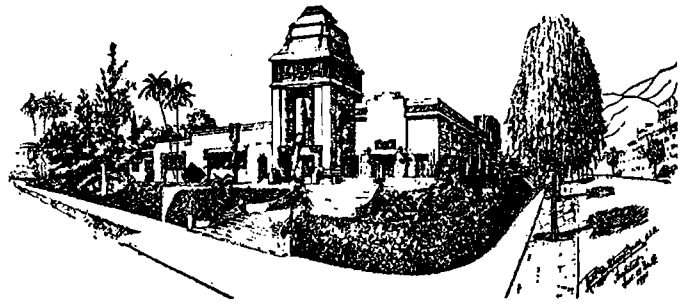


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MONTHLY LETTER

Devoted to Spiritual and Philosophical Problems -- by Manly P. Hall

July 15, 1936.

BUDDHA

Dear Friend:-

In the Tushita heaven, a realm of blissful realization, far beyond the sphere of mortal thinking, there dwelt a luminous and enlightened Sattva or being, by name Prabhapala. The inward perception of this purified and perfected Self perceived that but one incarnation remained to be accomplished among men before the law of Karma was fulfilled by the Nirvana. Prabhapala then enquired of the Law the circumstances of his final incarnation, and having perfected his inward perception of the conditions through which he should pass, announced: "I am going to be reincarnated in the family of King Suddhodana. I will renounce the royal dignity, leave the world, preach the Law, and procure the salvation of mortals and immortals."

King Suddhodana ruled a province north of Benares including a considerable part of what is now called Nepal. The chief city of the district was Kapilavastu and here were the palaces of the reigning house. King Suddhodana had married two sisters, daughters of the neighboring clan of Koli. The sisters' names were Maya and Prajapati and although both were childless they continued in the kingly favor, the favorites of his household.

It can well be understood therefore that great happiness was in the land of the Sakyas when word came forth that the elder sister, then in her

forty-fifth year, was to have a child. Maya, or as she is frequently termed Mahamaya, alone knew the secret of the destiny she bore. Surrounded by a great splendour of light and accompanied by the songs of the Devas, Prabhapala descended with the glory of the noonday sun from the Tushita heaven to take upon himself an earthly form. According to the old records the conception took place at the 8th day of the 4th Moon at the moment of the rising of Venus. Maya perceived in a vision at this time an elephant with six tusks which, descending upon a path of light, entered into her side. She described the strange occurrence to Suddhodana who immediately summoned the wisest of the Brahmins. These astrologer-sages, after examining into the whole circumstances, reported to the king: "A great sage is to be born. If he does not retire into a holy life he will become king of the whole world."

There are several accounts of the birth of Gautama Siddhartha, but they agree that the child was born out of doors under a tree. In one account Maya was journeying to the house of her parents. According to another she partook herself to one of the parks in the palace grounds. It was again the 8th day of the 4th Moon and again Venus was rising. Maya came to the Sala tree, the low-hanging branches of which were heavy with beautiful flow-

ers. As she lifted up her hand to pluck a branch from the tree, the Buddha was born from her right side without pain. Indra, god of the air, received the Divine Child and celestial beings caused streams of heavenly water to flow upon the new-born babe. After the heavenly beings had propitiated the Perfect Incarnation, the infant Buddha stepped down upon the ground and took seven steps to each of the four corners of the world and with clear voice stated his mission. A lotus flower sprang up at the four extremities of his steps. The infant then returned to the arms of Indra, becoming thereafter an entirely normal baby.

Maya, the mother of the Enlightened One, died on the seventh day after the birth of her child, for it was written in the ancient law that the mothers of perfected souls should not survive beyond the seventh day. The infant prince was thereafter entrusted to the care of his aunt Prajapati who in every way fulfilled the duties of a mother. The Divine Child was named Prince Siddhartha. Brahmin priests came to the court of King Suddhodana to predict the future of his new-born son and heir. Among the pilgrims came Asita, the holy man who dwelt alone in the distant mountains. He fell in adoration before the infant prince, discovering on the body of the babe the thirty-two marks of wisdom and the eighty secondary signifiers of divinity. After completing his examination of the little prince, Asita wept, declaring that Perfect Enlightenment was born into the world but that he, the pilgrim monk Asita, should not live to hear the preaching of the Enlightened.

King Suddhodana learned from his astrologers that his little son was destined to be no ordinary man. Two careers were possible for the prince. He could become the greatest king in Asia, extending his rule to the furthest corners of the Eastern world, or he could become a priest, the greatest priest who ever lived, master of the inner empire of the eternal Self. The king was troubled. He feared his son might chance to be a priest. To prevent Siddhartha from choosing the ascetic's life the king surrounded him with all the luxuries and inducements of wealth and power. The prince had palaces all his own and vast gardens filled with the most beautiful plants and flowers. There were

lakes with shining fish and little boats. There was music and all the enticements that could be conceived and executed with Eastern lavishness. In this world of beauty and superficial charm the prince was prevented from seeing any of the sickness, sor-didness and misery of the poor man's lot.

Prince Siddhartha was given the beautiful Yasodhara in marriage. The king of Kapilavastu was now satisfied that he had set his son upon the road to conquest. Rich, happy, entirely ignorant of the evils which beset the average mortal, the prince was now secure and it seemed impossible that anything could turn him to the ascetic's path. But king Suddhodana had not reckoned with the powers of those celestial beings who were watching from their high heavens. One day while the prince was riding in the gardens of his palace the sages abiding in the Tushita heaven sent a vision which took the form of an aged man, stumbling along, leaning upon a heavy staff. Prince Siddhartha gazed upon the decrepit figure in astonishment.

"What is the matter with that man?" he asked Chandaka his charioteer.

"There is nothing wrong with him," replied Chandaka, "except that he is old. All men must grow old like that."

The prince was profoundly disturbed by what he had seen, and the sages in the upper world nodded their heads gravely. The seed of the Quest had been planted. On another day another vision came. The prince in his riding saw another pitiful figure—a man dying of a horrible disease. Again he asked his charioteer and Chandaka answered, "That, my Prince, is sickness, and all men are susceptible to it."

"Why does such misery come to mortal beings?" asked the prince.

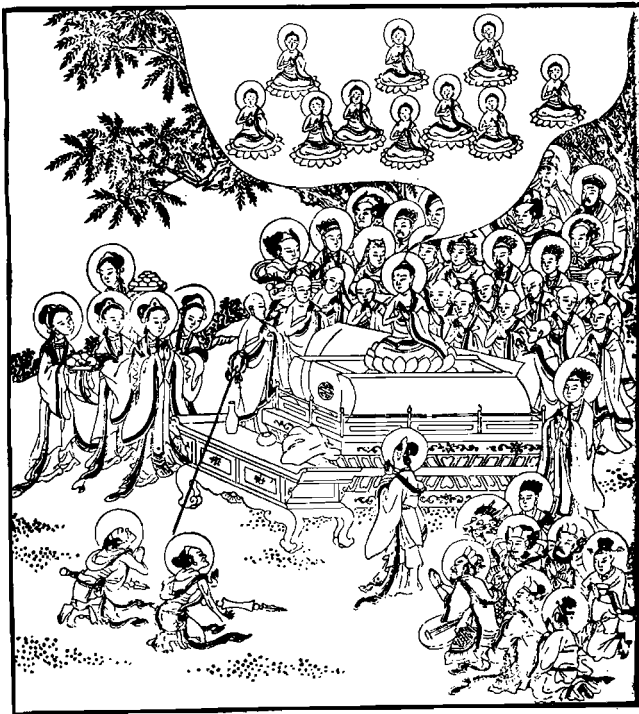
"We know not why, master," answered the charioteer. "It must be the will of the gods." Again the prince thought deeply and again the sages in the heavens smiled. The third vision presented itself under similar conditions. The prince while driving saw a procession bearing in their midst a corpse. The living were weeping and the dead was cold and grey.

"That, master, is death," explained Chandaka, "all men must in the end return to the common clay."

"But what is life?" asked Prince Siddhartha, "if it must all end in this?"

"Man cannot answer such questions," murmured the chariot driver.

It was a thoughtful prince who returned to the glitter and youth of his own palace. He had never before known that there was misery. He had never seen anything but youth and beauty and life. He could no longer enjoy his wealth, no longer did his



A CHINESE WOOD-CUT DRAWING FROM AN EARLY BUDDHIST WORK, DEPICTING BUDDHA AS THE PERSONIFICATION OF WISDOM RISING TRIUMPHANTLY FROM HIS BURIAL CASKET. BUDDHA SEATED IN THE LOTUS CONQUERING DEATH PARALLELS THE CHRISTIAN MYSTICAL RESURRECTION.

—COURTESY OF THE LIBRARY OF CONGRESS.

musicians and his poets satisfy him. Then came the last of the visions. The prince beheld a stately figure robed in the simple saffron garment of a monk. There was peace in the face, enlightenment in the eyes. Siddhartha seemed to feel that this monk in his simple garment and open cord was alone master of life and death.

"That" replied Chandaka in answer to his question, "is a holy man who has renounced the world and lives alone in the mountains, devoting his life to good works and meditation."

When Prince Siddhartha returned to his palace he had already determined in his mind the course he would pursue. The urge within him, the urge of ages, called him to the monastic life. The Reincarnated Sage was beginning to remember, longing again for the life of wisdom. King Suddhodana had observed the gloomy, melancholy turn that had come to his son. Fearfully he ordered all of the gates to be guarded that his son might not escape into the world of sorrow. But the Arhats in the Tushita heaven willed otherwise. The guards slumbered, for a sleep had descended upon them from the heavens and they could not resist. Softly the young prince roused himself. For a moment he stood over the couch of his wife and infant son. He picked his way carefully among the scattered forms of sleeping revelers. Chandaka met him at the palace door. Swiftly the chariot sped through the night. There was no sound for the Lokapalas, beings of the invisible world, held up the horses' hoofs. They passed without challenge through the gates that opened by magic as they approached. The sleeping guards were not aroused and the prince with his faithful charioteer rode on into the night.

When they were safely away from the palace, Prince Siddhartha stopped the chariot, and removing his jewels, gave them to Chandaka. Then with a knife he cut off his princely lock of hair, tossing it to the winds where the hairs were picked up by little spirits and taken away. He then changed his soft garments for a rough hunter's garb, and after affectionately parting from his faithful friend, walked slowly down the dusty road, without money and without food, carrying in his hand the beggar's bowl.

Gautama Siddhartha was entirely sincere in his quest for truth. He searched in the only place that he knew, that is in the communities of recluses and among the hermits that lived in caves in the rocky sides of mountains. He learned something from them all, but not one could give him the answers to the three questions which he always propounded. Meeting a holy man, Siddhartha would greet him and say, "Tell me, venerable sir, where did we come from? why are we here? and where do we go?" Always there was silence. Then there was talking

about other things, but never a solution to these fundamental questions.

A pilgrim as devout as the young prince could scarcely fail to have disciples. Other mendicants, observing his zeal in spiritual matters, attached themselves to him, and, as a little group wandered up and down the countryside. This was also the period of fasting, for in India all holy men fast. Less and less the prince ate in the hope that the weakening of his body might bring with it the enlightenment of his inner self. But even fasting was in vain. He was finally no longer able to walk. Disciples less devout than himself helped him along. At last, dying of starvation and unable to travel further, Prince Siddhartha was laid gently on the ground by the side of the road to die, his disciples remaining a reverent distance away. Lying by the road, the weakened man summed up his search. Wanderings had gained him nothing, prayers had brought him no solution, fasting had failed, and now he lay dying—the questions unanswered. It was then that the prince decided to eat. He loudly demanded food. His disciples, shocked and amazed, gave him a little of their store and then departed, firmly of the belief that their leader had fallen back into the world of sin.

Strengthened by his food and aided by a villager, the prince slowly regained his health. When he was restored he resumed his search without any further practice of extreme austerities. There was no one else to go to, no other shrine before which he could pray. Discouraged, weary and broken by six years of constant pilgrimage, he sank to rest on a little knoll under the spreading branches of what is now the sacred banyan tree near Madras. Seated quietly thus the prince again summed up in his own mind his efforts and tried to understand why he had failed. Suddenly it seemed to him that figures separated themselves from the trees about him and a trooping host of spirits gathered around the little hillock on which he sat. The dancing girls of the palace he had left behind clinked their little cymbals. He could hear the tinkle of anklet bells, and see the whirling figures of the dancers. A voice seemed to speak to him.

"Give it up, it is of no use. Go back to the pleasures you have left behind."

"No," replied the prince mentally, "I will never go back. I must discover the answer."

Then among the shadows appeared the figure of his own wife, holding towards him his little son, begging him to return and take up the duties of a father. The old king also held out his arms for his lost son. Still the prince would not yield. The earth before him opened. Mara, lord of the pit, the prince of evil and his host of demons, sought to tear from him his resolution. But seated quietly under the banyan tree, the prince was unmoved by their demands and their warnings.

At last the whole vision cleared away and the peace of the night closed in again, with its strange far-off sounds. The mind of the prince went inward. He seemed to be no longer seated under the tree. He felt himself travelling, moving about through all the world, until it seemed that he stood upon every street corner of the earth. He saw men being born, he saw them suffering and dying, and he followed their souls around the mysterious cycle of rebirth until he saw them return again to the earth. The prince seemed to walk within the very hearts of men until he knew all their dreamings, yearnings and longings. His realization ascended into the heavens and mingled with the supernatural beings, even the sages and Arhats that dwelt in the furthest reaches of the divine worlds.

Then he was back again under the banyan tree. Figures were coming down the sky, sages and saints in their saffron robes and shaven heads. As far as he could see were the circles of monks. They welcomed him, they accepted him into their own order. He was the twenty-ninth Buddha of the divine line.

Then Mara appeared again in the very midst of the circles of the perfected. The tempter speaks, "Go, perfected soul, into the Nirvana. You have earned the rest, the final emancipation." Then voices sounded, voices coming up from somewhere beneath, swelling in upon him from every hand. The faces about him all seemed to speak, in the distance the Lohans were chanting the sacred song: "Teach the Law. Give to men the Way of illumination. Return to earth and spread the doctrine to

all the corners of the world that men may dwell in the light of truth."

"I will teach," said the new Buddha. The phantoms faded, and Gautama Buddha, the Light of Asia, sat alone in meditation under the banyan tree. The watches of the night had passed, the shadows were forever dissipated. The liberated man rose and went forth, living the Law and preaching the Law.

The new Buddha had fallen from grace in the eyes of the holy men, for it had been noised about that he had ceased his austerities and had committed the terrible sin of eating like other men. For some time Buddha had no hearing. It was at Sarnath, outside of Benares, that he was able to preach his first sermon. Advancing along a dusty road he beheld a little distance ahead of him five of his previous disciples. They were resting on a little hillock by the roadside. Seeing him approach, they said among themselves, "We shall not recognize him or go near him or listen to him, or show any courtesy to him."

Buddha gave little heed to them, but seating himself on a rolling knoll some distance from them he began preaching. This is the Buddhist Sermon on the Mount, setting forth the principal elements of the philosophy of life. When the discourse was finished the five disciples were at the Master's feet, the first to be accepted into the Doctrine.

After the illumination, Buddha lived to preach for forty-four years. During this time he travelled through the greater part of India, gathering disciples and implanting his beliefs and teachings in the hearts of thousands. After a few years of preaching, the Buddha marched at the head of a procession of followers. Hundreds of monks in their saffron robes followed him and when he stopped they gathered about in respectful silence and listened to his words, and of all his disciples the most beloved was Ananda.

Several years after the Illumination, the Buddha, at the request of King Suddhodana his father, returned to his own city. Here he received his own son Rahula, now a man, and ordained him into the order. At this time he also accepted Prajapati who was the first woman to be initiated into the order.

When the Buddha was eighty years old he told

Ananda that his life upon the earth was nearly finished and that he only desired to remain long enough to see his work established upon a permanent foundation. During the last years of his life, therefore, he drew his disciples and converts more closely together, laying the foundations of what was afterwards to be his church or institute. His actual death was brought about by the eating of tainted food, given unintentionally by a well-meaning carpenter who was a convert to his order. When the time of the passing of the Master came the disciples were gathered about in clusters and circles. Ananda was weeping. A couch had been prepared on which the Buddha was resting between the spreading branches of two sala trees. The Buddha turned upon his right side and, resting his head upon his right arm, passed into meditation. From meditation he moved through one state of consciousness to another until his consciousness achieved the Nirvana. When this had been attained, the body died.

The following day the remains of the body were cremated. A great funeral pyre was built upon which the body of the Enlightened, still in his saffron robe, was placed with the deepest of veneration. Many efforts were made to light the fire, but they all failed. At last a flame burst from the heart of the dead Buddha and consumed all. The ashes of the Perfected One were placed in seven urns and conveyed to different parts of Asia where they were enshrined to perpetuate the memory of Gautama Siddhartha, twenty-ninth Buddha.

THE TEACHINGS OF BUDDHA

The life of Buddha has been ornamented with numerous legends. Every Buddhist country has embellished the story of the Enlightened One and his works. In the same way and from the same motives the principal elements of the Buddhist philosophy have been variously modified, interpreted and expanded by the peoples and nations that form together the Buddhist world.

In the terms of modern classification, the original Buddhism was a philosophical agnosticism. The first doctrines emphasized codes of conduct and the achievement of enlightenment through the constant practice of certain virtues. As time passed theologi-

cal elements increased in the cult, until today it assumes all the aspects of a religion, including elaborate ceremonialism, a vast pantheon of divinities and demons, and a priestcraft perpetuated by a process similar to the Apostolic succession of the Roman church. Of course there are exceptions. All Buddhism has not assumed an ecclesiastical appearance. In Ceylon the severe philosophical agnosticism of the original sect still survives, but for the most part primitive Buddhism has disappeared and in its place has risen the shrines and temples of theologized Buddhism.

Buddhist philosophy was early divided into two distinct schools, called the HINAYANA, or small cart, and the MAHAYANA, or large cart. By cart should be understood "vehicle." The HINAYANA was needlessly severe. It offered the advantages of philosophy only to monks and ascetics and held an attitude of Brahmanical aloofness towards that very multitude which Buddha himself sought to instruct. While the HINAYANA escaped the elaborate ecclesiasticism of the "great cart" it also lost the gentle universality of the original revelation. It is natural that a severe, exacting, uncompromising and dictatorial sect would not become very popular, especially to the peasant mind. MAHAYANA met this need. It offered the salvation of the Buddhist doctrines to men of every class and kind. The great and the lowly travelled the same road. By virtuous conduct all in the end attained the common good. Thus it appears that the MAHAYANA school was originally closer to the beliefs of Buddha. On the other hand its very democracy and simplicity led inevitably to a multitude of misunderstandings. High places in the order were occupied by men essentially sincere but hopelessly uninformed. Gradually the principles of the doctrine were warped by misunderstanding, idolatry crept in, ritual gained an over-significance. At last magic and sorcery with its incantations and propitiations of demons, its traffic in relics and charms, and most of all its relaxing emphasis upon the philosophy of life, diverted the Mahayana sect from the nobility of its original purpose. Many brilliant reformers sought to restore the purity of Buddha's doctrine, but unfortunately the reforms became cults in themselves, until a general confusion obscured the entire subject.

A few small groups have preserved the integrity of the original teaching and it is to these groups that the modern seeker must turn in order to secure a proper perspective on the subject of Buddhist philosophy. The collapse of modern civilization must bring with it a restatement of religious and philosophic purposes. The non-Buddhist world is beginning to recognize the scope and profundity of Buddha's doctrine. A world sorely in need of a workable philosophy is turning towards the East and is being richly rewarded for its effort.

Buddhism combines the elements of profundity and simplicity. So profound that only the wisest of men can hope to fully comprehend it, so simple that a child can grasp its purposes, the Buddhist philosophy is capable of serving simultaneously both the depth and the shallowness in mankind. The doctrine is founded upon moral precepts and from this simple beginning it ascends gradually to the most abstract of metaphysical speculations. A monk entering the order is bound by a very severe code of proprieties which are termed the Ten Commandments of Buddhism. He vows:

- To kill no living thing.
- To accept nothing that is not given willingly.
- To live in absolute moral purity.
- To speak only the truth.
- To touch no animal food or alcohol.
- To eat only at prescribed times.
- To abstain from all unnecessary contacts with the world.
- To wear no ornament.
- To avoid all luxury.
- To live always in voluntary poverty.

In Protestant Buddhist countries, such as Japan, these regulations are modified even by the priesthood, much as in the case of the Protestant Reformation in Europe. But even in a modified form the Buddhist code is one of the most strict in the world, and more amazing still to the Western mind, is the absolute fidelity with which it is lived. Dishonesty and intemperance are seldom met with among Buddhist peoples. They not only accept their doctrines, they live them.

THE NOBLE EIGHT-FOLD PATH is for both the clergy and the laity, and next to the Practice of the

Virtues is the most important of the Buddhist disciplines. The living of the Eight Truths infers a constant and consistent doing of the following things:

1. *The holding of Right Attitude, at all times free from prejudice, illusion, superstition, doubts, fears and animosities.*

2. *The living of the highest standard of conduct which the mind can conceive; living the truth one knows.*

3. *The control of speech so that it is always true, simple, gentle and entirely honest.*

4. *Right conduct. Honest, just and enlightened relationship with other living things.*

5. *The practice of harmlessness. To live without hurting, either by killing or injuring physically, or the causing of sorrow, mental or emotional.*

6. *Perseverance in noble action. The overcoming of all of the elements of the illusional life.*

7. *Right thinking. The directing of the mind towards the understanding of the supreme wisdom.*

8. *Right meditation. The practice of the Inner Experience.*

To accomplish the Eight-fold Path it is necessary to overcome ten "fetters" or forms of bondage. These are called Illusions and are listed as follows:

1. *The illusion that the soul is immortal.*

2. *The illusion that there is no way of accomplishing salvation.*

3. *The illusion that external religious rites, prayers, sermons, sacrifices and other ceremonies will lead to salvation.*

4. *The illusion of the senses and passions.*

5. *The illusion of hatred and malevolence.*

6. *The illusion of the love of this life and of the world.*

7. *The illusion of a future life, whether in heaven or paradise.*

8. *The illusion of pride.*

9. *The illusion of superciliousness.*

10. *The illusion of ignorance.*

It should be evident from the preceding how strict a standard of living and thinking the Buddhist must live up to, yet these words which seem to place so many boundaries upon human life and thought have not the inhibiting, narrowing sense

that the ignorant mind supposes. They all rise from realization, the accomplishment of right attitude. When a man has the right attitude he instinctively practices the virtues for no other course of procedure is acceptable. It is impossible for a man to truly believe one thing and do another. To love truth is to practice truth, to love wisdom is to live consistently with wisdom. The path of Buddha is the living of the Law, the Law being in this sense the standard of right, living in a manner consistent with the nobility of a human creature. All that is not noble is unworthy of man and man should never be less than himself.

To summarize briefly the Buddhist concept of life and the reason for the disciplines imposed upon the disciple:

The universe is composed of different qualities, or possibly more accurately, conditions of consciousness. The whole of nature is composed of different modes of realization or the inward knowledge of truth. The gods, so-called, are highly evolved forms of consciousness, not entities or beings but rather degrees of truth.

The universe throughout all its parts is filled with a mysterious essence called Self, much as the Christians teach that the universe is filled with Spirit. This universal all-pervading Self is the Reality in all natures, and the perfection of every so-called created thing is achieved by its reabsorption into this Universal Self. This reabsorption the Buddhist symbolizes by a drop of water falling into the sea. The drop of water in this case represents an individual, and the sea Universal Self. By this concept there is nothing immortal in man, for instead of the spirit he has at the root of himself only Universal Self. Personality is illusion, universality is the only truth.

The purpose of life is to wear out or overcome the illusions which result in separate existences. This does not mean that illusions are non-existent but rather impermanent. The Buddhist does not say that material phenomenon is an optical illusion. He acknowledges the existence of what he sees but not the reality of it, reality in the sense of importance or significance. Thus there are many men but only one Self, there are trees, flowers, birds and animals but only one Self. There are suns, moons and stars,

but only one Self. Self in the greatest, and the Self in the least are one and identical.

The absolute universality of the individual is called Nirvana or the end of illusion. The Buddhist calls the phenomenal universe the Not-Self. The grass grows and dies; man is born and in time disappears again; even the suns must sometime fall from the heavens. All that is Not-Self must finally cease and vanish away. Only the Self remains, eternal and unconditioned. It requires many millions of years to kill out illusion in the heart of man. It is quite impossible for him to accomplish this in a single life. Therefore Buddhism explains the mystery of the inequalities and inconsistencies of life by means of two inflexible and immutable Laws—Reincarnation and Karma—to which there cannot at any time, under any condition, ever be an exception.

Reincarnation teaches that man returns to this world life after life, dedicated ultimately to the one purpose of killing out the illusion within himself. In each life man performs various actions, arising from his belief in illusion. Some men steal, others kill, and others seek to hoard up treasures. These actions because they are inconsistent with absolute truth, result in Karma or consequence, for as Buddha said: "Effect follows cause as the wheel of the cart follows the foot of the oxen." The evils we do in one life return to us as misfortune in the next. So we continue, incarnation after incarnation, until the doing of evil dies out within us and wisdom takes the place of ignorance.

The heavens and hells of Buddhism are the conditions of consciousness in which men live. A man whose heart is filled with hate must abide in an inferno of his own making. Wisdom brings with it peace and peace is paradise. Men do not go to heaven or hell when they die. They live it throughout their lives according to the measure of their own understanding, their own good and evil impulses.

The principal purpose of the Buddhist organization is to perpetuate the simple truth that suffering is the result of wrong action, and happiness and security are the rewards of right thinking and virtuous living. Wars cause wars, evil perpetuates evil, but all evil ceases when truth is revealed and is en-

throned victoriously in the heart of men.

The Middle Path of Buddhism ends finally in the accomplishment of Nirvana. The truth seeker becomes one with Truth, the dreamer becomes identical with his dream. Man does not become wise, he becomes wisdom; he is merged into the very essence of the virtue which he has accomplished. Thus it is that a perfected man is the Buddha—not a Buddha but THE BUDDHA. Buddha means ENLIGHTENMENT. He who receives enlightenment is the Buddha for there is only one Truth and when all men reach that truth then all men are one. Not of one mind only but of one substance and one essence, and in the end the truth seeker is absorbed into that very Reality which sustains the whole far-flung panorama of life and death, ignorance and wisdom, beginning and end.

QUOTATIONS FROM THE DHAMMAPADA AND OTHER EARLY BUDDHIST WRITINGS ATTRIBUTED TO BUDDHA

"They blame him who sits silent, they blame him who speaks much, they also blame him who says little, there is no one on earth who is not blamed."

"A man is not learned because he talks much; he who is patient, free from hatred and pain, he is called learned."

"As a solid rock is not shaken by the wind, wise people falter not amidst blame and praise."

"He who, seeking his own happiness, injures or destroys other beings who also long for happiness, will not find happiness even after death."

"The fool finally becomes full of evil even though he gather it little by little."

"Earnestness is the path of immortality, thoughtlessness the path of death; those who are in earnest do not die, those who are thoughtless are as if dead already."

"If one man conquers in battle a thousand times a thousand men, and if another conquers himself this last is the greater of the conquerors."

"As a bee collects nectar, and departs without injuring the flower, or its color or scent, so let a sage dwell in his village."

Yours sincerely,

MANLY P. HALL