in Merry England in the time of the Stuarts. If they did not result from public wars, they could be traced to private strife. Duels and assassination plots kept the surgeons busy sewing up the nobility and attempting various experiments in plastic surgery.

Sir Kenelm's contribution to human knowledge was based on a very simple theory. If a man were wounded in a duel it was the sword of his adversary that was directly responsible for the damage; therefore it was the sword and not the wound that should be treated.



SIR KENELM DIGBY

The weapon salve was rubbed onto the blade which had first been thoroughly cleaned, and then the sword was carefully wrapped and made comfortable in a warm, even temperature until the wounded man recovered. If the wound were slow in healing, or if the patient suffered a relapse, the sword was given another fresh treatment of the weapon salve and was bandaged with fresh cloth to make the wound more comfortable.

Incidentally, Sir Kenelm's formula also required that the wound itself be washed and kept clean. Unsympathetic doctors of today believe this was the secret of the astonishing cures which the good Digby accomplished.

Testimonials to the great merit of the weapon salve came in from all parts of England, and one is typical of the general attitude toward the famous remedy. Lord Gilbourne, an English nobleman, had in his employ a carpenter making certain repairs upon his estate. One day the carpenter cut himself very severely with an axe while engaged in his work. The axe, spattered with the blood of the unfortunate carpenter, was sent to Lord Gilbourne, who fortunately had a jar of the weapon salve handy. His Lordship smeared the axe generously with the infallible ointment, wrapped it up warmly for chills might have serious consequences, and carefully hung it up in one of his closets.

The carpenter was immediately relieved of all pain and the wound began to heal with astonishing rapidity. After several days, however, the poor man had a relapse and the wound became very swollen and painful. His Lordship was immediately summoned and decided that something must have happened to the axe. Hurrying to the closet, Lord Gilbourne discovered that in some way the axe had fallen from the nail and lay on the floor with the bandages partly off.

Fresh weapon salve was immediately applied to the blade and handle, the bandages were rearranged, and the axe made cozy and comfortable. Immediately the carpenter felt better, and in a few days the wound was entirely healed.

REF: *Superstitions Connected with the History and Practice of Medicine and Surgery*. By Thomas Joseph Pettigrew, F. R. S. F. S. A. London, 1844.

Mark Twain once observed, "Everyone talks about the weather, but no one ever does anything about it." Several years ago the Belle Fourche Post, a South Dakota newspaper, published the following ad: "Rain For Sale, Delivered in your front yard." It was only necessary to deposit in your own bank a check for \$100.00 made out to A. W. Haller, in order to receive an appropriate amount of moisture for your field or garden. The offer was backed with a guarantee: "If not satisfied, cancel the check." Mark Twain would have rejoiced that at last someone was doing something about the weather.

- *Man is an animal until the personality is united by conscious experience with the soul flower within*

The Mystical Experiences of the Soul



SEMANTICS, the science of words and the philosophy of the use of words teaches us the importance of approaching a subject with a clear definition of the meaning of terms. This enables us to think from the same viewpoint; an important consideration in an abstract matter such as mysticism.

In our western civilization we have used words very loosely. We employ too many "almosts" and "approximately," and such words are dangerous. In using the term mysticism it is important that we have an understanding of what the word itself really means. It goes back to ancient Greece, and the literal translation of the term is to "see through a veil" or "through a mist"; it means something that is not clearly perceived.

In old Greek religion there were two degrees of membership in religious movements. The first, or junior degree, was that of the mystics. They were not permitted to take part in the esoteric activities of their faith, but accepted certain things without proof, worshipping before a veil which concealed the sanctuary. In the Greek Orthodox Church this veil or curtain still covers the sanctuary, and those who are content to adore before the veil do not demand that it be lifted, having perfect

faith in the mysteries of God without requiring proof. In ancient times such people were termed mystics.

Mystical philosophy, as a branch of modern thinking, also has a distinct definition, and in mystical philosophy mysticism itself is a philosophy based upon the belief that it is possible for the individual to have direct contact with the spiritual source of power in the universe without formalized religious institutions, and without benefit of clergy. It is the belief that man himself may inwardly experience the presence of God. A mystic is therefore one who believes in the ever-present reality of divine things to be perceived inwardly as an experience of consciousness.

Mysticism is an important experience in the lives of all religious individuals, and a necessary stage in the development of all religious thought. All of the world's religions have in them a mystical element. Obviously, all human beings are not constituted to be mystics. There is a large part of mankind to which the belief in a thing invisible or unprovable is little short of superstition. These people lack the mystical quality, and must approach the problem of their living in a different way. But in every civilization and in every religion of the

world there are minorities that are peculiarly mystical, and regardless of the formal structure of the faith, they believe personally in a direct contact with the spiritual fountains of belief and the great spiritual sources of life.

By extension in philosophy, mysticism carries one other important definition and that is: Mysticism is the experiencing of the purposes of action; an adventure in the experiencing of life. It means that the individual actually lives only to the degree that he experiences. For instance, a person may pass through a number of experiences in life without actually being internally touched by them. He can be a party to a magnificent adventure without gaining anything from the adventure.

Philosophy as experience is going to become more and more important in this post-atomic world. We must become aware of the importance of orienting ourselves; of creating an adequacy within our own natures. We have leaned upon the strength of our world. Now we are beginning to wonder how strong that world is; whether it is safe for us to continue to lean upon it, and we are becoming more and more convinced that it is not safe. We are beginning to sense the confusion of our times. We are losing faith in the infallibility of our institutions. This we cannot help, because it is impossible to believe in the infallibility of that which has already failed. A strong world can only be built from strong people, and no people is strong unless it is strong in right. A nation that pledges profit above principle can never be strong, and an individual who does not make that same decision in himself can never be strong or secure within. We need strength, and we are beginning to sense the fact that strength comes only from within ourselves and is not to be gained from the legislations of nations, from pacts, leagues, or conferences. The only individual in this world who is safe is the one who has found the center of himself.

If we approach safety as an internal strength we cannot reach it without experimenting in the quality of mysticism.

We cannot fail to realize that in practice a mystic is the opposite of a materialist. Here again our semantics is very poor. We have to realize that a materialist is not necessarily an individual who has no faith in spiritual matters but one in whom the balance of power has been shifted to the material end of the scale. A materialist is not one hundred percent a materialist, but enough so to tip the balance.

On the opposite extreme, a mystic is not an individual who is one hundred percent devoted to mysticism; he is one in whom there is a predominance of the mystical values, and material things take a secondary place. That is one of the problems of philosophy—to put all things in their proper places. Only the fanatic believes in the complete destruction of the opposite of his own conviction. The intelligent person always recognizes that every department of thinking has its place, assigning to the highest place that which is obviously the most necessary or the most important. It is the placing of emphasis, but not complete disregard of the opposite qualities.

We need mysticism today because we desperately require something which gives us a sense of values great enough to meet the challenge of change. An individual who has found materialism sufficient in the years of his prosperity gains little comfort from his creed when struck by disaster. Just as the person who has passed through tragedy turns toward the spiritual when material things fail, so a world, or a race, or a nation, passing through a great disaster, becomes immediately aware of the necessity for internal security.

The questions then arise: Is there escape? Is idealism an escape from reality, or is idealism the reality? This problem has been apparent in the arts for some time, particularly since the dawn of modernism, impressionism, and postimpressionism. We are told by artists, for example, that the important thing to depict on canvas is the truth, but that is a word which again has fallen into very bad semantic difficulties. We all think we know exactly what

truth is, but ever since the question was asked of Pontius Pilate it has remained unanswered. The modern artist says that the literal, the obvious, that which we perceive daily, must be the truth. So in painting, certain moderns become definitely realists, and as we look at their products we are convinced that realism to them means that the worst in nature is the truth; that the universe is composed of a magnificent unpleasantness which it is the duty of art to perpetuate in all its ghastly literalism. We have another school of art that believes all art should have social content, social significance, and that it must preach something. But in time we become weary of art that preaches. The era of the preacher is closing very rapidly, and in his place emerges the teacher.*

This problem of art sums up very nicely our effort to ascertain values. It is true that we are surrounded by incredible examples of human shortcomings. But are these shortcomings the truth, or are they really the struggle of human beings to escape from the inevitable challenge of reality? Is the worst the real? The idealist says no; the materialist says maybe; but the mystic looks still further to understand the facts of these things and fit them together.

If we approach our own generation during the next ten or twenty years in the world's history from the standpoint of absolute and utter realism, we are going to have a very uncomfortable time. We will lose faith in ourselves and in almost everything else. We will find the world just as corrupt as we expect it to be. We will find the future just as latent with dismal portents as we expect it to be. What have we gained? What have we proved? Only that which we were resolved to prove—namely, that things are going from bad to worse.

But things have been going from bad to worse since the dawn of time. The earliest manuscripts that we know assure us that the man of two, three, four, or five thousand years ago was just as melancholy over the future as we are. Today we find one group of these hoary

ancients declaring that they wish, above all else, that the good old times would come back. We have been hunting for the good old times since time began.

The second thing that has worried fifty centuries of human beings is the fact that present times are extremely difficult, and people no longer have the leisure and privilege to do the things they would like to do. Men were howling that during the period of the Stone Age, and they have howled it ever since.

The third burden, the wail of the last five thousand years, is that the younger generation is going straight to the dogs. We have always been afraid of it, and it is as true now as it was then that one of the things which shortens the lives of the older generation is worry and excitement over the younger generation. The individual, standing in a particular place and viewing from that place the past, present, and future in the perspective of his own ignorance, can come to only one pattern of conclusion,—the good old times are gone—the present times are impossible—and there is no hope for the younger generation. That is a pattern belonging to a degree of human consciousness, based not upon a universal fact but upon an individual perspective. It is one of the tests which we can apply to ourselves to find out whether we have examined deeply into the values of life. If we have, we cannot come to those conclusions. The only hope, the only way of escape from the superficial, is by penetration; by examining things for their real content and not for their expected content. If we change the premise and foundation of our logic and our reasoning, and begin to search for order rather than disorder, we begin to seek beauty rather than deformity. The moment we begin to search away from the obvious and experience that which is not obvious we start the process of becoming mystic; for in daily practice a mystic is basically an individual who believes that there is a goodness, a rightness, a beauty, a reality, a divinity at the root of things. And because the universe is essentially a divine creation we must search from this premise to find the di-

vine reason for things as they are. Now this does not necessarily mean that things are the way we want them to be, but that they are as they should be, the basis of their value and the basis of their pattern being not our desire, but the decree of universal Law.

It is very interesting to realize that the human ego is forever rebelling against the limitations imposed by the universe upon human actions. Our idea of being free is to wait until no one is looking and then drive our car across the street against the signal. In that simple action we have issued our ultimatum against the restraint imposed by tradition and circumstances. We create laws and then spend most of our time decrying the things we have created. We know that it is necessary to curb ourselves and others for a common good, but we resent that curbing. Man is by nature a revolutionist, and because he cannot live and survive in a world which is consistent with his impulse he creates an artificial pattern of laws and then spends his life regretting it. He uses every ingenious device to break these laws, always with a view of creating special privileges for himself, and making laws apply more to others and less to himself. This is his way. And most of all he resists and resents the fact that he has no power to revise natural laws.

There is hardly anything that nature has revealed as an absolute pattern which the human being has not tried desperately to alter. He resents nature's laws, and functions with the belief that if he becomes ingenious enough he may be able to corrupt nature and make it as frail a thing as man. He is neurotic because he cannot storm the gates of Heaven. It is his great ambition, his eternal frustration.

This type of neurosis brings about the inevitable disintegration of the personality, with many of the symptoms which we see in the egotists around us. We must realize that natural law is not going to change, and no human being is ever going to break it very consistently. The experience which we call breaking the law is really ourselves being broken

by the law. The disasters from which we suffer are the indications of laws breaking us, since laws, by virtue of their own natures are indestructible; anything that opposes them is utterly expendable and will be expended.

This is a very difficult world for certain classes of individuals, and unfortunately our own people in this western hemisphere are among those who have taken the world seriously and are very much perturbed because they cannot change it to fit their own purposes. The fact that they cannot change it and have to obey it not only spoils their whole day but spoils their whole lifetime. It has never occurred to them to try the very simple process of obedience, and through obedience find the freedom that can never be found in disobedience.



These same laws which are so hard on us because we disobey, are gentle and wonderful companions if we obey them. It is our own decision that is the root of our trouble. It is an experience of knowledge, a mystical experience, to discover the truth in things, the beauty in things, and the superlative and absolute wisdom of things as they happen, when they happen, instead of wondering whether or not the universe made a mistake.

Mysticism comes to our aid especially in times such as these, when we are privileged to experience change and to realize the inadequacy of our own methods. This is a magnificent opportunity for millions of human beings to discover the perfect workings of the universal law. Because we are more skilled and learned than in the past, we see as no other generation has seen the machinery of the infinite. During the stress and strain of the last six months of the second World War we were very conscious of the need for the four free-

doms. We dreamed of building the world into one great commonwealth of purpose, and realized that co-operation and not competition was the life of trade. These great discoveries came to us in moments of sorrow and pain, when we tried to put into some kind of practical terms the principles for which we were fighting. Thousands went out to die for principles, and to sustain others who stayed at home to enforce those principles; but neither those who died to preserve, nor those who remained home to enforce, had the slightest conception of those principles. But the pain and suffering resulting from stress gave us the desire for solution and the strength and courage to proceed.

Apparently the imminent crisis is past, and the world, incurably lazy, is on the way back to its usual, between-war slumber. We are no longer nearly so interested in great solutions. Of primary interest at the moment is our desire to sell something we have now, because it won't be worth so much next week. That the buyer is going to lose by the transaction is of no interest to us. We are right back in the old patterns again, but nature plays a better game of chess than man does. We have had several magnificent opportunities to grow but we have fought growth tooth and nail. We are not going to be any better and we are going to leave the great sacrifice to ages yet unborn. We will also leave them a solid indebtedness to keep their minds occupied while they work on the problems of the sacrifice. We are going to hand posterity a mortgaged planet.

Because of our failure to learn from the first world war, we blundered and stumbled into a second world war, with an interlude of world depression. Still we will not learn, and we blame the gods. We blame outrageous providence and the politicians; those on one side of the fence blame management and those on the other blame labor. The ones we do not blame and we will not blame, are ourselves, regardless of the group to which we belong.

So with no encouragement at all; without even a slight push in that direc-

tion, we are all ready to curl up and go to sleep again until the next war. We are all ready to let growth rest now while we recoup and get that new washing machine, new radio, and the remote control hair curling irons. We are still suffering from the old delusion that the more we have, the better we are—than which there is no delusion more profoundly stupid—because an individual surrounded with everything on earth is still no better than the internal ideals which move his actions.

But nature has the wit to fool us yet. Just at the time when we are ready to retire again into that combination of hibernation and coma which marks eras of prosperity, Nature permits our own selfish ingenuity to jog us out of our perspective ruts and remind us forcibly that nothing has been solved. Along comes this little problem of atomics, and all of a sudden we realize that if we do not wake up now our sleep may be more permanent than we had originally intended. This spoils everything for us. We do not know who is to blame. Of course the unfortunate part of it is that one of our kind did it. As we eliminate superstitious outlets one by one, we are more and more forced to realize that there is no one left to blame except ourselves, and that is a brutal moment. Not only are we in greater peril than we were during the war, but it has that magnificent element of suspense about it which may go on for a thousand years while nothing happens. It is just that little nudge of constant uncertainty that is very difficult on the disposition. We will not even be able to relax completely after atomic energy gives us all the things we wanted, for from the corner of our eye we can still see that bomb, and we are just as likely as not to be afraid that other people might use it as destructively as we would use it, given the opportunity.

We are right back again where we were in the first place challenged by nature with a very simple statement; either think well, or perish. Nature will have its way, and there is nothing we can do about it. Either we must solve the mystery ourselves, or nature will

take it out of our hands and solve it for us, interested only in the relentless motion of growth. Things must grow or die. Nature has no place whatsoever for those who want to sit around and take things comfortably. Nature is urging us forward to a destiny worth while, and accepts nothing from us except progress. And progress is only one thing—solution. There is no progress apart from solution.

If this be the way it is and our present winter sleep is gone, then we must face this new challenge and meet it. So, we look for the instruments with which to meet it, always hoping that we can find the solution outside of ourselves. We issue an ultimatum to the effect that it shall be high treason for any person of our nation to reveal this secret of the atomic bomb to any other nation. This is obviously an unsound and useless idea. Is it not possible that other nations can make the same discovery? More and more we are suspecting that we have not quite reached the answer. There is much more to it, so we turn to our small ways. We cannot as private citizens govern the use of this invention. We shall have nothing to say about it, but must live under its threat. The question is, are we going to live well in spite of it, or because of it; live with even greater integrity, with greater hopes, stronger convictions, and higher courage even than before? We must still build a noble future for ourselves and our world; must do it honestly, beautifully, and gloriously, without hypocrisy, without constantly turning one mental eye to the sword of Damocles? Our understanding must go beyond this; we must be bigger than the bomb. We must realize its relationship to that pattern, and look around for the strength, courage, and understanding to meet these problems. We look in our churches, but it is not there. We examine our educational centers; it is not there. We look in business and industry. We look in our bank accounts and they do not look as secure as of old. When one of those things drops out of the sky, or comes up from below, how much is the individual worth who has a million

dollars in the bank? What will we be worth when we stand absolutely alone in space? What will we be worth in the supreme moment when everything we have ceases to be of any importance whatsoever? It means a complete change of values from externals to internals. Every race has had to go through it; the shift from the strength of the world to the strength of ourselves, and that shift is mysticism.

We must gain a new conviction that strength is internal; that the only place where we can build anything which can survive is within ourselves; that the only hope we have of being able to go through the future untouched by fear is that the fear within ourselves shall die in the presence of a great conviction. Education and religion must turn to the bestowing of a conviction. We have no hope that any great legislative body is going to legislate mysticism as our way of life. However, if human beings themselves do not organize to destroy that hope; if we will just let them be themselves to some degree; if we do not force them away from the light that is coming to them; if we will just bear with this motion toward mysticism it will arise within the people themselves. It will arise within human beings who have experienced certain things.

Within the last five years half of the human race has become utterly disillusioned with the great structures that we have worshipped for ages; structures of tyranny and competition, selfishness and abuse of power. The whole thing that we have built for and toward has collapsed, bringing unspeakable agony to the human race. They could not organize within themselves and they saw only hate and fear and sorrow. But upon the foundation of this great pain through which our world has passed can be built an understanding great enough to carry the burden of the future, and among those who have suffered so much there are many who have found in the spiritual mysteries of life the only strength, the only security sufficient for their needs.

I had a letter not long ago from a young man in the Air Force. He wrote

a very beautiful letter about the night before his first flight over enemy territory. The young man, educated in our way of life, is a splendid example of what we would term the better type of American citizen. He was stationed somewhere in the tropics, and one day was told that the next morning he was to take off on a very dangerous mission, (from which I am happy to say he safely returned) so that night he wrote a letter. He said, "I'm sitting out under a coconut tree. I don't know what lies ahead. I'm going out at sunrise. Maybe that's the last time I'll ever see the sun come up. I don't understand any part of it. I don't know what it all means." And this is important. He said, "Nothing that I have ever learned, has fitted me to meet this hour. I am educated, but this education supplies me nothing at this moment, except the power to write this letter to tell what it hasn't supplied me. It taught me to read and write, but it never taught me what to do inside of myself. It never taught me what I should do on what may be my last day on earth. It taught me how to fit into a system that was to go on forever and just by one simple sentence, 'You go out at dawn,' that whole system ceases. There's just me and the sky and tomorrow morning. Why wasn't I taught? Why wasn't I given something with which to face this? How can I consider a world to have educated me, or given me anything when it leaves me like this in the first moment of emergency that I've ever known?" Then he thought of some other things. He said, "You know, I'm not the only one that probably feels this way. Even war is not the only thing. Thousands die of industrial accidents every year. Every individual must leave this world at some time, even though I may go as the result of a machine gun, every man goes from something. And what has our world ever given us to make sense out of this? How has it ever solved any problem that was important?"

So his letter went on, and then he said goodbye to some of his friends. He came through. He wasn't one of those

who passed on, but he was one of thousands who had a long night under a palm tree, in that night trying to put together a whole pattern of life; trying to piece together the fragments of an ideal that no one had ever taught him. He had been deprived of his birthright as a human being, and a system of life that leaves the individuals who comprise it in such a state of ignorance cannot endure. That is the difference between materialism and mysticism. Materialism taught him how to get along with his kind in a game of industry and competition. It never taught him what to do in his last moments on earth, because it did not know. He was one of millions who have passed through this experience, and they are not going to be willing to fit into a system which cannot answer vital questions.

Out of those who have experienced the complete failure of their way of life comes the possibility of a great motion in the future; a motion toward values. Unfortunately those who are at home are not going to sustain them, because they have not had the experience, and mysticism is an experience. And a mystic is an individual who has experience. So those men are coming back to be misunderstood. They are coming back to be regarded as mentally unsound from shock and stress, when some of them are probably the sanest members of the human family. They are the ones who have realized that their way of life failed them. Therefore something must be done about it.

It is no longer enough to equip others to go out and stand the stress. The stress is coming home to us and we must solve it with a spiritual capacity for solution. Religion must meet this challenge. But even religion can serve only as a means toward experience. The human being solves everything for himself by solving one thing. Plato knew that, and that is why he solved that one thing first. The beginning of idealistic philosophy; the beginning of all that is better in man, in understanding and wisdom, is to sense, perhaps dimly, but nevertheless to sense in some measure the magnificent integrity which lies at

the root of the world. The beginning of our whole way of life is to know that a supreme power is ruling all things; to know that that supreme power is never wrong, and that it is struggling eternally toward the perfection of all creatures that exist within it and were created by it. The universe has never for an instant failed, but man has failed the universe, and his adjustment must come if he is to bring his world back into its natural proportion.

The sorrows which man suffers are not from the gods, but from himself. He blames them on Providence, but he is the one who is guilty. The universe is all-wise, all-beautiful and all-good. That which occurs is good, and that which is necessary will occur in order that good may finally be perfectly manifested. It is nothing until the individual has experienced it, and when he does experience it he understands the meaning of the mystical divinity. He realizes by a gentle inward searching into the values of things that his need is the quiet and calm of an absolute and eternal spiritual integrity. Within himself there dwells a silent, imperturbable calm; an absolute fulfillment of the ancient scriptural admonition, "Be still and know that I am God." That is mysticism. "Be still and know that I am God." Wherever we go and whatever we do, whatever happens, we are standing eternally in the presence of an omnipotent divinity. Whether we regard this divinity as personal or impersonal is of secondary importance; whatever it may be it is absolute integrity, unchangeable and eternal. In the presence of that is our security.

We are not here to create systems of philosophy. We are here to reveal that which eternally is. We are not here to create religions. We are not here to create anything. We are here to discover, and through discovery to release into utility the eternals that are ever present about us. We are here to discover the eternal way and obey it, and that we must do or we die. We can do as did Canute the Dane. He took his throne out by the shores of the sea to prove that man cannot change the

tides. And, though he was a great king, the tides rolled in.

We can never change the laws of life, but we can come to love, honor and serve them so perfectly that each of them becomes a radiant source of security for us, and instead of being plagued by the inevitable we will come to rejoice in it and find its own sure strength in time of trouble.

We are here to discover the way of life, but where shall we discover it? We can never read it out of a book. We can never have it whispered into our ear by another man. We can never have it taught to us in a classroom. We can be taught how to use it, but to discover it we must search alone. There is only one way in which we can ever discover the truth. We must each perform the experience of the discovery of truth for ourselves. There is no way in which any method of special privileges can ease that lot. We must each find wisdom for ourselves, even as each of us must experience the mystery of death for ourselves. There are things we cannot share. One of those things is the experience of the search for the real. Others can be understanding and gentle and gracious, but we must make the actual discovery ourselves. It is not something that can be put into words. It is an experience; an internal recognition of a sublime rightness by which all unfairness ceases, and everything that does not appear to be good becomes a part of a larger and all-enclosing goodness.

Having discovered this internal security, the individual is no longer a servant of life or death. He is no longer destructible, because he no longer fears destruction. He is no longer capable of loss, because he has organized his values so completely that he knows he can never possess anything but himself. He is no longer capable of any of those inordinate attachments by which pain inevitably results, and yet he has not cast off these things nor become cold and hardened, distant and detached. He is no longer better than his world, nor apart from it. He has not gained his security by losing touch with human life

or human thought. He has found security by going so deeply into the source of things that he has discovered beauty not only in his friend but also in his enemy, and has found that whereas before he had friends, there now can be no strangers. The reason we talk about it and do nothing is because we have never realized it is an experience within ourselves.

Science, coming down on us with a very sober face, will say: "How do you know what you've experienced? Perhaps this thing you call a mystical experience is only a highly psychic state of susceptibility." The answer the mystic must give is one which unfortunately the scientist will never accept, and cannot accept until he himself gains the same kind of experience.

I shall never forget talking to one of our biologists who was discussing this very subject, and he said: "You know, it's a strange thing. I'd give almost anything I know to have that mystical experience, because I'd like to analyze it and find out what it is." By that very attitude he will not have the experience. It is not something that can be proved on paper, because it comes as a peculiarly intimate, personal thing. The only thing we can do to help another is to try to encourage him to have such an experience for himself. We can never share ours with him. But when the individual experiences it he finds suddenly that chaos becomes cosmos, and for the first time in his life he is existing in a universe that is in order. He experiences the sudden internal blessing of absolute calmness, absolute peace, absolute knowing; the mystical experience of being one with the heart of the world and of knowing that heart to be good.

When that experience comes, then most of the questions we ask are answered instantly. We perceive clearly that man himself is the simple cause of his own disaster, but that in each disaster lies the impulse toward the pure, and man is growing through this experience because it is the only way he can grow. The problems of life, death, success, and failure, all settle back into

their proper planes of perspective, and the universe emerges with its full potentials. This experience within the individual immediately becomes the basis of outer actions. All of our outer action is measured according to our inner conviction. The outer part of our world will never change until the inner part changes. The empire of the wise will come only when human beings themselves release this experience. This mystical apprehension of power is the only answer to the challenge of something that can destroy our physical way of life.

But destruction is such a curiously relative term. Nothing can be destroyed which is not by nature destructible, and nothing that is by nature destructible can be preserved. A friend of mine came wailing one day. He said, "Oh, the most horrible thing has happened. They have bombed Gray's Inn, in London. They destroyed the twenty-nine thousand volumes which constitute the great library of British Law; the library that was first gathered and assembled with loving care for the great legislator, Francis Lord Bacon. A priceless treasure destroyed by the vandalism of man." That is true. But wherein lay the greatness of those books? Wherein lay the greatness of the art and literature, the great buildings, the great paintings, the great cathedrals that have been destroyed by this war? How are we going to fit all this destruction into a great scheme? And yet, what have we among all those things which Nature will not some day claim for her own? What have we there that tidal waves, or earthquakes, or great fires will not ultimately consume? What can man build in this impermanent sphere that has about it even the shadow of permanence? It is only a matter of how soon these things would go. The books might have lasted another thousand years had man not bombed them out of existence, but they would have gone sometime. The pages would have eventually rotted in their frames. In fact, this whole globe with all its inhabitants is like an unsubstantial fabric. Nothing is permanent.

But there is something that is important. It is that thing within the consciousness of man which creates books, statuary, paintings. The will to paint goes on forever, when all the paintings perish. The will to write books for the education of men goes on forever, when all the books shall perish. The great permanence of art is not in the pictures, but in a great spiritual power within man himself that can paint the designs until the end of time. Art, books, music—all these things are indestructible only within the consciousness of dreams. The moment we release them into form we doom them to death, for forms will never change; only the fact remains. The greatness of civilization is not in its books and its paintings but in the power to produce and release them though they be destroyed a million times, with the power to release them always a little nobler than before. That is progress. That is the indestructible thing. It is therefore not that we shall weep for the broken statues, but rather that we shall give all that we can to the promotion and perfection of that great dream of art within the human soul.

Why should we wring our hands and weep because paintings are destroyed, when we ourselves have permitted the artists to starve to death? We think nothing of the fact that we stopped a great career like that of Franz Schubert in his thirties for lack of the physical necessities of life, but we are heart-broken if one of his surviving scores is burned. We build monuments to the men who have starved and been persecuted and forgotten, and then weep because other men tear down those monuments. Let us not weep for the treasures that are gone; let us rather build into man the power to create treasures to the end of time, for the power to create is God in man. As we release more of the Creator from within, and stir up less of the destroyer from without, we will have the type of world we dream of; the world enriched by things that are beautiful.

The building up of the internal man toward the release of beauty, of truth,

of peace, and of brotherhood are the experiences which we should seek for and reward. These are the virtues which education should emphasize. Education cannot take us into the promised land, but it can lead the way and prepare each individual for that last great adventure he must make himself, the adventure of consciousness. Education can build the mind, science can perfect the body, the arts can purify the emotions, and all these are the handmaidens of a great purpose. For when the human being has received all that the world can give him he stands at the threshold of himself.

Up to that time we are merely a highly sensitive group of mammals. We are bipeds, it is true. Plato says man is a biped without feathers, having broad nails. That is approximately the substance of it. Man is an animal, truly a more destructive animal than the others and claiming some excellence in that direction. He is an animal until the personality is united by conscious experience with the soul flower within. At that instant the creature becomes a man. At that moment the Son of God emerges created in the likeness of his own Father. He is the self-mover, and like unto the gods. He is the hero. He belongs to the estate of divinity—because he is moved by divine powers. We have long thought of this as a superstition. But this great emergency in which we find ourselves forces home, as never before, the need for man's internal life. Upon a great internal ideal we can build safely toward the future, storing up our treasures where neither thieves, nor robbers, nor even atomic bombs, can steal away our goods.

It is a matter of recognizing that mysticism is next. Having gone as far as we could and further than we dared with those things outside ourselves we must finally seek for control, for direction, for the strength and inner courage with which to make the world right and make ourselves right. This conviction is true mysticism, and there is no more practical religion or philosophy in the world today.



In Reply

A Department of Questions and Answers

Q: It is noticeable that an increasing number of people are wearing glasses. Is it true that tension from fear and worry is the main cause of the failure of eyesight?

A: While it is true that much eye trouble can be traced to psychosomatic origins, the subject is far larger than the present crisis in our way of living. In order to appreciate the particulars of a problem we must search into the philosophical generals or principles from which these particulars are suspended.

We learn from the esoteric philosophies that sight is the most recently acquired human faculty. It is a specialization of the power of cognizance which in the human body is seated in the pineal gland. The optic nerve is an extension of the will to see, and presupposes the existence and reality of an external world containing objects which it is necessary or desirable to see. The sight faculty, therefore, develops in ratio to our acceptance of the significance of externals. There is no faculty which has contributed more to the psychosis of materialism than the faculty of sight. It is a fundamental conviction of man that things seen are real, and that there is no reasonable way of evading the implications of persons, objects, and conditions which may be seen either in their substances or their extensions.

Man differs from the animal in two important optical particulars. So far as we know all animals are color-blind, and see the world much as we see a black and white motion picture that is in monotone. But we are not entirely certain as to what color tone constitutes the animal monotone. Animal sight is also two dimensional, and many animals show by their optical structure that their visual process includes considerable magnification of the objects seen. It is possible that this magnification accounts for the peculiar fear mechanisms particularly apparent in relationships between animals and humans. The human being appears much larger to the animals, and this increased size brings with it a corresponding fear or respect.

The human eyes emerged from the brain in that period of evolution which was attended by a marked change in the atmospheric conditions of the earth. The primordial world emerged from a state of darkness resulting from the impenetrable mists and vapors which enclosed the planet. These vapors resulted in turn from the volcanic heat of the planet meeting the coldness of inter-

planetary ether. In the Eastern systems of philosophy this highly volcanic stage of the earth's development was called the period of the fire mists.

The five sensory perceptions already developed by the human being, and the two latent faculties which must be perfected in the cycles of time that lie ahead, are all specializations of the power of awareness. This general supersensitivity polarized in the pineal gland extends itself through the nervous structure of the body as a gamut of faculties now extending from feeling to sight. The natural power of the pineal gland is apperceptive knowing by a process which we call clairvoyance. In primitive mankind the pineal gland was the only organ of sensory orientation, and possessed within its own structure potentials of feeling, hearing, tasting, smelling, and seeing. At that time the gland was considerably larger than at present, and extended as a sensitive zone out from and above the primitive brain.

With the development of the highly organized nervous system the sense of feeling was generalized, but the remaining senses still clustered close to their source and functioned through the orifices of the head and face. Sight emerged from the brain to the degree that the faculty of clairvoyant apperception diminished. Primitive sight was cyclopean, and the eye was located in the crown of the head directly over the present seat of the pineal gland. It is the area where the skull is still open in the newborn baby. There is a question as to whether the cyclopean human eye was ever an organ of physical sight. It was certainly sensitive to light and darkness, but it conveyed impressions to the brain by means of a magnetic field rather than through a lens. The brain experienced the thing seen without the technical optical procedure of modern sight.

With the formation of the two physical eyes the human being received the gift of stereoscopic vision, thus gaining possession of the third dimensional equation. Of course we do not see with the eye but through the eye. Sight it-

self is seated in the brain and is possible only because of the vibratory emanations of the pineal gland.

The human eye which is an organ of accommodation and convenience, though an intricate and magnificent mechanism is the most impermanent of the sense perceptions. It was never intended for the variety of uses to which it has been adapted by man. Especially difficult has been the problem of adapting the optical equipment to the detailed visual processes of mechanics and industry. The heaviest punishment to which the eyes are generally subjected is the reading of the printed page. The very placement of the eyes indicates that such is not the original intent. Nature devised the optical equipment for the general purpose of orientation with the environment. By means of sight man could search for food, protect himself from natural hazards, provide himself with dwellings, further his agricultural pursuits, and perform other general tasks. Also we must remember that for millions of years sight was devoted only to these pursuits which imposed little specialized strain.

After twenty-five or thirty million years of comparative optical relaxation the human race entered upon a program of culture which required highly specialized reading. This program is less than ten thousand years old. It is inevitable that a conflict should arise between ages of generalization and a comparatively short period of specialization.

Civilization and optical specialization have evolved together, each in a curious way dependent upon the other. Artificial seeing aids are far older than we generally realize. Magnifying glasses were used in Chaldea and Babylon at least five thousand years ago, tradition to the contrary notwithstanding. The moment the eyes were subjected to visual problems requiring intense sight within three feet of the body, difficulties began. Optical attention produced optical tension. Civilization and tension are synonymous in practical fact, and it is quite possible that optical fatigue is a dominant factor in the nervous pressure

everywhere present in the civilized scheme of things.

Needless to say a serious conflict has arisen between the internal consciousness of man and the testimonies of his sensory perceptions. Consciousness knows itself to be betrayed by the testimonies of the senses. The spiritual part of the human being has been enslaved by the external patterns resulting from sensory domination. The interval between things seen and things known has challenged the rational part of the human soul since the faculties were first individualized. Man paid for his physical sensory perceptions by the loss of his spiritual apperceptive power. He lost consciousness of universals to the degree that he became aware of particulars. Thus came into existence a conflict between universals and particulars. In most persons the particulars win, and consciousness is frustrated in its natural impulse to know inwardly by direct internal apperception of causes.

The faculty of sight intensified during the involutionary process of racial development. Sight reached its maximum power during the fourth subrace of the Atlantean race, and since that time has been gradually declining and specializing. During this period of decline the process of deterioration was hastened by the development of arts and sciences requiring visual intensity.

The natural motion is toward a two-fold end; the re-establishment of the cyclopean or single eye, and the development of microscopic sight. The cyclopean process is being attained by an increased and marked inequality in the visual power of the two eyes. While this is not as yet universal, the tendency is clearly distinguishable by experts in the field of optics. The visual power of the two eyes is becoming more and more generally unequal. There is also an increasing tendency toward nearsightedness.

The evolutionary processes by which the human being is verging away from materialism and toward a more spiritual way of life is resulting in an intensification of the vibratory rate of the pineal gland. To the degree that this gland

increases in power, the optical powers will decrease in vitality. Sight is slowly giving way to apperceptive knowing. A simple explanation of this is that we are believing less and less in the things we see about us and what we read from the printed page. We are trying to overcome our tendencies to judge from appearance. More and more the things we want to know and understand are beyond the range of sight. Science is trying to meet this emergency by creating mechanisms to intensify the sight process. Examples of these are the microscope and the telescope. But neither of these instruments contributes to the solution of the inward desire to discover the nature of cause. We are disillusioned in things seen, and as this disillusionment increases the consciousness shifts its emphasis and withdraws its support from faculties insufficient to serve its requirements.

The blind spot in the center of the optical filament of the eye is a medium for an extrasensory or etheric vision. One of the evolutionary processes will be the intensification of the radiation of energy from the so-called blind spot. This will take the place of the receptive process of sight now generally in use.

It has been demonstrated from experience that nearly all clairvoyants develop eye difficulties. As the internal eye begins to function, the power of the physical eyes shows corresponding deterioration. In nature something must be sacrificed for everything that is gained. The human consciousness cannot stand the conflict of two contrary sensory perceptions functioning equally at the same time. Such function would fatigue the brain beyond its endurance. Consequently the augmentation of one power always leads to the diminution of an opposing or contrary power.

At our present degree of civilization it is important to all of us that the eyes function with a maximum efficiency. Knowing that sight is not only seated in the brain but demands a specialized energy from the mind which lies behind the brain, we must organize the visual processes accordingly.

Mental, nervous, or optical tension fatigues the entire visual process. Also the eyes are strained by the effort to see that which is beyond the reasonable possibility of being seen, and they are injured by the relentless impulse of the mind to extend the use of faculties beyond the point of exhaustion.

Just as we prepare balanced diets, exercises, and programs for the conservation of resources, so we should realize that the eyes are unfitted for continuous seeing over long periods of time. The purpose of sight is to register some form of knowledge or experience within the consciousness. Just as we cannot afford to eat continuously, we cannot afford to see without interruption. This does not mean that we should close our eyes periodically, but rather that by instinct we should shift the focal point of consciousness from the process of seeing to the consideration of the thing seen. Unless what we see is worth thinking about, it is not worth the look. By removing the center of awareness from the optical process and focusing it upon the contemplation of that which is recorded in the brain, we relax the optical machinery. We do not cease to see but we cease to look. Sight then becomes general, suitable for orientation but not subjected to constant specialized fatigue.

There is a simple formula in the examination of an object. First look at the object, and then think about it. Sight without thought is a waste of time except in certain physical emergencies. Thought without sight loses connection with the mundane necessities of daily living. Continuous thinking fatigues the mind, continuous seeing fatigues the eyes.

The very process of seeing, like the process of living, can be gentle and gracious or tense and stress-ridden. Some folk look at objects about them with that kind of desperation which might infer that they will never have another chance. It is no more possible to force sight than it is to force thought.

It is not usual to assume that mental attitudes have a direct effect upon the visual process, but psychosomatics proves

such to be the case. To look at an object with hatred, disgust, fear, or jealousy is to contribute to the building up of toxins which will corrode and corrupt any faculty or perception. In fact the very proportions and appearances of things are altered by the attitudes with which we behold them. Seeing should always be neutral. Let the mind and not the eyes decide the values.

Certain psychoses and neuroses may cause hysteria blindness. Very often premature failure of sight is associated with fear of the thing seen, and the desire of the mind to deflect attention from that which is painful, disagreeable, or unpleasant. We can gradually block out whole groups of brain faculties by the will to eliminate their testimonies. Nearly all sensory failure is due to the exhausting faculties or the abuse of the testimonies which those faculties present for our consideration. There are cases of individuals who have become blind because they did not want to look at a certain person.

There is an old saying that the world is too big for most of us. We look out at the complexity of living in such diversity of challenging circumstances and wish that we could retire to some quiet, distant place far from strife and stress. Nature, always willing to oblige, gradually isolates us by diminishing the acuteness of our sensory reflections. Even old age can be hastened, not so much by the wearing out of the body as the diminishing of the will to accept progress. The moment we resent life we begin to die.

Tension then does affect the eyes, for tension is the attitude of the mind toward the thing seen, or its reasonable consequences. The eyes in turn create tension. First by the strain which is imposed upon them, and second because they convey to the brain fragments of the world's confusion. The invention of the electric light has added another fatiguing factor to the heavy burden of sight by extending man's day with artificial light. We must maintain a balance between an ever-increasing world and the capacity within ourselves to accept these larger external patterns. In-

ternal understanding must increase so that the individual will never receive impressions from his environment which he is not capable of digesting and assimilating within his consciousness.

Fear is the pressure of the unsolved and the unsolvable. When the world seems larger than the individual he becomes afraid. When the individual is larger than his world he then feels secure. Here is a problem of quantity versus quality. The world must always exceed in quantity, and quantity is magnitude and multitude. But man has within himself a power to excel the world in quality, which is consciousness. Consciousness itself is preserved by the power of the pineal gland to attune its magnetic field with the sphere of universal qualities. This gland is Janus-like, having two faces. One of these faces is always turned toward cause and the other toward effect. If the flow of causal consciousness is obscured, the individual becomes weaker than his world and is a victim of environment. Man sees the exterior world with two eyes which record polarized experience, because nature of itself must be experienced as a duality. Man sees inwardly toward the substance of himself with one eye, and it is this cyclopean vision which is referred to in the Bible where it is written that if the eye be single, the body is filled with light. The internal eye must be a single organ because the substance of that which it perceives is unity, whereas the object of the two-fold external vision is diversity.

When the sensory structure is a balance of unity and diversity, the human being dwells in rational or reasonable state. The term rational here implies the absence of excess, and excess in turn is always stress or tension.

Materialism as a form of belief will destroy vision because it corrupts the contemplative faculties. The overstimulation of the purely contemplative faculties will destroy vision because it removes the point of attention. We must remember that the point of attention creates the irritation or activity which draws blood, promotes circulation, and

increases the size or power of a member.

In personality symbolism the word vision implies not only the seeing process but mental perspective. Sight is the negative pole of comprehension and one of the most useful of the sense perceptions. If, for any reason, we frustrate intellectual vision by placing mental limitations upon our powers of comprehension, we set in motion a symbolic process. Narrow mindedness, opinionism, prejudices, and all intellectual restrictions upon the freedom of thought limit mental vision and produce a kind of intellectual blindness. This mental limitation is reflected into the body processes and manifests as a curtailment of sensory perception. The faculties are means of orientation and depend upon the sensory perception for the testimonies with which to strengthen the faculty of judgement.

As the sensory perceptions were specialized from one comprehensive perceptive power, so in the end they combine to form one ultimate apperceptive faculty. As evolution proceeds we will perfect the faculty of direct knowing. This faculty will penetrate forms and appearances to the end that we shall become aware of the laws and principles which generate all visible structures. Such awareness is *causal knowing*, or the knowledge of causes. The power of the direct perception of cause ends forever the conflict of opinions. Opinions arise from the testimonies of imperfectly developed and improperly balanced faculties. So long as this imbalance continues each perception or perceptive power functions competitively, and attempts to perfect opinion by domination rather than by clarification. The war of the faculties and the conflict of the perceptive powers play their part in the breaking down of the sensory equipment. When conflict ends in the mind, tension ceases in the sensory equipment. Right use strengthens faculties. Misuse destroys them. Only the internal recognition of the law of right and the application of this knowledge in daily life can preserve man's sensory equipment in a state of normal function.

QUESTION: What is the philosophical explanation of prayer?

ANSWER: Most of the religions of the world have taught that prayer is a means of direct intercession through which the human being may approach God or the Spiritual Forces which abide in the world of causes. The question naturally arises as to the conflict between a doctrine of immutable law and the possibility of law being modified or even negated through the power of grace.

The conflict between law and grace is not as pronounced among the mystical theologies as in teachings essentially philosophical or deriving authority from the sciences. In Christianity, for example, intercession is a basic element in the religious pattern. To the same degree the Christian Church has from the beginning been in conflict with systems of philosophy and science which reject all concepts of special dispensation and salvation through grace. In fact, Christianity has never emphasized the machinery of the universal processes. Its concepts of cosmogony, anthropology, and the natural sciences, are extremely sketchy. The heavy emphasis has been placed upon faith as an internal and eternal power capable of dominating all natural processes and neutralizing the operation of natural law.

The conflict between Law and Grace assumes more important proportions in the Eastern religious systems, especially Buddhism, where heavy emphasis is laid upon the immutability of the laws governing both the universe and man. The cornerstone of Buddhistic philosophy is the law of Cause and Effect; and upon the absolute working of this law the Buddhist builds his conception of a world ruled by absolute and impersonal honesty. Yet among Buddhist sects the doctrine of salvation through grace has assumed such impressive proportions as to cause a sharp division between the Northern and Southern Schools. Eastern scholars as well as Western mystics have contemplated this apparent contradiction, to determine if possible whether

the confusion is real or only apparent.

The external perceptions of man testify to the existence of a universal machinery everywhere operating according to fixed and immutable rules. To these rules there are only such exceptions as one might expect would naturally arise in the operation of an exceedingly complex and complicated structure in which some of the less important elements sometimes violate the rules of their kind. Four-leaf clovers and two-headed calves may be regarded as examples of certain natural accidents; but the accidents arise not in the forms themselves but in the energy patterns behind these forms. The form is always consistent with the energy.

The philosopher contemplating the Law of Cause and Effect in nature, and its correspondent Law of Karma in human conduct, gradually perceives the peculiar weakness of the popular concept of karmic action and reaction. The endless sequences of cause producing effect, and effect becoming the cause of further effect ad infinitum, becomes a vicious circle. Each action demands a subsequent reaction, and this in turn activates further action and reaction world without end. This is the Buddhist Wheel forever turning on the axis of desire. It is also the Wheel of Ixion to which the dove is crucified forever. It was upon this same point of endless causes and effects that Aristotle broke with Plato. There was no beginning to cause; no end to effect. Even complete inaction had its own dynamic consequence.

Buddha taught that through the perfection of the internal consciousness came release from the Wheel of Karma and Rebirth. Thus in some way the internal light of the human soul must transcend the laws governing natural processes. The created universe is subject to the laws by which it was created, but consciousness itself, though creating, is not created. It ensouls bodies, but it is not identical with these bodies. It

dwells on various planes and manifests through forms and organisms peculiar to these planes, but they are vehicles rather than its true self. Mystical philosophy has always recognized a divine principle superior to the conditions of matter which it inhabits.

If this superior consciousness accepts the reality of matter, it becomes subject to the laws governing matter. If it identifies its own nature with any of the bodies which it builds and inhabits, then it must accept with this identification the natural rules governing the activities of these bodies.

Let us briefly summarize the doctrines of the illumined ancients regarding the compound structure of the human being. Man is composed of three essential natures which appear physically as one nature. The highest of the three parts is consciousness, or spirit; the second is intellect, or mind; and the third is force, or body. By force we mean the material energies which participate in the crystalization of the physical form. Consciousness is universal awareness; intellect is limited awareness focused upon self-awareness. Force is the total absence of the awareness of self.

The human being consists, therefore, of one eternal and abiding principle termed spirit. This principle is not subject to any limitation imposed by the material world, but it is not differentiated, and has no conception of personalized existence. The intellect is the summit of the observation and experimentation processes, and this summit is the natural repository of experience. The sum of experience is called the Self or the Ego, and this experience is achieved through a cycle of bodies projected by the Self into the material world.

The Self or permanent Ego is therefore composed of its own nature differentiated into a series of not-selves which are suspended from it, depend upon it, originate in it, and ultimately return to it. These not-selves may be called incarnations. Philosophy teaches that it requires approximately seven hundred of these incarnations to complete the soul experience of the Self or Ego. The physical body which we now inhabit is

one of these incarnations; an extension of the Ego into a particular area of physical experience. The primary purpose of this experience is not to enrich the personality which is experiencing on the physical plane, but to enrich the Ego or the Self. The Self or Ego does not actually incarnate but is present in the personality compound through an extension or emanation from itself.

Each of the incarnations which we can call personalities is externally subject to the laws of the world in which it exists, whether these laws be natural or man made. But it is also subject internally to the laws of the Self or Ego. It may become aware of these higher laws through an experience of internalization called illumination, or a mystical experience.

The average person has little or no awareness of his own Overself. He assumes that he is completely isolated from the world of cause, and must depend entirely upon his own resources for the outworking of his destiny. He further assumes that the personality complex within him consisting of his personal mind, his personal emotions, his personal impulses, and his personal body, are real, and that their dictates are his highest authority in matters of conduct.

As long as he remains ignorant of his own estate as a fragment or emanation from his Overself he can never hope to attain any sense of internal security. He will drift upon the tides and currents of circumstances, guided only by faculties limited to the experiences of a single life. The physical brain cannot record outside the boundaries of its own time span, and has no perspective with which to assist the orientation of the personality in larger cycles of time and place.

The esoteric doctrines of antiquity were created and perfected for the purpose of bridging the interval between the personality as a single life experience, and the Self or Ego which functions from the higher perspective of the many life experiences. The soul power of the average ego of our present wave is approximately four hundred earth lives

as a human being. This covers a physical time experience of nearly thirty million years, and the social experience of four and a half major races. In addition the Ego or Self contains the summation of previous evolution in non-human or prehuman form, and to this must be further added its greater proximity in consciousness to the universal cause beyond it. In comparison, therefore, to the single incarnation with its small personality struggling for survival in the material world, this collective Overself is a magnificent and radiant creature little less than divine, possessing wisdom, knowledge and understanding infinitely beyond the capacity of the physical brain and its small mental overtones.

The search for identification with the Overself is the essential element in every enlightened religious system and esoteric philosophy. Only the wisdom which resides in the Overself is sufficient to release the material personality from bondage to the illusional world and its karmic wheel. Illumination does not break the laws of nature; rather it bestows citizenship in a larger world ruled by larger and more adequate laws.

Prayer was originally a part of the meditative discipline set up in the search for the Overself. First of all it was a recognition and acceptance of the reality of a Power or Being superior to the body, which could be approached by turning the mind inward to the contemplation of the source of the personality. In the symbolic terms of old doctrines the Ego or Self was the father or parent of the incarnations or personalities which came forth from its splendor. Heaven is always a higher or more spiritual region, a plane or quality beyond the material. The Father in Heaven, therefore, is the Overself abiding in a superior quality of universal vibration. Only the Overself is completely aware of the purpose for which the personality or body was fashioned. The wise man resolves to live, not according to the will of the person but according to the will of the Father of the person. In this way and by this co-operation the evolutionary processes

are hastened, and the Father-Self is more rapidly enriched in those experiences which are its nutriment.

Prayer is described as an entry into the silent place; that is, into the consciousness of the heart. Here, by a mystic elevation of the mind and emotion the personal self of the fragment seeks communion with the Overself which is the master of the fragments, and the reason for their existence.

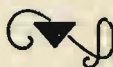
The voice of the Overself is indeed the Voice of the Silence, or the Voice heard in the Silent Place. The benediction of the will of the Father-Self descends upon the meditating personality, revealing its will and purpose and renewing the eternal covenant between the parent and the child. Man does not pray to an infinite extension of sky and space, but to his own peculiar god, the Master of his House. His prayer is not one of beseeching, requesting, and demanding; it is a simple and gentle rite of identification. Through the realization of the guiding power of the Overself the personal incarnation is reconsecrated to the reasons for which it was created, and gains the perfect inner conviction of the peculiar significance of its present estate. Doubts end in certainty, and certainty in turn releases the consciousness from all confusion, and sets the standard of living in a pattern of sufficient reasons and purposes.

With the decline of the old Mysteries many esoteric rituals and rites lost their true meanings, becoming vague and obscure. This was especially true of the ritual of prayer. It took the form of a general supplication of infinities without regard for the spiritual pattern governing from the superior world. Gradually prayers were formalized, and like relics, talismans, etc., were regarded as efficacious in themselves. With this loss of esoteric guidance prayers became more and more personal and increasingly demanding. The devotee no longer emphasized the working of the higher Will, but presented the petitions framed by his personal mind and emotions. The desired end was release from the consequences of action. The supplicator emphasized his personal demands with

little thought about his impersonal needs. He called upon God to become the servant of very human and very selfish impulses, ambitions, and emotions.

A great many persons entirely without esoteric knowledge still function, however, upon a level of absolute personal sincerity. In this case the sincerity itself is the link with the Oversoul. Consciousness is a quality, a dedication to principles believed, and a sincere desire to apply these principles to conduct. This sincerity itself is a virtue acceptable to the Over-ego. A link is set up by which the wisdom from above can descend and affect the human person. If the mind of the supplicant is untrained it cannot interpret the impulses from the Oversoul, but still receives them and feels the peace and security which radiate from the Parent Being. In this way prayer is a force even when the knowledge of its machinery is absent.

It will therefore be understood that prayer is not an exception of the Law of Cause and Effect; rather it enlarges consciousness and releases man from the circle or Wheel of Karma by transforming this wheel into a cyclic process. The Laws never cease to operate, but through illumination the human being comes into new adjustments with the laws, freeing himself from their negative aspect and thus attaining liberation. Evolution is either an outward process through rounds and races, or an inward process through degrees of discipline toward the Self. The highest form of prayer is consecration. The truly religious person binds his personality to the Overself by a covenant of realization. When the fragment which man has come to regard as himself, seeks the silence of his own divine nature,—that is prayer. In the quiet of those moments he renounces all his worldly ambitions, and pledges the years of his life to the service of the Overself.



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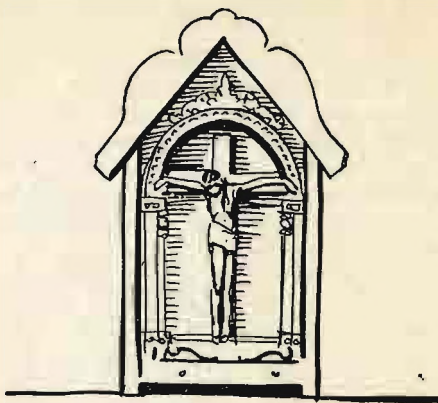
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- *The myth of the Long Sleep is dressed to point out a Christian moral but is actually borrowed from pagan origins where it symbolized the frustration of the awareness center*

The Seven Sleepers of Ephesus



IT has always seemed to me that more consideration should be given by the philosophical-minded to the study of folk lore and mythology. Legends have a distinct place in the growth of civilization. They are day dreams in the folk mind, and each is built upon some solid conviction about God or life or nature.

As an example of the descent of the myth, and its spontaneous appearance in various parts of the world, let us consider the legend of the Seven Sleepers of Ephesus. The story is beautifully set forth by Jacobus DeVoragine in his *Legenda Aurea* which was written in the 13th Century. This book is sometimes referred to as the Christian Arabian Nights. It abounds in fantasy and shows how freely early Christian writers borrowed from pagan sources in the compilation of their sacred histories.

According to the Golden Legend there lived in the city of Ephesus seven Christian youths who refused to renounce their faith, and as a consequence passed through a strange mystical adventure. The names of the young men were Maximian, Malchus, Marchian, Dionysius, John, Serapion, and Constantine. In their day the Emperor Decius came to Ephesus and ordered the erection of temples to the pagan gods. He then commanded that all Christians should

either worship the idols or die for the crime of impiety.

Rather than relinquish their faith, the seven young Christians retired to Mt. Celion where they concealed themselves in a cave. Malchus disguised himself and purchased some loaves of bread which was the only food the young men could secure. For a long time they remained in the cave, occasionally weeping, but for the most part comforting each other with words of Christian hope, and praying to God for strength and guidance. After a time peace and quiet came to them, and by the will of God they fell asleep. The agents of the Emperor Decius sought everywhere for the seven young men but could learn only that they had distributed their goods among the poor and taken refuge in the mountains. It appears that the cavern in which the Christians concealed themselves had many rooms and passage-ways. Decius, suspecting that the young men were somewhere in this cave, blocked up the mouth with stones so that the seven youths should die of hunger.

Three hundred and sixty years later, in the thirtieth year of the reign of Theodosius, an Ephesian was building a stable on the side of Mt. Celion. Finding a large heap of rocks handy,

he dragged them away to form the foundation for his building. It was thus that the entrance of the cave was again brought to light.

The circumstance was providential, for a serious religious crisis had arisen among the Ephesians. The city was now entirely Christian and so, also was the Emperor, but heretical sects had sprung up, and these were engaged in a controversy denying the resurrection of the dead.

When their cave was opened, the seven sleepers awoke, and so far as they knew they had slept only a single night, so they continued their discussion and plans to outwit the Emperor Decius. At last it was resolved that Malchus should again descend into the nearby city to purchase food, and gather what information he could. He took with him five coins and approached the gates of Ephesus with fear and trembling; when he beheld, to his amazement, the Christian cross above the entrance to the city.

Wearing garments designed according to the style of four centuries earlier, Malchus sought out a baker's shop and offered his ancient money for the bread he desired to purchase. The baker, receiving the coin, decided that Malchus was some eccentric hermit who had found a lost treasure. There was an immediate furore, and Malchus was convinced that the agents of the Emperor Decius were planning his destruction. He insisted that the money was his own and gave the names of friends and relatives who could identify him. He was then told that these persons had been dead more than three hundred years.

The excitement reached the attention of St. Martin, Bishop of Ephesus, and Antipater, the Governor. Malchus was brought before them and warned that he must not cling to his fantastic story or he would be severely punished. At last the Bishop, impressed by the sincerity of Malchus, agreed to accompany him to the cave on Mt. Celion. After they had met the other six young Christians, both the Bishop and Governor were convinced, and immediately notified the Emperor Theodosius who has-

tened to Ephesus. When he entered the cave, the Emperor beheld seven radiant youths each with a golden light about his head. So he embraced them and gave thanks to God for the miracle. Then Maximian spoke, "Believe us! For the faith's sake. God has resuscitated us before the great resurrection day, in order that you may believe firmly in the resurrection of the dead. For as the child is in its mother's womb living and not suffering, so have we lived without suffering, fast asleep."

After Maximian had spoken, the seven young men bowed their heads in prayer and died together, returning as though to sleep. The Emperor gave orders that their remains should be placed in golden reliquaries, but in the night they came to him in a dream and said that they had slept in the earth in peace and security and they desired to continue to sleep there until God should raise them in the last great day.

The legend seems to have originated in the East, and was first committed to writing by Jacobus Sarugienseis, a Mesopotamian Bishop about the 6th Century A. D. In spite of their request to be left undisturbed, the remains of the Seven Sleepers were finally conveyed to Marseilles where they are still exhibited in the Church of St. Victor.

This legend must have been available to Arab scholars of the 6th Century, for Mohammed makes use of it in the Koran. He adds to the story by introducing the character of Kratim, the faithful dog who went to sleep with its masters and remained with them to the end. This dog was gifted with the power of prophecy, and was in all respects such a superior creature that it is one of the ten animals which, according to the doctrines of Islam, had been admitted to Paradise. The other animals include Jonah's whale, Solomon's ant, and Ishmael's ram.

There is a complete order of myths relating to the long sleepers. So before we examine the symbolism of these legends, it may be well to survey other versions, with special consideration for the differences of detail and motivation.

Among the Greeks there was a very old legend of the perpetual sleep of the shepherd Endymion. This miracle was wrought by Zeus in order to preserve the youth and beauty of the young man.

The story of Endymion inspired a legend involving Epimenides, the epic poet. Epimenides was contemporary with Solon, and according to tradition, he lived to the age of two hundred and eighty-nine years, and was revered as a god, especially by the Athenians. The historian Pliny gives the story in substance as follows:

Epimenides who lived in the city of Cnossus in Crete was one day sent by his father and brethren to fetch a sheep from a farm which they owned. In the noontide heat he turned aside from the road and slept in a cave for fifty-seven years. When he awoke it seemed to him that he had been sleeping only a little while; so he went on to fetch the sheep from the farm. But when he came to the farm he found that it had been sold and was in other hands, and that the whole appearance of the place had changed. Much perplexed, he returned to the city and when he entered his father's house the people asked him who he was, for most of his relations were dead. At last he found his younger brother, who had become an old man, and in this way he learned what had happened.

There is an Arabic legend that St. George, the Dragon Slayer, three times rose from his grave. In the Scandinavian story Siegfried, or Sigurd, was believed to be sleeping until the trumpet of Himdel summons him to the last great war. Charlemagne sleeps in the Odenberg, seated upon his throne, with his crown upon his head and his sword at his side, waiting until the times of the Antichrist are fulfilled. In the great Kyffhauserberg in Thuringia, Barbarossa sleeps with his six knights; the Emperor is seated at a great stone table and his red beard has grown through the slabs. When his beard has wound itself three times around the table he will come forth to re-establish his kingdom.

When Constantinople was captured by the Turks a Christian priest was cele-

brating the sacraments before the great silver altar of St. Sophia. The priest cried out to God to protect the host from profanation. The stone wall of the church opened and he passed through. The stones closed behind him and he remained in a secret room sleeping with his head bowed before the host, and here he will remain until the Turks depart from Constantinople.

A monk named Fulgentius, meditating upon the text, "A thousand years in thy sight are but as yesterday when it is passed," was lured by the sweet song of a bird into a wood where he tarried a little while to rest. When he returned to the monastery, it was so changed that he did not know it, and none of the monks recognized him. But on searching the chronicles of the monastery it was found that a monk named Brother Fulgentius had vanished without leaving a trace three hundred years before. The long lost brother then partook of the sacraments and fell asleep to awake no more.

Among the classical legends of China is one which concerns a certain Wang Chih who wandered in the mountains in search of firewood. One day he entered a cave in which some old men were seated intent on a game of chess. He laid down his axe and watched them play. Presently one of them handed him something like a date pit, telling him to put it into his mouth. No sooner had he tasted it than he became oblivious of hunger and thirst. After some time, one of the players said, "It is long since you were here, you should go home now," whereupon Wang Chih attempted to pick up his axe, but found its handle had mouldered into dust. On reaching his home, he learned that hundreds of years had rolled away since he had left to go to the mountains, and that no vestige or memory of his kinfolk remained.

Most Chinese legends find their place in the folk lore of Japan. The Japanese version goes thus: A woodsman, going into the mountains to cut wood, followed a fox into a bamboo thicket. Here on a green lawn where the sunbeams fell dimly through the matted leaves of

the bamboo, he beheld two damsels of wondrous beauty playing chess. Absorbed in watching them, he did not mark the flight of time. At last he turned to go, but lo and behold, a long white beard covered his breast; his knees were stiff and weak with age, and the handle of his axe with which he would have supported his tottering steps crumbled to dust under his hand. Slowly and painfully he crept back to his native village but here he knew no one, and no one knew him, for since he had gone out to hew wood on the mountain, several generations of men had come and gone.

The old legends of the long sleepers inspired the story of Rip Van Winkle who spent twenty years of his life slumbering in the Catskill Mountains. Rip was a ne'er-do-well with a scolding wife. He went hunting in the mountains where he encountered a dwarf with a keg on his shoulder. The dwarf asked Rip to help him carry the keg and thus



the adventure began. In a shady glen of the Sleepy Hollow a race of gnomes played cards and ten-pins. Van Winkle joined them in their sports, and at last growing weary, fell asleep. When he awakened he was an old man. Many of his family were dead, and his favorite tavern had been re-named in honor of George Washington. Rip, however, returned just in time to save his daughter from an unfortunate marriage, so the story had a happy ending.

All these legends involve two distinct plot factors. The first relates to the

cause for the extended sleep. In some of the myths the cause is to escape persecution such as the religious persecution of the Emperor Decius, or the domestic persecution of Dame Van Winkle. The second type of cause is an indifference to time due to watching or participating in some unusually interesting circumstance. The Chinese wood cutter, watching the chess game, becomes oblivious of time, and Rip Van Winkle joins in the sports of the Little Men. In the German hero myth of Tannhauser the young knight is distracted by the pleasures of the Venusberg. The third type of motivation involves some element of prophetic destiny, as in the legends of Charlemagne, Barbarossa, and the priest of St. Sophia.

The second important part of plot structure deals with the condition of the sleeper or sleepers after they awaken. In most instances they revive only to die again. The exception is Rip Van Winkle. In those accounts involving prophetic elements, the solution lies in the future, and there is no pattern as to what will result after the waking of the sleeping hero.

All these myths are susceptible of psychological analysis. The sleeper is always the sleeping self—the ego in a state of suspended animation. The myth infers that this type of sleep is unnatural or unusual; therefore it represents an abnormal suspension of the animation of consciousness.

The Greeks would interpret the fables in the terms of their mystical philosophy. Ignorance is sleep, and that person whose wisdom is not equal to the challenge of his requirements is properly described as slumbering. This gives us a useful though rather abstract key to the meaning of the riddle.

The human consciousness, in its normal state, is focused during physical life upon the problems of material existence. The consciousness is externalized, and for this state, the term waking, or awake, has been accepted as appropriate. Sleep may be defined as the retiring or withdrawing of the threshold of awareness to the quality or condition of unawareness. Normal physical sleep is nec-

essary to the restoration of the physical body which has been subjugated to the stress of conscious activity.

With the exception of those rare medical cases of sleeping sickness such as that caused by the trypanosoma gambiense there is no natural justification for periods of sleep extending beyond the normal rhythm operating in the animal world. The myth refers therefore to a special kind of sleep, symbolical rather than literal, and the peculiar consequences attendant upon this kind of sleep.

If sleep is symbolical of the withdrawal of the consciousness threshold or the corresponding detachment from external interest in activity, we can find the answer to the mystery in the study of human consciousness itself. Under certain conditions consciousness can be lured away from a state of objectivity into a state of subjectivity for long periods of time. During these periods the consciousness exists in a dream or trance condition almost completely detached from externals.

The normal flow of consciousness through the personality can be blocked by two psychological mechanisms; one of these is the defense mechanism, and the other is the escape mechanism. A defense mechanism is a barrier set up to protect the internal viewpoint from the challenge of externals which contradict or deny the truth of the internal conviction. In other words, we defend ourselves from facts if these facts are unpleasant or contrary to our desires and inclinations. The defense begins with a voluntary denial of something evident, and in substance undeniable, and ends in a subconscious and automatic process of ignoring or rejecting all evidence which is contrary to our inclinations.

The escape mechanism is the process of substituting a desirable unreality for an undesirable reality. It is a mental process of running away. The consciousness retreats from conflict or stress by denying the reality of the conflict, or by affirming its own complete detachment from participation in or responsibility for the conflict pattern.

The favorite method of using the

escape mechanism is to substitute the concept of an ultimate good for the conviction of a present ill. We run into the future to get away from the present with its problems. We seek to solve the complex of living by departing completely from the complex, by becoming mental, emotional, or physical hermits. What the recluse fails to realize is that the attempt to escape from self is really an escape to self. The difficulties lie not in the environment but in the interpretation of environment; therefore in the end the escape mechanism must fail.

When the focus of awareness detaches itself from object, and attempts to retire into subject, a problem in qualitative dimensions immediately arises. Only a very highly evolved individual is capable of internalizing faculties without setting up mechanisms of introversion and frustration. The wise person is not seeking to escape from anything and his motive for the development of internal consciousness is idealistic and impersonal. Because he is not trying to escape, there is no conflict between internal and external values. A simple statement would be, so long as escape is the motive, escape is impossible.

The escape mechanism substitutes fantasy for fact. Having created an imaginary sphere, the mind takes refuge in its own imagining. This world of fantasy is Klingsore's magic garden in the story of Parsifal, and the Venusberg of the Tannhauser myth. Medieval magicians referred to the world of fantasy as the astral light, an unreality conjured up by longing, suppressions, and so-called disillusionments. The disillusionments merely substitute one illusion for another, and by so doing ultimately complicate their own difficulties.

The world of fantasy may be entirely internal, a secret and magic garden, populated with dream images, or it may be imposed upon the external environment in the form of a psychic coloring by which facts themselves are distorted or interpreted in terms of fantasy. Thus an inner attitude can be mirrored back from environment so that every circumstance of living seems to sustain and justify the beloved illusion.

A simple example of psychic coloring can be drawn from the sphere of politics. An individual utterly addicted to a political party invests that party with a kind of glamor—all its vices become virtues, all its mistakes arise from noble intentions, its leaders are sanctified by veneration, and it becomes obvious that unless this party is in power, civilization itself will collapse. Conversely, the opposing party is devoid of any merit, its virtues are vices in disguise, its leaders are hypocrits, its platform is ruinous, and should it gain ascendancy the world would collapse into a common ruin.

The purpose of living is to estimate facts, and through the organization of the personality in harmony with those truths everywhere present in nature, the normal development of the value sense is assured. All these desirable ends are frustrated by glamor. If a personality complex which is unreasonable gains ascendancy over the collective viewpoint of the individual, he is rendered incapable of benefiting from experience; thus the entire purpose of his living is destroyed, and years of life are wasted when they should have been applied to the accumulation of useful information.

Those years in which glamor obscures reason are, factually speaking, years of unconsciousness, symbolically, years of sleep. The individual is only awake when reason governs action. When glamor governs action the mind is entranced or under a spell, and while under this spell, is unaware of the time and place dimensions which are essential to correct perspective. It is a common fault for human beings to "die" mentally years before they die physically. Mental death occurs the moment the individual is unable to cope with the challenge of adjustment to new ideas and larger patterns of thinking. This inability to adjust creates an animosity between the person and his world. What he cannot accept he begins to resent. The more he resents, the wider the interval becomes between himself and his environment. The wider this interval, the more complete his own

state of isolation until finally he stands alone in a world which he claims does not understand him, but in reality, he is the one who does not understand his world.

The psychology of this situation is worth considering. The human being is most susceptible to the effect of environment during the early years of life. By the time a man reaches his twenty-first year, he has adjusted himself to the conditions of his time and place. Because the early impressions are vivid and intense, they survive throughout life and have a tendency to bind the intellect to their own time and place. Later impressions are not so forceful because the adult begins to rationalize and interpret, whereas the child only accepts and uses. The mental vitality may continue into middle life, but gradually the external world changes; the processes of social evolution lead away from the childhood experiences. The man who was born at a time when the horse and buggy represented transportation has a tempo of this mode of conveyance stamped in the vivid and impressionable years of adolescence. Gradually he grows up in a world which invents an automobile. This he learns to accept because he was still comparatively young while this machine was being developed and gaining in popularity. Then after he had reached those years of life which cause a man to "get set in his ways" he is confronted with the aeroplane, stratosphere liners, rocket planes and the like. These contraptions find no note of sympathy in the experience mechanism within himself. Without knowing why, he does not like them. Or if he is liberal minded, assumes that they are all right for the younger generation, but not for him. Finding more and more changes in the world's ways of doing things which are distasteful, he finally hits upon the bright idea that his lack of adaptability is due to the fact that he is growing old. The notion seems to explain the circumstances, and the more he thinks about it the older he feels. The older he feels, the more justification he finds for his inability to adjust, so he gathers with others of his own gen-

eration to reminisce about those good old days before the world went mad.

Diagnosing this case we realize that at some point in middle life this man died mentally. He reached the degree where the mind could no longer accept change and adjust to it enthusiastically. At that very moment that man ceased to be part of the forward motion of his world. He stood still in space where everything is motion. The moment he ceased to move with his times he became acutely aware of motion around him. For the first time he realized the meaning of the word pressure. As long as he moved with life there was no conflict, but when he became a rock in the middle of the stream, the waters broke against him and began the process of wearing him away.

This is the psychological meaning behind the myths of the long sleepers. To escape persecution of the Roman Emperor (materiality) seven noble youths (the seven groups of brain faculties) hid themselves in a cave (the skull). Mohammed suggests that the physical body itself (the dog) went to sleep with them. Of course the seven sleepers did not know that they were asleep, and neither do these moderns who have taken refuge by introverting their centers of consciousness. The only way they discover the great amount of time that has passed is when one of them goes forth searching for food. By this we may understand that the necessities for survival ultimately force the individual to re-establish his link with the external world. They learn that centuries have passed, the time and the world have changed, that their families and friends are dead and that the new generation can neither understand nor accept them. While the Christian story has been dressed to point out a spiritual moral, the myth itself was borrowed from pagan origins where it definitely symbolized the frustration of the awareness center.

Rip Van Winkle left home to escape a nagging wife. He escaped into a sphere of fantasy represented by the gnomes and dwarfs who spent their time playing games and carousing. Rip,

therefore, personifies escape from an unpleasant reality into a fantasy of irresponsibility and detachment from the bondage of the reasonable. When he awakes he discovers that the world has moved on and left him behind and this is the sad but inevitable fate of those who seek solace in illusion.

The Chinese woodchopper is fascinated by the two ancients playing their game of chess. These ancients were genii, the spirits of the Taoist pantheon. They can be interpreted as gods playing the game of life. The woodchopper engrossed in the divine game, forgot his own estate (a common religious fault) and suddenly discovered that he had wasted his life contemplating abstractions and a game which he himself could never play.

The Japanese version has the same meaning. The beautiful maidens like the Lorelei are symbolical of sensory hypnosis, the centering of consciousness in the sphere of appetites and desires. Here again, is the magic sleep with its sad awakening.

Another type of the myth, that of the sleeping hero, is another interesting form of the escape mechanism. Here the substitution takes the form of an escape from present action into the future when that which is not accomplished now will be attained in full measure. It is also a kind of day dreaming, a method of excusing weakness on the grounds that somewhere else some other time the noble actions will be performed. Of course this is the same other time that never comes, for as Socrates so well observed "Now is always the time for action."

Most nations have their hero myths, and it is usual for these heroes of the past to be linked with the future by some promise or prophesy. The hero will return and lead his people to domination over the whole world. This feeling of ultimate superiority makes endurable a present state of inadequacy. Like the success mania it is a will of the wisp floating over the marshlands beckoning mortals to their own destruction.

The sleeping heroes can also represent the latent or sleeping powers which evolution is releasing through the ever unfolding human personality. To wait for these powers to develop without effort and discipline is to fail in life, but to work daily to release hidden abilities is the way of wisdom.

The long sleepers are those content to dwell in a material dream though destined by God and nature to be part of a spiritual reality. Our whole material way of life is a kind of sleep from which we awaken when our consciousness is touched with the light of truth.

As Paracelsus has said, "There is an invisible sun which lights the soul of man." When this rises within our lives we awake from our slumbers and become truly alive. Until that day we sleep and dream, and our dreams are disturbed into morbid fears and uncertainties.

Jacob Boehme, the German shoemaker-mystic wrote a book entitled *The Aurora*. This is the dawn light that rouses sleeping souls. It is the light of honest thinking breaking through the darkness of fantasy, revealing the truth itself to be more beautiful than the dream.



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