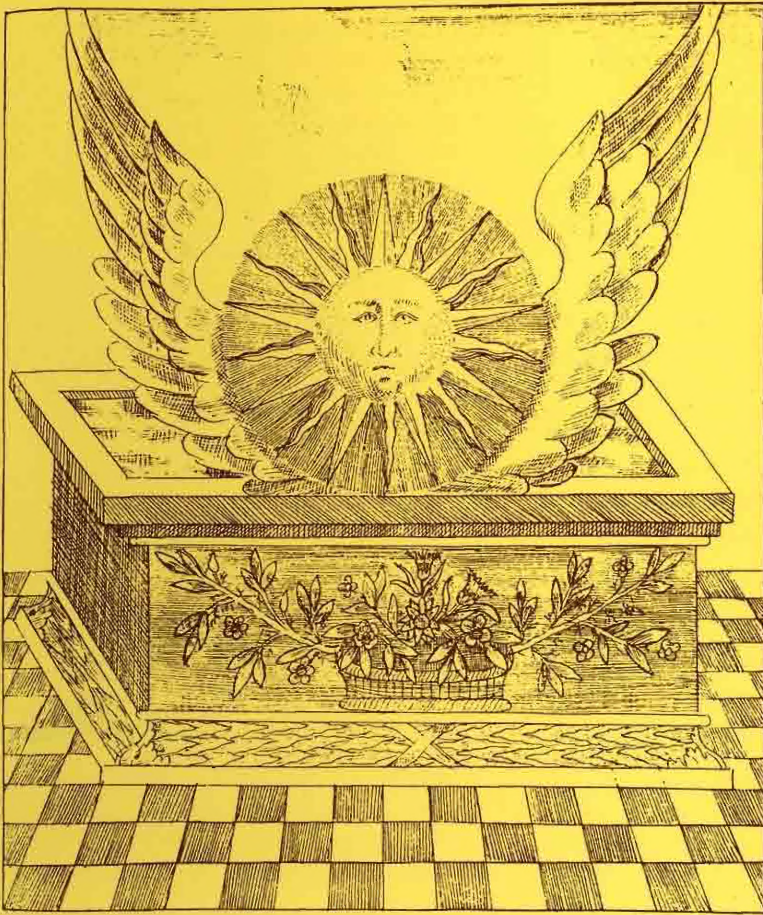


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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of the Philosophical Research Society.

About the Cover: Illumination. The soul through the transmutation of the inner life rises triumphant from the sepulcher of the body.

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THE POWER OF SOUND

There have been many speculations concerning the mystery of speech. We know that even in those areas uninhabited by humans there is no silence. Various forms of life have certain sounds associated with them. The sough of the wind through the trees and bushes, for example, provides numerous cadences. The common noises of the day have no longer any special meaning but become parts of a vast cadency of melodies. The articulation of speech must have started through primitive efforts to communicate; but there was very little to talk about, and a vocabulary as we know it today would not have been possible. Probably early men identified various forms of life by the sounds which they made. If we wished to tell the tribe that there was a bear nearby, we could do this easily by imitating the grunts and growls of this beast or by pointing to the probable location of the creature we were attempting to identify. There were also other kinds of sounds. Great storms, floods, and disasters suggested fearful expressions of grief or anxiety intimately associated with the voices of the elements such as thunderous roaring of waves against rocky shorelines. In the beginning stages there were no written forms and glyphs had not been invented; but they came to be made in Egypt to look like certain creatures and thus stand for a word or syllable. We know that this procedure was commonly used in China and still increases the difficulty of Sinological studies.

However we explain this mystery, the truth remains that humanity is the only creature that has been able to organize an almost infinite number of symbols into their sound equivalents and combine these in useful and meaningful ways. It would seem that the human larynx is peculiarly adapted to the creation and organization of sounds and in this way has overcome the isolation which has prevented other forms of life from advancing politically and sociologically. Speech has made an enormous difference, but this is only the initial point of a still greater complication.

Sound could be organized into language, and today we have a number of important languages and a large variety of dialects. The more complicated a culture becomes, the greater the need for adequate vocabulary. It is evident that various clans worked out their own systems of significant sounds, and present-day humanity is still struggling to translate adequately the various systems now in use as means of communication.

As a by-product of sound we have vocal music, which is later involved with various instruments. Tonal music and the means of its production were associated with religion from a very early date. Chanting is a common means of worship, and years ago I spent several afternoons discussing vocal tonality with an operatic coach who trained advanced pupils to gain conscious control over tonal processes. In the religions of Oriental countries the vocal cords are trained to intone mantrams and chants. Even today the Christian clergy teaches young priests to recite the mass with clarity, sound and words approaching the proficiency of musical artists in the entertainment field.

It was probably first in Asia that the science of vocal vibration was highly developed as a means of attaining internal enlightenment and spiritual harmony. It is now taken for granted that sound as vibration is a powerful agent for good or bad according to its usage. The Pythagoreans used sound to reform the rules of architecture, and in the Bible it was the blare of trumpets that brought down the walls of Jericho.

Pythagoras believed that sound was a kind of vocal geometry. Tones and cadences could be diagramed. Each type had a shape of

its own. The Greeks also believed that a sound which is brought into existence never dies and that words spoken a thousand years ago could be heard again today, if we had the proper receiving instrument.

There is music for all occasions, and in a way this fact has survived to our time in opera and the mass. In the Orient it has long been held that the larynx is actually an organ of generation. It gives birth to sounds which are rates of vibration, just as surely as the human soul originates in harmony and endures through the progression of tonal processes invisible but eternally real.

Most likely this is the beginning of the mystery of the sacred word. In Asia this word in modern usage is "OM" or "AUM." In the New Testament this mystery is preserved for us in the opening verses of the Gospel According to John. The creating power of the word is recognized by most early religions of the Far East and the Gnostic sects of Egypt and Syria.

The Pythagoreans emphasized the importance of the creation of sound in the human throat. They held the throat to be the most perfect source of sacred sounds but permitted the use of stringed instruments. They were opposed, however, to all percussion made sounds and also flutes. The ancients were not aware of the modern concept of harmony, and when a group sang together there was no effort to harmonize the voices. The Early Church favored the chantings which accompanied sacred rituals and the Olympic games. As a result, they began the cultivation of a Christian church music but, apparently, never realized the inner meaning of vocal sound as it was understood by the great schools of the pagan world. It is only within the last few years that the esoteric aspect of music is being explored. In Japan Judo, as developed by Professor Kano, involves certain cries as means of self-defense. Sound vibrations have also been used to restore persons in coma or apparently dead.

The Pythagoreans were among the first to associate music with the healing arts. Some believe that Pythagoras received instruction on music therapy while he was studying in Egyptian temples. There are evidences of the use of songs and chants in Western Europe as early as the thirteenth century. There has been a dispute as to whether

certain melodies help to control pain or merely drowned out the groans of the sick. Traveling dentists frequently carried a musician to compensate for the crude methods associated with filling teeth or their extraction.

In those days also many young ladies, frustrated in their quest for romance, were comforted by the love songs of the troubadours. At least the romantic harmonies brought some consolation to the lovelorn. In contrast, serenading was customary and vocal tunes were supported by a mandolin.

Early in the nineteenth century there was some systematic research into the beneficent effect of music upon those confined in mental institutions. Not only were the inmates pacified but, in many cases, were cured of their manias. Some years ago music was introduced into various offices where individuals had to wait to keep appointments. For a time this procedure was well-favored but has recently faded out. It may have been discontinued because of the cost factor or that in recent years there was little interest in melodic or harmonic compositions. Not even by the wildest imagination could rock and roll be considered therapeutic.

Even as late as the middle of the nineteenth century music made an important contribution to family life. Most homes had a piano and one or two of the children took music lessons. There were numerous familiar compositions that could be enjoyed without extreme virtuosity. Family gatherings were more sentimental than musical and far more beneficial than modern addiction to television. Every nation not only had its own music but developed special instruments to be played either alone or as a background for vocal songs and ballads. In early motion pictures, long before sound tracks were added, the cinema employed a pianist to improvise appropriate backgrounds for train wrecks, volcanic eruptions, bank robberies, and romantic moments. I remember that stereoptican slides could be introduced in this program and usually pictured a bouquet of violets and the words of a popular song. The audience was invited to sing along with the inevitable piano.

The Greeks were evidently music lovers, but no living person has successfully restored their tonal scale. Some strange markings

supposed to represent crude musical notations were found amidst the ruins of the Delphian oracle.

Most of the musical instruments of antiquity were influenced by astronomy. Many stringed instruments in use today can be studied to advantage by those familiar with the Ptolemaic system of astronomy. One of the masters in this area was the seventeenth century English physician, Robert Fludd. He was evidently seeking the mystery of universal harmony, and he succeeded very well in adapting the frets of the viola da gamba with the orbits of the planets. About the same time some inquiring minds attempted to combine music and color. A pioneer text on this subject is Babbitt's *Light and Color*. This curious book, after being out of print for a number of years, is available again for modern students. While there may be some doubt about Babbitt's theory when approached scientifically, it is certain that he made useful discoveries in color-sound therapy.

The Vitruvian architects of Rome were always troubled by problems of acoustics. A magnificent architectural structure could be a complete failure if used for speech making or musical programs. Various devices invented in early days have saved many a modern structure. The Japanese resolved this difficulty by placing large empty jars in rows under the stage, and even acoustical plaster has proved beneficial. For a long time sound therapy was limited because it was difficult or impossible to prolong a single tone for a great length of time. This problem has now been solved but has created another uncertainty. When an instrument is recorded and the record is played, the vibrations are not the same. That on the tape or recording carries with it into the air the medium by which the sound was captured and held.

Both the Greeks and Romans and probably other countries, if the details had been recorded, made rules to control the composing and public presentation of musical compositions. If the composer was not true to the morality and ethics of music or created intentional discords to achieve emphasis, he could be imprisoned or exiled; and, should he resist such censure, he could be executed as a hazard to the public well-being. There was no way in which musicians could damage the psychological integration of their listeners.

It would seem that things have changed for the worse. It is notable, however, that a number of psychiatrists and members of the medical fraternity have warned rock enthusiasts that they are endangering their own integrity, damaging their family life, afflicting the community, and adding tribulation to world populations. As yet, the warnings have received little attention; but it is evident that musical discords have contributed to drug addiction and a variety of moral delinquencies. Pythagoras warned of this more than twenty-five centuries ago. For most of this time, however, discords were exceptions and were occasionally used by such composers as Wagner and Stravinsky. Once the basic rule is broken, however, it loses most of its strength; and now discordancies are accepted even by some modern musicologists. It has been pointed out that among primitive people the heartbeat is the basis of most rhythms. As the emotions rise and the rhythms become more discordant and the drums take over, most of the natives within hearing distance are emotionally disturbed. They are ready to go on the warpath or lose control of their moral and ethical codes. In India the pulse is called "the drum of Shiva," and various conditions can arise which alter this beat, at least temporarily. On the Hopi and Zuni reservations of Arizona and New Mexico various tribal dances, especially the rain chants, are controlled almost entirely by drum rhythms. In the rain ceremonies, for example, the dance may continue for nine or ten hours without one break in the sound pattern. As this is more than impossible for one team of drummers to achieve, they are relieved periodically and each new group carries on so quickly and completely that no hesitation in the rhythms is noticeable. Some rain makers still believe that fireworks can cause rain because of the powerful sound associated with them.

Probably the most remarkable musical instrument in the world is the Hindu vina. It is said to have been invented by the gods and is especially associated with Sarasvati, the Hindu Athena, goddess of wisdom and the harmonic arts. All knowledge must be developed with harmony; and all progress, to be real, must be without harsh or discordant actions. The moment beauty is corrupted in the mind, the eye, or the ear most artistic productions are deformed or



The Goddess Sarasvati, Patroness of the Arts.

deseccrated. Today there are very few vina players in the Indian sub-continent. One of the most famous of modern times was an elderly Hindu woman who was totally blind. She was venerated throughout Asia for her skill with this instrument. We reproduce a vina in this text, as it is entirely different from any other known instrument. Indian artists also show the vina as played by Shiva, because he governs the heartbeat and must therefore divide the living from the dead. It was my privilege to hear a very good vina player perform in this country. In addition to native Hindu music, this artist played two selections based upon poems by Lawrence Hope and the verses took on a tremendous dignity under her skillful fingers.

Nearly all string instruments have been developed from a study of the solar system. Robert Fludd divided a single string by a central fret. Each half became a complete octave and was divided into

the intervals of the third, the fifth, and an inharmonic interval, the seventh. He showed why there were congenial and uncongenial combinations of sound. Some intervals are not melodic; and this, in turn, contributes to the need for the tempered scale of the piano. In the late thirties we attempted a little research in music at PRS Headquarters. As there was no vina available, we used a Japanese koto. The strings of this instrument are of equal length, but the tonal requirements of a composition are met with a series of frets.

The Hindu deity Sarasvati is usually represented as the goddess of music and often pictured playing the vina. She recurs in Japanese Shintoism as Benzaiten, and we have a surimono of her playing a musical instrument somewhat similar to a vina.

No discussion of music would be complete without references to magical arts. In this area music and color are closely related. In the symbolism white is associated with sound and black with silence. Neither is actually a color, but the proper distinctions are usually ignored. For example, at a traditional wedding the bride is dressed in white and the groom in black; and this is completely inconsistent with the sacrament. Magic is usually divided into white, or good magic, and black, or bad magic. In ancient times colors, shapes, and sounds were important in the treatment of disease, the liberation of the mind from negative attitudes, and the rhythm of the bodily organs.

Psychic phenomena involves the three sensory perceptions— sight, hearing, and speech. Visual esoteric diagrams referred to as mandalas all have sound equivalents, the exact meaning of which is not communicated to the profane. Pictures are also used in India to represent types of music or ragas. The sensory perception of hearing can be conditioned by mantrams, masses, and choral chanting. The various mantrams are associated with the divinities, and the sound sacred to a god is equivalent to the actual presence of the deity.

Speech is more than a simple sequence of noises. Even if the words are intelligible, there is a moral responsibility for the way in which they are spoken. Angry words, threats, or profanity desecrate the integrity of speech. As a by-product of this misuse, the nervous system is impaired and the rhythm of the heart disturbed.



Benten with her dragon and musical instrument. This is a Meiji copy of the original surimono by Yashima Gakutei.

The human being finally realizes that the moment he breaks the harmony of an enlightened life negative reactions are inevitable.

The arts of demonology, as practiced in ancient days and occasionally revived in modern times, originated in fear of the dark. Our remote ancestors lived in a world of sound, and at night the voices of the forest and the jungle took on frightening dimensions. Nearly every petty despot had a personal sorcerer to intimidate his subjects. While black magicians were chanting their evil spells, the people took refuge in the church where the priests were intoning masses and prayers to deliver their parishoners from evil. Most prayers are to a degree used for protection against unknown ills.

In musical notation the note "la" is associated with Jupiter and the color blue. In the study of auras "la" in the natural scale can be represented by blue light. Persons who have had their sleep disturbed by negative fantasies or disagreeable dreams have often found relief by keeping a small blue light bulb as a spirit light in their bedroom. One point, though, should be made clear: it is very difficult to get a blue light bulb that does not have a small degree of red in it. Arrangements, however, can be made to have a bulb dipped in the proper color. Jupiterian music is not necessarily loud; but it is slow, tranquil, and without obvious breaks or changes. It is inspiring, but for sound therapy it should not be involved in a complicated selection. The blue light and a gentle rhythmic sound pattern can bring comfort to those suffering from psychic or psychological difficulties. The exact opposite of the blue is a full deep red, which should be avoided by any person with neurotic tendencies. Under a steady red light psychic manifestations are intensified, and the color adversely affects the function of the brain. Those experimenting with color therapy recommend that when psychic pressures disturb sleep a red light should be turned on for a few moments, then turned off, and a blue light take its place. The result is so disintegrating to the practices of black magic that the offense is not likely to be repeated.

Music therapy can be controlled by anyone who considers the importance of harmony. This word has two distinct meanings— one mystical and the other musical. Harmony is either peace or a pleasant relationship of faculties, attitudes, and circumstances. In recent years music has suffered from a deterioration which is also obvious in practically all other arts. Because its vibrations are now intensified by electrical amplification, it is almost impossible to escape entirely from this type of noise. It has already been demonstrated that the dissonant and strident emphasis in contemporary musical compositions are detrimental, especially to small children. We have gradually taken one of the noblest of the arts and so perverted it that modern rock music must be considered as addictive and dangerous as cocaine or heroin. In this area it is perfectly possible to assemble strong scientific evidence that many popular

practices are endangering our civilization. Music has always exerted moral influence. It has contributed to the grandeur of our culture and also to its decline and fall. In older days there could be and were legislations against the pollution of the aesthetic atmosphere. Through television and video tapes, noise has come into homes throughout the world. We are dismayed to find that it has spread through Europe, Asia, Africa, and to the remotest parts of the world. It interferes with every worthwhile purpose and is responsible not only for sickness, but crime. It is sincerely to be hoped that we can find better outlets for energy than destructive noise.

We have already mentioned the troubadours or trouviers. They were not merely songsters but a very tightly organized group created to protect the dignity of the musical arts. Dante and Petrarch were troubadours and so were many of the Meistersingers of the European guilds. Their occupation was both religious and secular and on both levels therapeutic. In days when mental suffering was widespread the troubadour could bring the blessings of his artistry to troubled hearts. He also served other needs of his day. He was the most complete distributor of rumors, news, political trends, and the conspiracies of states. His warnings saved many lives and discouraged petty tyrants from their plots and secret ambitions. It appears they also linked the Orient and the Occident more closely together and were so well-organized that very few of them brought down upon their heads the wrath of church or state. Always welcome in the homes of the great, they shared good advice with many noble families. They also kept alive the rudiments of ancient music, which came back in a florid renaissance recension.



“I will honor Christmas in my heart, and try to keep it all the year.”

—Charles Dickens’ “Christmas Carol”

“Heap on more wood! —the wind is chill;
But let it whistle as it will,
We’ll keep our Christmas merry still.”

—Sir Walter Scott

CLASSICAL MORALITY

The rapidly increasing interest in religion deserves special attention. Even the socialized states are permitting their old churches, temples, shrines, mosques, and synagogues to function in the old accustomed ways. Some restrictions are noticeable, but even these are being passed over lightly. There can no longer be any doubt that a faith in a spiritual power at the source of life can hasten the solution of political doubts. It must be admitted, however, that fanaticism is sometimes present, especially in areas that have not come under the influence of political liberalism.

In the United States there have been a few flurries of intolerance, but for the most part there has been little discord among the followers of the new groups. We get occasional letters asking us to recommend one of the recent sects that is properly ethical, mystically mature, and philosophically sound. It is contrary to our policy, however, to pass judgement on the beliefs of other people. The older faiths have reasonably accurate histories and have stood the test of time. They have their devout followers and usually welcome new members. Many of the contemporary organizations, however, may be less than ten years old; and very little literature may be available concerning them, except for that which they issue themselves. Even while we write beliefs are multiplying, and it would require a large staff to check on the validity of various proclamations. It has been my experience also that advice in this area is seldom welcome.

In the last three thousand years both Eastern and Western civilizations have been strongly influenced by saints who have brought messages of integrity to the people of the earth. Some of these teachers were persecuted, a number were martyred, and the majority quietly ignored. The principal doctrines which have influenced Western civilization are the Old Testament and the New Testament. One has given us the Decalogue, or the Ten Commandments, and the other the Sermon on the Mount and the discourse of Jesus to

His disciples on the occasion of the Last Supper. The tendency in recent years is to consider ancient standards of morality and ethics an unreasonable restriction upon the theory and practice of the good life. Actually, any teaching which is in conflict with the wisdom of the past should be approached with strong misgivings. When we look around among our friends, we may notice that regular churchgoers are not honoring "fathers and mothers," nor are they dedicated to the labors of good Samaritans. A man told me once that he could not accept the Beatitude in which Jesus says, "Blessed are the meek," and he did not believe that they would inherit the earth.

If you have attempted to align yourself with one of these new organizations, what inspired you to form an affiliation therewith? All the scriptures of the world emphasize the importance of humility and the simple life. There is no sacred text worth following that strongly recommends wealth as a symbol of spirituality. The effort to develop a dominant personality may flourish but will solve few of the problems which the membership of a religious group must face. It is the moral duty of religion to instruct, and instruction should strengthen the power of conscience over the weaknesses of the flesh. It was generally understood that the average mortal could not serve both good and evil. None of the great teachers emphasized the importance of riches. Most of them were born poor, and others relinquished all the symbols of opulence.

If religious viewpoints are antiquated or not adapted to modern needs, revision may be necessary; but this does not mean the rejection of classical morality. Some time ago I explored the wonderland of psychic phenomena, and most that I heard has already been in print in some form or other for centuries. There were many interesting beliefs and opinions presumed to have descended from remote times, but they could not solve the emergencies of modern living. Most of those who seek spiritual consolation have passed through unhappy circumstances of homes having fallen apart and children having become delinquent or their estates mismanaged. The old familiar ways failed, and there is an immediate need for solution or consolation. Was there anything available that had not already

been covered by the Holy Bible, the Koran, the Buddhist canon, or the Hindu law? The suffering was not due so much to false teachings as to the rejection of unpleasant truths.

If infidelity has destroyed a modern home, the facts are obvious and there is no revelation ancient or modern that can explain away the miseries involved. Five thousand years of mortal conflicts have shown beyond reasonable doubt that one or more persons has broken faith, betrayed truth, and set in motion processes of retribution. Someone may come along and tell you that ethics is old-fashioned and that selfishness is now the way of life, but the words of the Muse, though spoken long ago are still true—when one sows a whirlwind he will reap a whirlwind.

Why do we seek new spiritual beliefs? Is it because we have a sincere desire to grow, or because it frees the mind from responsibility for misdeeds? For the last hundred years the big escape mechanism was materialism. By giving up belief in God, Universal Law, the immortality of the human soul, and accepting the victory of wealth over all obstacles there was nothing left to fear except death. A number of socialized countries have tried to establish a godless society, but in due time they have learned from sad experience the policy based upon a godless hypothesis of existence must always be a dismal failure.

In recent years we entered the “fun” generation. Persons are born for the purpose of enjoying themselves. If work is a nuisance, you can become a vagabond and let someone else support you. If a home restricts complete freedom of action, break up the home and retire into lonely contentment. Wealth is highly desirable but should be accumulated as easily as possible, usually by a device calculated to impoverish someone else. In the last five years we have gotten into more difficulties than in the previous fifty years. Nothing is worthwhile except the belief in one’s own omnipotence sustained possibly by narcotics.

When the load becomes too heavy to bear, the mind instinctively seeks consolation in faith. The old churches used to say, “Cast your burdens on the Lord.” If we come from one of the older churches, we may go back to the faith of our fathers. If we are concerned

with sacred matters for the first time, we may do a little shopping around, hoping that by strengthening our allegiance with the church of our choice conditions in general will improve.

These conversions may occur on different levels. In some cases they take the form of rigid orthodoxy, often accompanied by militant attitudes in matters of faith. An opposite extreme is the person who is "illuminated." They have heard voices; they have been "called" to the great labor; they commune with the angels; and, in due course, will sit on the right hand of the Lord. This same individual has not changed one iota so far as the transmutation of his disposition is concerned. He hates the same people he always hated and blames humanity in general and his relatives in particular for all the misfortunes of his life. Up to date he has only managed to love persons he has never met or seen, and he has convinced his mind that universal wisdom abides in him. Great things seem to have happened, but nothing has changed. The same old grouch is with us.

If you are interested in becoming a better person through further study of the universal plan, explore various groups until you find one which puts all the emphasis upon the universal reformation of disposition. Redemption is not through meditation, although it may sometimes help. The individual must outgrow himself, rather than be elevated by some celestial mechanism. The beginning of an enlightened faith is self-correction. We do not grow by focusing attention upon our own spiritual ambitions. Achievement is measured by the assistance we have given to others less fortunate than ourselves. Worldly success is a dead end. We all know that there are no pockets in shrouds, but we would rather not bring up the subject.

Religions that are based upon personal physical success attract many to whom fame and fortune are of first importance. It is only when we demolish this false ideology within ourselves that genuine growth can begin. This does not mean that we must become wandering friars devoid of practical instincts, but it definitely implies that we cannot serve both God and mammon. Even if we accumulate enough wealth to defray the cost of a cathedral and have not conquered the inconsistencies which material success intensifies, we are truly like sounding brass or tinkling cymbals.

Strange beliefs are flourishing like the green bay tree. Some are good, while some are not so good; but all have their own lessons to learn and to teach. We find that a good start is not always a good finish. Some religious groups have been damaged by their own success and others have faded away because their standards were too high or too low. The world dilemma with which we are confronted today is bringing religion back into sharp focus. We are discovering, however, that during those long dreary years when problems were multiplied we were not strengthening our spiritual convictions. The old orthodoxies remain, but they could not meet the challenge of social conflicts. The churches must now catch up. They have to rise to the occasion with strength and forthright devotion, or new beliefs will take over. These more recent sects and creeds must beware that they do not fall victim to their own worldly ambitions. Occasionally, we see a really dedicated person like Mother Teresa; but we do not feel inclined to accept her motivations.

At this time there are some four billion human beings who believe in morality and ethics. They claim to be good members of one faith or another, but many of them are now engaged in war or terrorism. I remember one year when I was in Chicago a football team was lodged in the same hotel as myself. In the morning the young men went to church, though they were arrested for breaking into the hotel's shop and stealing all of the tobacco and other removable articles. It was evident, therefore, that the university to which they belonged and which was religiously oriented taught better mathematics than ethics.

When we grow up we can choose our own faith, but whatever belief we take for ourselves we are still bound to the Ten Commandments. Our faith, if it is real, gives us the strength to be an honorable person and to discipline our behavior so that we do not endanger the rights of others.

I can still remember the time when the ministry was sustained by dedication alone. The clergyman was poor, his family was shabby, and his congregation was far from lavish. It was taken for granted that the Lord would sustain His own, and poverty was the final proof of sincerity. Recent difficulties which have embarrassed television

clergymen have done very little to dignify faith in the Gospel or the ministry. As long as we carefully guard children from the dangers of religious indoctrination, conditions will not change. We now have three extremely profitable professions—law, medicine, and religion. The only way that we can restore the integrity of faith is to start in the home while the children are still small. It would be good if the parents believed in the principles set forth in the two Testaments. Assuming that atheism begins in the third or fourth grade, the best way to protect children from the major tragedies of existence is to set them good examples before the second year of their lives.

Comparative religion is a major branch of learning. It enables us to study the effects of beliefs upon the courses of empires and the careers of individuals. Nearly all of the established faiths which have survived to the present time were founded prior to organized industrialism. They were revealed to persons of moderate means, dwelling in villages along the shores of the ocean or the remote heights of mountains. There were no radios, televisions, motion pictures, or national debts in those days. People were interested in living at peace with their neighbors and bestowing a simple code of behavior on their descendants. There was very little probability of severe temptation, but the daily mistakes received prompt attention. It is all different, however, in an urban civilization which includes strong inducements to sacrifice honor for profit.

As we come around to another Christmas season, we recognize that cash or credit cards are used lavishly. Actually, there is no reason why we should not share our joys with our friends and families. Opening presents is a pleasing pastime, but with a severe inflation one must pause and consider. In most cases today it is cheaper to phone than to send a Christmas card. Every facility is burdened with outrageous costs and profits. How does it happen that we spend in the month before Christmas billions of dollars from our already over-worked bank accounts to celebrate beliefs that we have never been able to practice in daily living? It is nice to keep the holiday sacred to the ideals of the fatherhood of God and the brotherhood of humanity. Christmas day comes and departs, but cupidity goes on forever.

If we are willing to be in debt for many months to pay for some

extravagant gifts, why is it that we have neither time nor energy to apply the teachings of Jesus to ourselves, our community, or our world? We give thanks loudly and extravagantly, but we overlook the truths for which we should be thankful. In the sacred season of Christmas shoplifting is expected to account for the disappearance of ten percent of the merchandise.

Perhaps some of the new groups that are being formed can bring about a greater interest in fulfilling the substance and essence of the Christian ministry. Perhaps we can rescue the mysteries of the spirit from the tyranny of the capitalistic theory. It is all right to give presents to your friends, but how about a close communion of hearts and minds in service to the pressing needs of the present generation?

I have noted in traveling that many non-Christian countries have taken on our Christmas spirit. Morally it is quite reasonable that all the faiths should teach the same integrities. Religion is a universal need and affects the lives of more than eighty percent of the world's population. Think of the buying power of such a vast potential for integrity. Think of what this mass of humanity could do if it would unite against war, or against narcotics, and the several forms of anarchy that now burden society. The people who claim to believe in God, justice, and honor should practice the beliefs they affirm. We must stand squarely on our principles and refuse to support dishonesty on any level. If this were done, the great world teachers would have the honor due to them. If the old groups are too set in their ways, let us hope that new sects will stand firmly on the solid ground of personal dedication and by so doing prepare the human family for a happier future in the century that lies ahead.



"We may smile at jargon in which we have not been initiated, at whimsical combinations we do not fancy, at analogies where we lose all semblance, and at fables which we know to be nothing more; but we may credit that these terms . . . conceal many profound and original views, and many truths not yet patent."

—I. Disraeli

CHRISTIAN ALCHEMY

Wherever the concept of the transmutation of metals is found it has been used to describe the mystery of human redemption. Transmutation and transformation have become associated with esoteric disciplines relating to the unfoldment of the inner life of the sincere truth seeker. It has been assumed that there is an exact science of salvation, and many details concerning the concealed truths are to be found in such works as *The Mystical Divinity of Dionysius* and the Hermetic tract *The Shepherd of Men*. Long ago the alchemist Basil Valentine stated emphatically, "Woe, woe to the gold makers." The avarice for the creation of material wealth led countless chemists astray, coming in the end to discouragement and frustration.

The cabalists, both Jewish and Christian, began to suspect that the Bible was a textbook setting forth the secret processes of transformation and projection by which base metals were purified and fulfilled the hopes of the mystical chemists. Paracelsus was well-aware of the hidden truth which he had learned from Moslem sages in Damascus and other regions of the Near East. According to the initiated rabbis, King Solomon possessed the true secret of the universal reformation and concealed the process in the Canticles (The Song of Solomon).

Alchemy also was part of the heritage of Oriental wisdom. Esoteric chemistry was known to the Chinese, Hindus, and Moslems. It is believed that Omar Khayyám was an initiate associated with the House of Wisdom in Cairo and unfolded the formulas of the Great Work in his *Rubaiyat*. It did not, however, survive in Fitzgerald's translation, although one verse is worth a second reading.

Before the phantom of false morning died,
Methought a voice within the tavern cried,
"When all the Temple is prepared within,
Why nods the drowsy worshipper outside?"

The word "worshipper" should give a clue to the meaning of the term "tavern," frequently used to imply an assemblage of mystics in a eucharistic ritual.

The famous manuscript *The Book of Abraham the Jew* is now believed to be hidden in Cardinal Richelieu's library, obvious evidence to support alchemistical Christianity.

There is a rare manuscript in the Bibliothèque Nationale in Paris describing how the original text came into the possession of Nicholas Flamel. While in France, I arranged to have a complete photostat of this manuscript. All of the illustrations are religious; and Flamel himself incorporated the symbols into the walls of the Church of the Innocents, which was built with money resulting from his transmutation of base metals.

In Flamel's picturing, and in most other alchemical works, the supreme mystery is symbolized by the presence of Christ. A considerable controversy has arisen as to whether the concept of transmutation can apply to the human being and also the metals. It is obvious that purification is essential to the development of the human soul and, therefore, could be applied to the soul of the metals.

With our present knowledge of chemistry we can produce gold in small quantities, but the process has not come into common usage. By the same rule, the transmutation of the human soul has had a limited circle of participants.

In the handle of his sword Paracelsus had hidden a mysterious substance which he called "Azoth," the universal medicine. Alchemy had three objectives: the creation of the perfect human being, the compounding of the universal medicine against the sickness of the world, and the physical purification of metals, thus destroying forever a kind of wealth built upon precious metals.

The processes of alchemy have also been associated with astronomy and astrology and are said to be in part revealed by the tarot cards and geomancy. The Rosicrucians emphasized the importance of the knowledge of the healing arts. We find chemical symbols in most of the early texts dealing with the Brotherhood of the Rosy Cross. Elias Ashmole devoted his book *The Museum Hermeticum* to the strange art of goldmakers. He gives special

recognition to the physicians associated with this elusive fraternity. They could perform wonders of healing, but here again is he referring to the healing of the soul or of the body, or of both? The soul which has separated from the substance of the divine will sicken and separates itself from the love of God.

Perhaps we should divide the mystery of the metals into two distinct levels. The high mystical aspect might be called white alchemy, and that which is continuously seeking after worldly wealth could be designated as black alchemy. The same processes are used in both cases, but the motives are entirely different. The only hope we have for preservation of human society is the victory of soul power over the ambitions of the flesh. The first miracle attributed to Jesus is the transmutation of water into wine at the Wedding Feast at Canaan, and the last is the eucharistic rite in the upper room of an inn. On that occasion it is said that Jesus sang and danced with His disciples. If we consider Jesus to be symbolical of the alchemical elixir of life, then we can understand the evangelism of the Early Church. The apostles and their associates accepted the words of the Master as the "stone of great price" revealed for the governing and the salvation of the nations.

According to Edward Kelly, the origin of the doctrine of the transmutation of metals begins when the art was imparted to Adam by the Holy Spirit. After the fall and the renewal of the world, the secrets of transmutation were engraved into the surface of two stone tables. Actually, other forms of essential knowledge were perpetuated by similar means. After the flood, Noah discovered one of these tablets at the foot of Mount Ararat. After that, generations of sages amplified the alchemical tradition; and among these was Hermes Trismegistus. Bernard of Trevisa describes how Hermes came to the Valley of Hebron and discovered there seven stone tablets on the surfaces of which were the descriptions summarizing the seven liberal arts and sciences. Later, the mysteries of transmutation passed to Persia, Egypt, and Chaldea and were taught as a normal part of education.

In due time, alchemy was cultivated by Moses, Abraham, and Solomon. It was also well-known to the Magi or astrologers who

journeyed from the East to venerate the newborn Christ Child. Among the Alexandrian Gnostics alchemy was highly regarded; and they interpreted the chemical formulas mystically and philosophically and assumed esoteric chemistry to be among those mysteries communicated to mankind by sages who survived the destruction of the Atlantean continent.

There was a close association between chemistry and astronomy. It was assumed that the earth received into itself the rays of the heavenly bodies; and, as a result, the planet earth and its etheric container could be likened to a retort in which various chemistries were continuously taking place. The twelve zodiacal constellations were hierarchies of celestial beings; and the planets, together with the sun and moon, embodied the planetary angels. All this and much more has been preserved from the remote past in the *Mystical Divinity of Dionysus Areopagus*, whose writings were treasured by the esoteric sects that flourished in Alexandria.

The transmutation of metals was called the *magnum opus* or the great work. The process of human regeneration through dedication and the contemplation of spiritual realities gradually purified the mystical chemist until at last he became an instrument of the divine purpose. The resurrection of the divine power in man was symbolized by the Resurrection of Christ and His final Ascension into the various regions of the firmament.

The human soul born of an immaculate conception and represented as coming to birth in the manger of a stable surrounded by domesticated animals conveys a special message. The soul, coming into incarnation, enters an animal kingdom populated mostly by unenlightened mortals. In its infancy the soul is subject to the slaughter of the innocents, for it is required to take on mortal habits which threaten to destroy or at least delay its spiritual growth. It takes refuge in Egypt, where it is instructed in the great truths of existence, returns to the land of its birth, and preaches the mystical truths of life. In the end the soul comes into contact with the corruptions of materialism and brings down upon itself the hatred of those dedicated to wealth and power. To preserve its integrity, the soul must renounce worldliness and pass through a metaphysical death and resurrection.



Figure eighteen in *La Toyson D'or* is the alchemical symbolism of the Resurrection of Christ. The nimbus around His head is a cryptic representation of the Holy Trinity united to show that the Savior has fulfilled the mystery of mercury, salt, and sulphur as the healing power of God, the transmutation of all base substances and the philosophical gold—the secret of the perfect life.

Thus, is the word made flesh, for the master plan for all that lives is the perfection of the inner life. This also justifies the words of St. Paul, “. . . Christ in you, the hope of glory.” All the ancient arts and sciences were parts of a divine wisdom. There was no secular learning by means of which a person could attain physical rank or affluence without ennobling his inner life.

Even as late as the sixteenth and seventeenth centuries, the needs of the soul were the first consideration. All temporal achievements relate to the physical world only. Each in his own turn must leave his material environment and go forth on the mystic journey as described by Dionysius. If the soul does not survive the body, the world is truly a snare and a delusion. Materiality is important only because it is a gateway into a larger existence. One of the weaknesses of the modern world is its effort to enjoy the insecurities attendant upon physical embodiment. If now is the only time and the future is no more than oblivion, it is impossible to create and maintain a normal and purposeful span of physical existence. Recent sociological experiments have brought abundant evidence that progress is built upon love, hope, and peace, and these virtues cannot be cultivated in an atheistic society. The human dream cannot be fulfilled in the material world.

The alchemists were constantly seeking the powder of projection, a few grains of which could transmute a thousand times their weight of base metals. Most of the greater alchemists claim to have accomplished the transmutation of base metals. As the chemists themselves explained, chemistry can purify the base substances of the physical world, but only alchemy can transmute the interior life of the human being. If one is possible, the other is also possible. To the mystical alchemists, the eucharist revealed the miracle of transformation. The altar of the church was actually the place where the fruit of the vine was transformed into the blood of the Redeemer, the child is baptized by water for the purification of the flesh. The initiate-mystic is baptized by the Holy Spirit, which is the divine light of God. It is not difficult to understand, therefore, why men like Boehme and Baron von Eckhartshausen found security by basing their spiritual aspirations on the solid rock of the Bible.

In Christian countries Christmas becomes symbolical of the human soul which has come into mortality in humankind. Each person, therefore, is a potential alchemist. Whether he realizes it or not, he is seeking the release of his own soul from the cramped environment of the body and the limitations of the flesh. In our composite constitution the soul itself is a real Saint Nicholas. According to the Hindus it is the enlightenment which rewards the disciplines of the truth seeker. The soul, taking up its habitation in the human heart, has been subject to numerous interpretations. Most important of all is the soul sanctified, so that it is empowered to bestow its blessings upon the mind, the emotional nature, and the physical body. Saint Nicholas brings with him the gifts of universal love, brotherhood, and world peace. This miracle, however, reminds us that we cannot achieve eternal or even temporal security, except through the internal experience of the divine presence.

In the *Vision of Sir Launfal* the poet James Russell Lowell tells us, ". . . the gift without the giver is bare." No matter how many gifts we exchange or good wishes we extend the problems of the world go on. Wars continue, homes are broken, children are corrupted, and the unfoldment of the inner life frustrated by a grave misunderstanding which has continued uncorrected for ages. It is the world soul that must bring world peace. There is no way in which the conflicts of existence can cease and concord prevail except when, within ourselves, we become aware of the Eternal Giver which took its abode in our hearts even before we were born. The Resurrection of Christ was the victory of faith over the corruptions of human society, and the Second Coming is divine love returning to rule over a humankind which has redeemed itself.

In alchemy there were several grades. There were those who believed that the universal medicine existed; there were others who through long study were seeking to perfect the formulas of transmutation; and there were still others who had accomplished the Great Work and achieved to immortality while still in this world. There is no way that the universal medicine can become available except through the personal redemption of life. It cannot be communicated to the unworthy, nor can it be bought or sold. It cannot even be given

away. No amount of learning can give us the secret which according to some of the older writings was unknown even to the angels. It can come only to the pure of heart.

The master of alchemy was the elusive adept Elias Artista. He is mentioned by Paracelsus and other chemists. He was, in a sense, the ruler of the alchemical empire. When the disciple was ready, Elias Artista might appear to him. He would never seem to be a great sage or one venerable in erudition. He was more likely to appear as a craftsman, a worker, the member of some guild who had chosen to wander up and down the world watching for the Star of Bethlehem shining in the heart of the qualified servant of the Divine Plan. It is interesting that the alchemists composed an invisible empire ruled over by Elias Artista, the Grand Master of the Great Work. When the person who sincerely tries to grow or improve has brought about major changes within himself, these are immediately recognized by the purification of the aura and the cleansing of the magnetic field. It is all a matter of vibration which cannot be artificially induced. Unless the changes are the result of a universal reformation of the heart and mind of the sincere believer, there is no star for Elias to follow. There is no possible way that inner growth can be falsified or the lack of it pass unnoticed. In the Rosicrucian story there was a mysterious stranger who could answer the prayers of those communities which were overrun by rats. We are all beginning to realize that there are human rodents that can exploit our world and corrupt persons in every walk of life. If the community does everything possible to meet its own needs, help may come; and wonderful and mysterious circumstances will take place. Always, however, the individual must do his best.

In our Library is a curious manuscript written about 1675. The elaborate title page names the work *La Toyson D'or*, (The Golden Fleece). In the center of the page is a circular emblem with representations of the planets and metals of transmutation. The Latin inscription beginning with "Visita" contains a cypher often found in this type of work. The first letter of each word spells out Vitriol. Even a passing examination of this work proves conclusively that the medieval and early modern chemists involved Christian symbolism in most of their texts.



The title page of *La Toyson D'or*. Here the various symbols which are treated in the illustrations that follow are grouped together. At the base of the design is a pennant which reoccurs in a subsequent illustration held in the hand of the resurrected Christ. Above are most of the familiar symbols, including retorts within which chemical changes are taking place. There are seven of these which can suggest the seven days of re-creation. At the lower right are the sun and moon with tree-like designs rising from them to suggest the various stages of the transmutation. At the lower left is a figure holding a bottle. He is a mysterious sage and could represent Elias Artista, the secret master of the art of regeneration.

In spite of many elaborate differences which are more apparent than real, alchemy is concerned primarily with three elements—sulphur, mercury, and salt. Illustrations show us that by sulphur is implied God the Father, by mercury, God the Son, and by salt, God the Holy Spirit. These materials exist in two forms, physical and spiritual. The science of transmutation is thus a redemption of the metals and substances of the luminaries and the five planets known to the ancients held in a mysterious vessel—the etheric body of the planet. Sulphur becomes synonymous with fire and, by extension, with the solar energy which is to be found in every living creature. The spirit, through involvement in matter, has been profaned or degraded and may be referred to as a common fire. The flame that we see, however, is only the visible aspect of an invisible energy. It may, therefore, be likened to gold. The philosophical gold is for the maintenance of health, the acquisition of wisdom, and the regeneration of the soul. Common gold, however, is a base metal which becomes a cause of corruption, sickness, and death.

The next ingredient to be considered is salt. This is represented usually by a cube or block. In alchemy it signifies the earth. The planet is a composite body and holds prisoner the divine life principle in all creatures and materials. Salt is necessary for the support of the body and becomes the earliest medium of exchange; and, as a principle, it has descended to us as coinage. The unredeemed salt is heaped together to create the financial structure of our society. In its base form it leads to most of the depravity from which human society suffers. Some of the older scholars likened salt to fantasy in which life is made endurable because of various illusionary comforts and pleasures. It has also been likened to imagination, which can be a link between the commonplace and the exalted. Christ refers to his disciples as “the salt of the earth,” and the alchemists have worked this thought into their symbolism by a higher and more refined form of salt which is associated with the lunar principle.

The third essential substance involved in the transmutation is mercury or quicksilver. The term mercury is derived from the Latin form of the Greek Hermes and signifies messenger or arbitrator. In chemistry it accepts other metals and substances into itself, break-

ing down the barriers which separate normal elements from each other. It is this deity in particular that unites Hermetic philosophy with mysticism, alchemy, and metaphysical disciplines. Mercury in its common form is a poison. Its fumes are deadly, and working with it in the days of alchemy was dangerous. There are several reports of chemists who sickened and died from even a brief inhalation of mercury.

These three constituted not only a chemical trinity but provided an unusual type of symbolism which arose in the thirteenth and fourteenth centuries A.D. In some of the great cathedrals of Europe we see Deity represented with three faces or heads. These images were considered perfectly lawful for Christian worship but were sometimes displeasing to the Latin Church. Examples of this type of art are seen in *Iconographie Chrétienne* by Adolph Napoleon Didron.



Figure of the Holy Trinity with the heads of the Three Persons united on one body. This design is based on an edition of Dante printed in Florence in 1491. From an Italian wood engraving of the fifteenth century published in *Iconographie chrétienne* by Adolphe Napoleon Didron, Paris, 1843.



This illustration, numbered Figure 8 in *La Toyson D'or* is especially interesting for one detail. Visible fire is shown under the feet of the male figure and the spiritual essence over his head. In the case of the Queen, the material moon is shown as a crescent beneath her feet and the philosophical salt by the full moon over her head. Here are shown sulphur and salt as material substances with the regenerated materials over their heads.



In this alchemical drawing the King and Queen are salt and sulphur, or spirit and body. They are standing on a checkerboard floor of a secret society and the Holy Spirit descending with the symbol of a five-pointed star represents the soul consummating the union of spirit and body.

In our manuscript copy of the *Toyson D'or* we find a drawing of a man with the sun symbol over his head and a woman with the moon directly above her. The title of the picture indicates the chemical marriage of the sun and moon, and this thought drifted into Rosicrucianism in the account of the Hermetic Marriage of Christian Rosencreutz. It is the duty of the chemist, therefore, to accomplish the marriage of the sun and moon, or heaven and earth, in order to perfect his work. To do this he must make use of mercury, which in spiritual alchemy is the symbol of the soul. We reproduce here two alchemical drawings. In one the sun and moon are shown identifying the factors involved in the Hermetic marriage. Another design shows the mystical union of the positive and negative elements of nature. The male and female figures still stand on their symbols of the sun and moon, but a bird is added to signify the mystery of the soul. In mystical alchemy the soul is the Messiah who must unite all conflicting elements and bring about the harmony of the metals. To indicate conclusively that the author of the *Rosaire* was aware of the divine alchemy, the seventeenth figure in his book is titled "The Coronation of the Virgin." She kneels between the Father and the Son, and the Holy Spirit hovers over the crown. This type of interpretation may be one of the reasons why many of the alchemists said that the truth of redemption or regeneration or transmutation was everywhere evident and not held in secrecy. Being evident, however, it is not seen because each interprets the symbolism according to his own convictions and beliefs; and only the initiated chemists become aware that every day a miracle of transformation is taking place. One of the most common and evident of these miracles is the chemistry of the human body and digestion of food.

As Christmas comes in, we may all hope that our lives have been improved during the past year and that we deserve rewards appropriate to our own efforts. We can have all kinds of physical gifts given to us, but the gift of inner peace is bestowed upon those who have served the common good, overcome the negative attitudes in themselves, and released through their own lives peace and good will for all that lives. The time may yet come when the harmless will inherit the earth.



The Coronation of the Virgin from the alchemical manuscript *La Toyson D'or*. The similarity with the following plate is obvious. The dove is substituted for the human likeness of the Holy Spirit. Here the redeemed and purified metals are united as the Virgin Mary and the human soul, and the transmuted essence of the metals are shown completely purified and free from the impurities of material existence.



The Coronation of the Virgin from a French wood carving in the Cathedral of Amiens, sixteenth century. Mary, after death, was carried away to the heavenly regions by a retinue of angels. She was received by the Three Persons of the Trinity and crowned Queen of Heaven. From *Iconographie chrétienne* by Adolphe Napoleon Didron, Paris, 1843.

In one way or another we are all alchemists. We may not work in dark cellars with chemical apparatus, but we are continuously seeking to transmute the problems of today into hopes for the future. To improve our environment we must make certain changes within our own natures. It is possible to transmute fear into faith and to sublimate our worldly ambitions by dedication to the task of reforming our objectives and our attitudes in relationships with each other.

Christmas is an inspiring holiday dedicated to belief in the divine plan and sharing our worldly goods with those whom we love and respect. Santa Claus as the personification of benevolence becomes the embodiment of kindness and good cheer. According to alchemy, St. Nicholas of Myra (the model for Santa Claus) accomplished the transformation of the metals by his continuing charity. He discovered to his own amazement that the more he gave the richer he became. He gave the symbols of worldly charity and received the gifts of the spirit. One of the best ways to spend the Christmas holiday is to recognize that a spirit of generosity lives within ourselves. The human soul is unselfish, thinking not of itself but the happiness of others.

We all know that nearly every shop will have a Santa Claus. He will be ringing a bell outside to gain small change for some worthy cause. His face will be on Christmas cards, Red Cross seals, and many kinds of gift wrappings. Sophisticated folks will think that it is all a merchant's holiday. Small children will be less critical, but it is easy to believe that the Christmas festival is simply a modern survival of ancient celebrations of the winter solstice. Alchemists might look with clearer vision. It is perfectly proper for there to be a separate Santa Claus in every store and street crossing. The truth is that every human being has a gift of another year. The greatest gift that anyone can receive is a new year in which to become more mature and kindly in our relationships with all living creatures. We may not wear the red suit or the white whiskers, but we can do our part in helping to build better families in a better world. We have received the gift of life; let us share it. Give the soul a chance to shine out with the simple conviction that it is in our power to change the course of history, overcome the ravages of selfishness and hate, and clear the clouds of our misunderstandings. When we do this, we see the philosopher's stone shining in the sky over the town of Bethlehem.



“Our concern is not how to worship in the catacombs but how to remain human in the skyscrapers.”

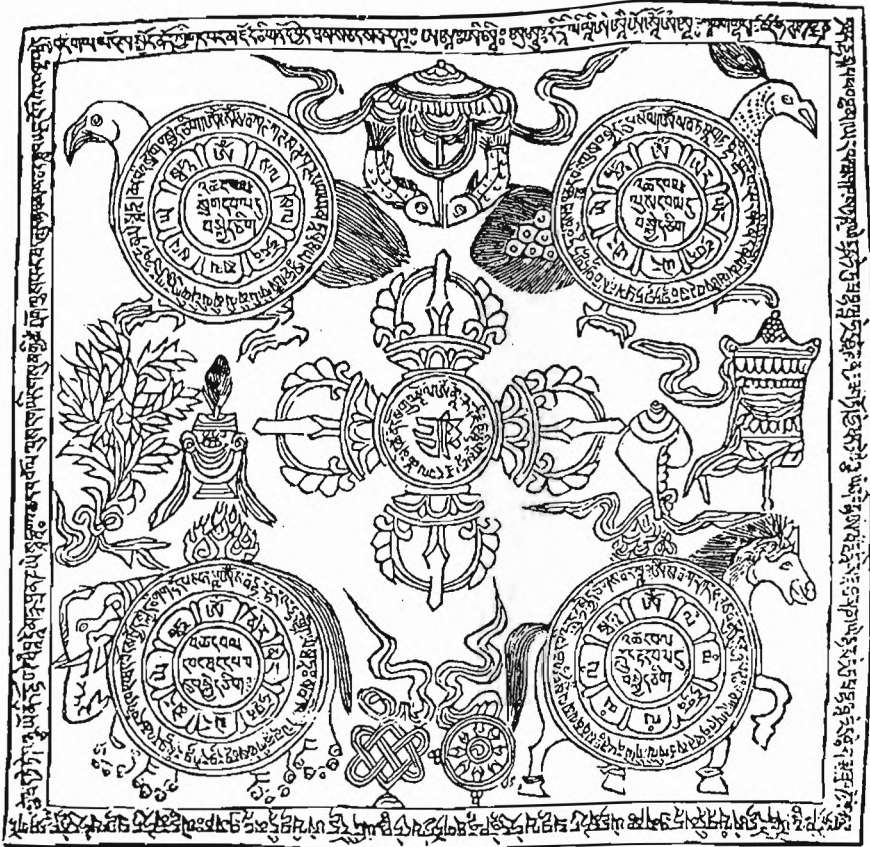
—Abraham Joshua Heschel

TIBETAN CABALISM

A critical comparison of ancient cosmogony myths reveals the various surviving schools of tradition as having been rooted in a common source. To a certain degree, each system complements the others, and a general understanding of all may be gathered from even a superficial examination of any one of them. The Mystery Religions of the modern world may be regarded as survivals of doctrines founded and developed in previous racial cycles. Having been established prior to that confusion of tongues by which the human family was broken up into isolated tribes and clans, cosmogony myths were common to all such groups. Each in its own way perpetuated these metaphysical traditions, modifying and gradually obscuring the original doctrine by the divergence of racial individualization. With the passage of time, men lost sight of the common root of their knowledge, each presuming truth to be a divine revelation granted through the favoritism of their tutelary gods.

But even as Deity is undivided, though men cast lots for His favor, so spiritual truth is one inseparable body, though men may attempt to part it among them as the Roman soldiery parted the seamless robe of the Nazarene. Critical scholars in their search for the origin of human faiths and beliefs are forced to trace the primitive revelation from one nation to another until the thread finally disappears among the obliterated and nearly forgotten civilizations of the remote past. Thus, a belief which has been a tenet in the Christian Church may be traceable to Roman avatarism, which, in turn, was borrowed from the Greeks or Persians, who learned it from the Jews, who were instructed therein by the Egyptians, who gained it from the Chaldeans, who borrowed it from the Hindus, who either received it from or imparted it to the Chinese. So the story goes until we are moved to agree with that sagacious Celestial who immortalized himself through his much quoted adage: "There is nothing new under the sun."

The School of the Cabalists came into prominence in Syria dur-



The "Vast" Luck-Flag. In the center of this Tibetan cabalistic charm is the double thunderbolt surrounded by other charms associated with birds and animals. The charm is effective when the wind causes it to flutter. From L. Austine Waddell's *The Buddhism of Tibet*, London, 1895.

ing the first century of the Christian Era. Some authorities say a little earlier, others a little later. All such reforms are primarily designed to clarify original issues; in other words, to discover the original meanings of obscured and disputed dogmas. The general term "mystic" has been loosely applied to all opposed to literal or evident interpretations of scriptural authority or tradition. Thus con-

sidered, the Cabalists were unquestionably mystics; and, because they endangered the security of an ecclesiastical machine which supported a vast hierarchy, they were persecuted as individuals and ridiculed for the doctrinal aspects of their cause. Thus we learn that Simeon ben Jochai, the reputed author of *The Zohar*, was forced to hide in a cave where, with the aid of divine inspiration, he transcribed *The Book of Splendour*—the Cabalistic Bible. There is abundant evidence that Cabalism was of Asiatic inspiration and, if not directly at least remotely, transmitted through Egypt and Chaldea. The religions of all mankind have streamed out of Asia, where, separating and flowing in different ways, they have served the whole earth. In this late age, however, the members of these several branches consider it necessary to the maintenance of piety to deny all connection either with their source or the other streams which have risen from the same fountainhead.

From this brief preamble let us turn to a more specific consideration of the Cabalistic doctrines of the Jews as related to the metaphysical speculations of the Lamas of Tibet as these speculations have been perpetuated in the Mahayana system of Buddhistic philosophy. We know that in the doctrines of the Cabala existence flows out from and is established upon an ever-existing but unconditioned state, to which the term "The Absolute" may be properly applied. This primordial and unchanging suspension of infinite force, this unacting action, unaging time, unthinking thought, unknowing knowledge is AIN SOPH—the utter homogeneity of the Syrian mystics. AIN SOPH is the Closed Eye; the God who is no God but precedes the Deity, the God who, unexisting, maintains existence and who, uncreated, supports creation. In the Tibetan systems this Parabrahmic non-entity is referred to as *Adi Buddha*. Professor Rhys Davids declares that this being, *Adi Buddha*, or the primordial Buddha, whom he believes to signify primordial wisdom and infinite time, was devised as a symbolic figure in the tenth century A.D. Those acquainted with the esoteric elements of Buddhism, however, affirm that this being was recognized by the very earliest masters of the art; for Gautama Buddha himself says, "From the very beginning have I roused, brought to maturity, and fully developed the

Bodhisattvas." In his valuable work *The Buddhism of Tibet* L. Austine Waddell declares that the theories regarding Adi Buddha have been in existence since the first century. To the uninitiated he is the primordial God but to the wise the primordial state or condition, which is not God but is that by virtue of which both gods and men are established. Adi Buddha, then, is the Absolute, the Closed Eye; and both Lamaism and Cabalism proceed, therefore, from the same hypothesis—namely, an Infinite in which the finite is suspended.

In the Cabalistic Tree we next learn that the Infinite manifests in the midst of itself the primordial Being, which is the first and most abstract objectification of the eternal subjectivity of AIN SOPH. This first manifestation—Kether, or the Crown—is called the Most Ancient of the Most Ancients, the Long Face, and the Aged One. This is the first Logos—Mind, Son of Thought; Being from Not Being, Thing from No Thing, Numbers from Number. In the Buddhist system the correspondence is evident. Adi Buddha causes to shine out from itself a single ray of force and this ray is called Vajradajra, the first of the Buddhas, or, more esoterically, the first of Minds, for in this system all creations and all creatures are modes of intelligence descending in a concatenated line from the Mindless All, whose very being is the substance of Nirvana. Vajradajra, being the eternal Buddha, sits meditating in the midst of space, his immense being faintly shadowed amid the eternal sea of the Infinite. Vajradajra as the eternal mediator, the being in whom all things are epitomized, the mind in whom all minds are centered, is existent but not creative. He is the first Logos, which, in the words of Simon Magus, the Gnostic, "stood, stands, and will stand." It is not given to this one, however, to take the three strides by which the dimensions and worlds are established. Therefore, from Vajradajra there issues forth the Diamond Heart—Vajrasattva—the second Logos.

Following the central stem of the Sephirothic Tree, we discover that Tiphereth, the heart of the Heavenly Adam, is suspended directly from Kether and, descending into the third world, becomes the sun or fiery jewel which emanates from itself the seven gods or builders, which, in the Tibetan system, are the Dhyanas, or Sons of

Meditation—those who are created by the exercising of the contemplative power. In discussing this matter nearly all writers refer to only five Dhyana Buddhas, because the sixth and seventh belong wholly to the esoteric tradition, as we shall presently observe. Brian H. Hodgson writes: “According to this system, from an eternal infinite and immaterial Adi Buddha proceeded divinely, and not generatively, five lesser Buddhas, who are considered the immediate source (Adi Buddha being the ultimate source) of the five elements of matter, and of the five organs and five faculties of sensation. The molding of these materials into the shape of an actual world is not, however, the business of the five Buddhas, but it is devolved by them upon lesser emanations from themselves denominated Bodhisattvas, who are thus the tertiary and active agents of the creation and government of the world, by virtue of powers derived immediately from the five Buddhas, ultimately from the one supreme Buddha. This system of five Buddhas provides for the origin of the material world and for that of immaterial existence. A sixth Buddha is declared to have emanated divinely from Adi Buddha, and to this sixth Buddha, Vajrasattva by name, is assigned the immediate organization of mind and its powers of thought and feeling.”

It will be well to analyze the latter statement to see why the author has been led astray by the exoteric blind. In the first place, he has failed to take into consideration that whereas man is as yet imperfect—for example, in the department of the sense perceptions, having but five senses—there is a sixth and a seventh latent sense perception yet to be unfolded, which must, of course, have its correspondent among the Dhyana Buddhas. In the same way, there are two as yet unperfected vowels of the alphabet, and the ancients in their astrological systems used the sun and moon as exoteric blinds for two unknown planets. Hence, the earliest Chinese and Hindu astrologers employ only five planets, the former referring to these as the five kings of heaven. “The number of Dhyani Buddhas or Chohans is indefinite,” writes H. P. Blavatsky, “but only five are practically acknowledged in exoteric Buddhism and seven in esoteric teachings.” It is amazing how these correspondences follow through the five yogas and the five chakras recognized in certain schools



二月十九聖誕

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囉伽伐哆 囉伽伐哆 娑訶

天羅神地羅神人離難離身一切災

殃化為塵 怛音達哆音唵安音伽囉音拉訶音河

娑音蘇 每月齋日

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五月十七日 六月十六十八 七月十三 八月十六

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諸君莫作眾善奉行

信士弟子

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Tibetan representation of the Bodhisattva Avalokitesvara (Chinese Kuan-yin), who entered the physical world as the human Buddha, Gautama. From Professor Pander's *Iconographie du buddhisme*, Peking, 1933.

ADI BUDDHA, the Absolute, the Closed Eye, Parabrahmic non-entity

VAJRADAJRA, the first of the Buddhas or the first of Minds, the eternal Buddha

VAJRASATTVA, the Diamond Heart, the second Logos, organization of mind

DHYANA BUDDHAS

	<u>(Incarnated as):</u>	<u>(human form)</u>	<u>Mudra</u>	<u>Throne</u>	<u>Color</u>	<u>Element</u>	<u>Insignia</u>
VAIRACHANA	Samantabhadra	Kraken-Chandu	turning the wheel of the law	Lion	White	Ether	Wheel
AKSHOBYAS	Vajrapani	Kanaki Muni	earth touching or witnessing	Elephant	Blue	Air	Vajra
RATNA	Ratnapani	Kasyapi	warda, or best bestowing (charity)	Horse	Gold yellow	Earth	Jewel
AMITABHA	Avalokitesvara	Gautama	Dhyana, or meditation	Peacock	Red	Fire	Red lotus
AMOGASIDDHA	Vivrapani	Maitreya	Blessings of fearlessness	Winged dwarf (shang-shang)	Green	Water	Crossed thunderbolt

Comparative Outline of Buddhas and Attributes.

of Oriental mysticism. If we turn again to the Sephirothic Tree of the Cabalists, we shall gain further information as to this peculiar arrangement. We see that from Tiphereth there immediately emanates Geburah, Chesed, Hod, Netzah, and Jesod. These are the five Builders who correspond to the five Architects of the Egyptians. Wide discussion has arisen in Cabalism as to the relationships between the planets and the spheres (or Sephiroth), due to the difficulty in determining the values of the ninth and tenth spheres. The Tibetan doctrine more or less clears up this difficulty. Microprosophus, or the Lesser Face, consists, according to the *Kabbala Denudata*, of the six Sephiroth from Chesed to Jesod, of which Tiphereth is the sun or center. Here is the same story in slightly different language that we have in the Gnostic tradition, where the Demiurgus evolves his sons or planetary genii from out of his own nature.

The Dhyana Buddhas, the Sons of Meditation, called the Parentless or the primeval Monads from the worlds of incorporeal things, may well be regarded as the vortices, or *laya centers*, or vital points upon which the intellectual sphere is elevated. Are these not also the glorious blossoms referred to by Proclus, which, descending from the divine nature, become the seven directions of the world, as in the *Sepher Yetzirah*, and the seven chakras or whirling wheels upon which the constitution of man is supported?

The next point to be carefully noted is that the Dhyana Buddhas are not terrestrial creatures but beings established in the substance of intellect. In Platonic terms they are the Ideas of the Seven Perfections, of which two must remain concealed. The names of the five



The Five Celestial Jinas (or Buddhas). From L. Austine Waddell's *The Buddhism of Tibet*, London, 1895.

known Jinas, together with the symbols with which they are associated by the Tibetans, are as follows:

The first Dhyana Buddha is Vairachana. The mudra, or hand posture, is that of the dharma chakra, or the turning of the wheel of the law. He is seated upon a throne supported by a lion. His color is white, his element ether, and his symbol or insignia is the wheel with eight spokes. Because of his posture being that of the teaching, or turning of the wheel, he is regarded as the intellectual embodiment of the highest wisdom. In the Tantric banners he is placed in

the center and considered as the chief of the Dhyanas.

The second Dhyana Buddha is Akshobya, whose hand posture is that of the earth touching, or the witness, for Buddha laid his right hand with the palm inward on his leg, pointing towards the ground to invoke the earth as a witness for his integrity at the time of the temptation by Mara. This is signified in the Bhuspasa. This Dhyana Buddha is seated upon a throne supported by an elephant. His color is blue, his element air, and his peculiar symbol is the vajra, or thunderbolt. He is seated in the East.

The third Dhyana Buddha is Ratna, whose hand posture is called varda or the best bestowing. It is the posture of charity with the palm turned upward away from the body. The Buddha is enthroned upon the back of a horse. His color is gold and yellow, his element earth, and his symbol the ratna, or jewel. He is seated in the South.

The fourth Dhyana Buddha is Amitabha, the Buddha of boundless love. His hand posture is that of Dhyana, or meditation. The palms of the hands rest over each other in the lap. Sometimes a sacred vessel rests in the palms. The throne of Amitabha is supported by the peacock, his color is red, and his element fire. His symbol is the raktapadma, the red lotus, and he rules over the West, where his heaven is located.

The fifth and last of the Dhyana Buddhas is Amogasiddha, whose hand posture is that of the blessings of fearlessness, in which the right hand is held upward before the body with the palm to the front. This Dhyana is seated on a winged dwarf or unidentified creature called shang-shang. His color is green, his element water, and his symbol the visvavajra, or crossed thunderbolt. He holds dominion over the northern corner of the world.

Thus are the five powers established, and in many Oriental countries figures of these Dhyanas, of their reflections in the lower worlds, appear incorporated into their prolific religious art. "These Dhyani-Buddhas," writes H. P. Blavatsky, "emanate or create from themselves by virtue of Dhyana celestial selves, the supermen Bodhisattvas. These incarnate at the beginning of every human cycle on earth as mortal men, becoming occasionally, owing to their personal merit, Bodhisattvas among the sons of humanity, after which they

may reappear as Manushi (human) Buddhas. The Anupadaka (or Dhyani-Buddhas) are thus identical with the Brahmanical Manasaputra, the 'mind-born' sons."

Again Cabalism comes to our assistance, for we learn, according to the teachings of the Jewish mystics, that the jewels of the Sephirothic Tree are reflected downward through four worlds to become in the lowest temporal bodies. Thus, the attributes of God in the first world become hierarchies in the second, sidereal bodies in the third, and human members in the fourth. The divine impulses, striking the various levels of manifestation, evolve vehicles upon these levels. In the constitution of man the ideas or principles of the Dhyanas may become sense perceptions, or in the world they may become races, in the constitution of the earth continents, in the solar system planets, and in the cosmos those abstract or divine substances which in the lower world manifest as the elemental essences. As these Dhyanas come into concrete manifestations, their correspondences appear within the sphere of our perceptions, for the sixth Dhyana will bring with him the sixth continent, the race, the sixth round, the sixth sense, the sixth element, etc.

Through their shadows or manifestations these Dhyanas are also the directors of the great world periods or "ages" and all their existing divisions. They are also concerned with the substances of one of these five meditating divinities. It has already been intimated that each of the Dhyana Buddhas caused to issue out of itself a Bodhisattva, or spiritual entity, which is an aspect of itself. These Bodhisattvas are collective objectifications of the subjective Dhyanas. In the active labor of creation these Dhyanas, in order to accomplish the molding of the several orders of life, project shapes or personalities which they overshadow. These overshadowed entities exist on several planes simultaneously, and through them the forces of the Dhyanas are manifested. Thus, in one sense of the word, the first root race upon the earth was a vahan for the first Dhyana Buddha. Therefore, the root race as a whole might be regarded as a Bodhisattva or body for the expression of the wisdom of the Diamond Heart. Because it was established in wisdom and by wisdom, the first race could not perish from the earth. At the end of the first race Vairachana

incarnated as Samantabhadra and was released in the form of the first Manushi, or human Buddha, Kraken-Chandu. The second Dhyana Buddha, Akshobya, at the end of the second root race incarnated as Vajrapani and was released as the human Buddha Kanaki Muni. The third Dhyana Buddha, Ratna, at the end of the third root race incarnated as Ratnapani and was released as the human Buddha Kasyapi. The fourth Dhyana Buddha, Amitabha, at the end of the fourth root race incarnated as Avalokitesvara and was released as the human Buddha Gautama. The fifth Dhyana Buddha, Amoghasiddha, will incarnate at the end of the fifth root race as Vasvapani and will be released as the human Buddha Maitreya.

When we consider the background of Gautama in this system, we find his descent from Adi Buddha through Vajrasattva as follows: He is from the Dhyana Amitabha, the lord of enlightened love, whose Western Paradise is open to all who have achieved to virtue and integrity. His Bodhisattva aspect is Avalokitesvara, from which has been derived the Kwannon concept of mercy, for Avalokitesvara is the original of the Japanese Kwannon and the Chinese Kwan-yin. The Dalai Lama of Tibet is regarded as the incarnation of Avalokitesvara, which reminds the careful student that the Bodhisattva aspect did not cease when Gautama became perfected as the Buddha. This is because Gautama simply represents the personality in whom the Bodhisattvic forces were perfected. These forces are universal and will remain throughout the kalpa.

Returning once more to our Cabalistic problem, we find the universe upheld by the warp and woof of the divine names, even as the Tibetan world is upraised upon the crossed thunderbolts of Indra. These divine names are but another way of identifying the states or conditions which in the Buddhistic system are Dhyanas and Bodhisattvas. Zen, a highly abstract form of Buddhistic tradition, assures us that all this concatenation of divinities but symbolizes modes of mind moving through the diversity of the phenomenal sphere. Whenever we assume a mode of mind, that mode becomes incarnate in us. The universe is upheld by five major modes, which, manifesting through planes, produce an infinitude of complex effects. It would probably be more correct to say that there are seven



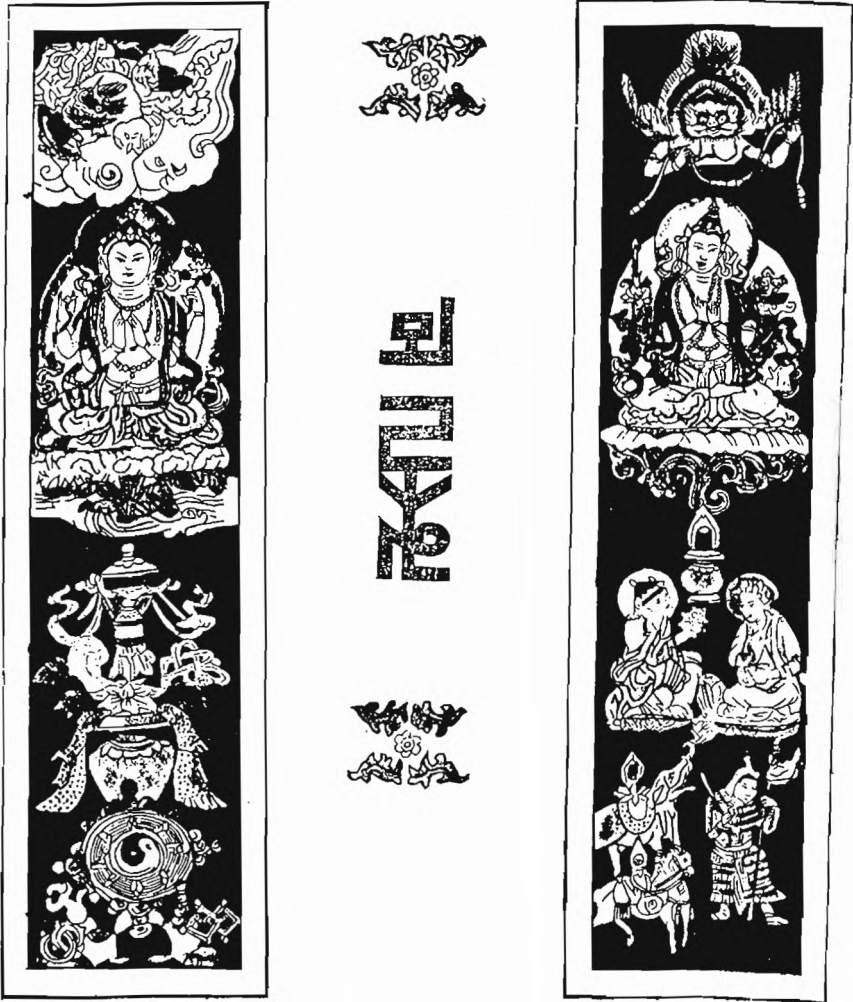
The upper figure is Gautama Buddha. Below, at left, is the Bodhisattva Maitreya and at right is the Bodhisattva Manjusri. From Professor Pander's *Iconographie du buddhisme*, Peking, 1933.

modes of intellect, for the two invisible and unknown are also actually in manifestation, although we do not respond to their impulses consciously at the present time. Cabalism perpetuates this idea in its analysis of the origin of man, who is regarded as an epitome of the four worlds and the forces moving through them. In the Cabala all manifesting particulars are suspended from invisible archetypal

generals. Thus, man as an individual creature is suspended from man as a collective idea. The Dhyana Buddhas are collective ideas manifesting through their Bodhisattvas—collective thoughts or minds—which, in turn, are revealed in physical life collectively through the racial brain and individually through highly evolved types, of which the highest in each case becomes the Manushi Buddha, or the human vehicle through which the law is released into expression. The order is, therefore, first an idea, then a mind to contain it—unscientific in sequence, but in philosophy ideas come before minds; otherwise there could have been no mind. Being still abstract and invisible, minds are, therefore, centers of activity upon the plane of objectified intellect, even as ideas are centers of force upon the plane of subjectified intellect. As idea manifests through mind, so mind, in turn, becomes temporally represented through brain. Thus, Gautama is the brain of Avalokitesvara—even as Amitabha is the idea. It would be a mistake, however, to consider that Amitabha, the boundless idea, should have no manifestation other than Gautama. Everything passing through the fifth of its seven states is manifesting the Avalokitesvara forces and is under the control of that ray.

Throughout Nature, from the highest to the lowest, forms are manifesting formless impulses. The first of the Dhyanas—wisdom—manifests through the square of the remaining Dhyanas, even as mind in man manifests through the four bodies contributed by the elements. The analogies throughout the system are perfect. When we come in the Cabala to the tenth or lowest jewel, we discover it to be quartered to symbolize the elements. The last branch of the Sephirothic Tree, therefore, is precisely the same in its appearance as the Tibetan Mandala of the world—or, again, the rabbinical garden of Eden, which is quartered by the four symbolic rivers.

An understanding of the metaphysical elements of Buddhism can only result from a knowledge of the framework of the system. We can summarize it in this way. From that which is eternal—Atma—issued Buddhi, the Link, and Manas, the Diamond Heart. From Manas, or mind, come forth the seven meditations or thoughts, of which five have come to be known and two remain concealed. Upon these thoughts all creation is established, and the reactions or



A page of a Tibetan woodblock book with colored illustrations of the deities. On the viewer's left is Manjusri holding a lotus flower, and at the right is Avalokitesvara with a flower symbol in the right hand and the three precious jewels in the left hand. Other figures are symbols of good fortune and minor deities. From Professor Pander's *Iconographie du buddhisme*, Peking, 1933.

reciprocal relations of these thoughts produce the complexes and reflexes of life. In every case the pure thought or meditation comes to the rescue of the confused condition. The heterogeneity arising from the blending of divergent modes is clarified by the periodic appearance in each of the seven ages of the pure thought of that age; which thought, embodied in a perfected mortal, releases the age from bondage to confusion and error. When the seven thoughts of the Eternal Thinker have been released to their primitive state of suspension above action, then the Diamond Heart will cease to feel or know the seven Dhyanas, or modes of intellect. Instantly these will cease and the heart itself will retire into the eternal meditating Buddha, who, in turn, will be absorbed into the Absolute state. Nothing is real but Adi Buddha, and all existence consists of conditions arising from the various forms of ignorance of this fact. The Buddhas are established to correct through their teachings and lives those forms of ignorance which cause man to forget that the universe is composed simply of thoughts and dependent for existence upon the directionalization of the wills of the seven Dhyanas, whose meditations, reflected into every atom of space, establish the inevitability of the septenary law in Nature.



“I know a lady that loves to talk so incessantly, she won’t give an echo fair play; she has that everlasting rotation of tongue that an echo must wait till she dies before it can catch her last words!”

—William Congreve

“Should the working man think freely about property? Then what will become of us the rich? Should soldiers think freely about war? Then what will become of military discipline? Away with thought! Back into the shades of prejudice, lest property, morals, and war should be endangered.”

—Bertrand Russell

“It is the preoccupation with possession, more than anything else, that prevents men from living freely and nobly.”

—Bertrand Russell

THE PRIVILEGES OF OLD AGE

Every human being is aware of the mysteries of birth and death and the inconsistencies that lie between. What is now generally referred to as progress has complicated the expectancy patterns of most human beings. In the nineteenth century the home was still the great protection for the members of a family. It was assumed that the elders would be guarded by their descendants until the end of their days. In many cases the graveyard was actually on the property and set apart by a low fence.

Life went along without benefit of radio or television, and diversions were created for those who needed them. Nothing very exciting happened, and it was assumed that the generations would come and go according to the will of Deity. The average home was maintained by the teachings and rules found in the Holy Scriptures. Crimes were rare and sins, for the most part, could be considered trivial. Looking back from today, existence was monotonous; but each member of the household was living according to his interpretation of Christian teachings.

It was comparatively easy to be considered respectable. The entire community supported the individual members by a sober morality, and those who were rebellious simply left home. Many young people built careers in one of the distant cities, accumulated wealth and station, but usually came home to die. There is no doubt that modern policies are more interesting, stimulating, and even annoying, and the old monotonies have faded away.

Like the ancient Lacedaemonian, we eat and drink as though we would die tomorrow and build our fortunes as though we would live forever. In spite of the hazards of war, sickness, accidents, and crime, the average person has a good chance of reaching that noble age which the Greeks called "the grand climactic"—the eighty-first year. The number of centenarians is increasing all the time, and it is now considered normal and proper to enjoy a long pleasant existence.

Psychologists know that there are two kinds of death. The first is the decease of the physical body, and the second is an extended lifetime burdened with mental, emotional, and physical problems.

While we all read the newspapers and learn of the passing of famous persons and attend the funerals of close friends and relatives, we learn very little that will help us to make our own advancing years pleasant and useful. Actually, we must beware of the fun generation. It is more true than we realize that the cradle is rocking in the empty grave. The beginning of the good life, if we could trace it completely, was three or four generations back. Great grandfather drank too much for his own good, and his wife as a consequence was sorry for herself to her early nineties. Their children left the small town church behind and with it parental religious convictions. The home drifted into minor intemperances, the wife died young, and the husband took refuge in the home of his children.

The next generation, convinced that it was right and proper to live the "fun" life if possible, put their surviving parents in rest homes. If we wish to believe in the doctrine of reincarnation, we can give thought to the Eastern teaching that souls coming into birth are reborn to fulfill the unfinished business of previous embodiments. Where better could a reincarnating entity find a more appropriate opportunity for soul growth than to come into a family which could supply a background of confusion and conflict. Childhood would probably be spent in a discordant atmosphere, which will endure through the foreseeable future unless patterns are changed by a conscious and dedicated determination toward self-improvement.

There are good homes, intelligent families, and continuing opportunities to grow and redeem the faults of the ancestral past; but the young people coming up are interested principally in fun. This is the time to sow wild oats, and no one pays much attention to the inevitable harvest. The way a person lives up to his fiftieth year has much to do with his future in the mortal world. We have so violated the laws of nature that it is difficult to distinguish the moral factors as they relate to fate and future. Every day brings its hazards. The congestions of civilization, the political conflicts, the industrial competition, and the ever-increasing crime rate seem to interfere with

natural expectations. Even so, we are producing more centenarians than ever before.

After all, one must be kind to the body if he expects it to function to a reasonable age. It is certain and beyond doubt that teenagers are unmindful of their own futures. One of the natural causes of this unfortunate condition is what we generally call materialism. Some fifty years ago a number of countries and governments declared that the time had come to rescue human minds from the dangers of religion. Every one of the countries that came to this decision has been in trouble for years and will have continuing difficulties so long as they are satisfied that there are no rules in the universe to discipline human conduct. Millions have died in wars trying to prove beliefs and opinions which are completely unreasonable. When we pride ourselves upon the progress we have achieved, it would be wise to remember the wreckage we have caused in the slaughter of millions of our fellow creatures.

Every person is a miniature of the universe. There are wars fought within the human body as terrible and deadly as the conflicts between nations. A number of reprobates have a streak of repentance when they become seriously ill. Today we have the narcotics problem, alcoholism, the issue of weapons control, the campaign against cigarettes, and the desperate effort to protect the ozone layer. When these issues are brought to public attention, there are always those who feel that they have a perfect right to do exactly as they please. All of these by-products, which we wrongly attribute to progress, are supported by the false belief that we can live as we please without unpleasant consequences.

It is also noticeable that having fun is not supposed to require any intelligent use of our minds. Suppose that we had cultivated a number of interests and abilities in the spare time which we now waste by our devotion to television. Nearly everyone admits that the programs are poor, some of them vicious, and quite a few contribute to delinquencies.

If the idea of having fun was only a waste of time and energy, it would be bad enough; but the sober fact is that the programming from which we suffer is as dangerous to our mental, emotional, and

physical health as any of the habit-forming drugs that are infecting practically every civilized country. Drugs can never be controlled until young people recognize the magnitude of the narcotic problem. Even if they survive addiction, the results of the use of drugs will be clearly revealed in the health patterns of the elderly.

Lives must be planned. Education usually begins after graduation from school or university. Maturity is that condition in which an enlightened mind becomes the ruler of a human personality. The mature individual controls himself, disciplines his own habits, corrects his own weaknesses, and makes the most of the abilities with which he has been endowed. No nation can maintain its proper place in the world community without appropriate ethical standards. Art has gone to pieces so far as popular appreciation is concerned, and the same is true of music. The mores of decency are constantly violated, and we retrograde to a lower standard of values than any of the civilizations which have endured.

It is encouraging to notice a marked improvement in the science of nutrition. It has become noticeable that the body must be considered and given reasonable attention if we expect it to serve us for a long lifetime. If we will extend the concept of junk food to the cultural level, we will soon realize that we are living in a junk society. If we do not improve in our mental and emotional relationships as we have in nutrition, we shall be like the wastrel mentioned in Greek philosophy. Alcibiades was a fop. He dressed elegantly, attended the best schools, and his mind was described as a leaden dagger in a jeweled sheath. This is true wherever and whenever we assume that physical adornment can be a substitute for intelligence.

With the age of the computer and other similar inventions yet to come, we are gaining time which might otherwise be required for the labors of survival. We have leisure, and years ago the technocrats advanced the notion that leisure would result in the improvement of the individual and the collective. It has resulted only in the worst waste of time that has ever troubled the planet and its people. We are gradually finding new remedies to extend our physical expectancy, when we have no plan for the appropriate use of leisure. It is merely a further cause of sorrow and suffering.

While there is much excitement about the physical state of man, there is little or no thought for the release of his inner life. Most ancient peoples believed that the human being is a living soul embodied in a physical form. Growth is a release of internal potential. It restores the leadership of spiritual integrities, and it transforms the outer life as we know from the example of those who have come of age within themselves. We have had great artists, teachers, reformers, and enlighteners. In each case the inner life has been strengthened and released through dedication to a worthy purpose. Civilization is the final proof of the victory of realities over illusions. If we drift along indifferent to our own fate and to the misfortunes of our associates, we shall come in the end to a lonely and tortured time. Our wealth cannot go with us; our health we have wrecked for ourselves; and we have no faith we can turn to in our extremity.

Even more than this we realize that in the cycle of reincarnation we have gone through all of the trouble of being born, raised in uncertain homes, educated in false beliefs, bound by a marriage, the overtones of which have been ignored, and in due time become parents of children who can scarcely wait to leave home. It is bad enough to waste a life, but it is worse when we realize that we have been wasting time since the beginning of human existence. Things will go on in the same way as long as we think we are on this earth for a vacation.

My old friend Dr. Bronson believed strongly in Buddhistic philosophy and accepted the doctrine of reincarnation as a self-evident fact. When he was about seventy, he was hard of hearing and suffered from paralysis agitans. I saw him walking down the street one day with a book under his arm. I said to him, "What are you reading, Doc?" He held out the book, which was a *Primary Course in Spanish*. I asked him if he did not think that he was a little late getting a start in the language. With all seriousness he replied, "I think Spanish is a coming language. When I get around here the next time, Spanish will be more important than any of the

[Continued on page 66]



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE FIRST ROMANTIC NOVELIST

It is usual to assume that in olden times, especially among Oriental peoples, women were underprivileged. They were segregated and, for the most part, lived secluded lives dedicated to genteel but insignificant pursuits. Literate ladies were even scarcer than men who could read and write. If a Grand Duke wrote to another Grand Duke, he had to hire a scrivener to write the text of his epistle, which he then signed with an elaborate marking. When the epistle was received, the recipient had to call upon a professional letter reader in order to comprehend the contents. In fact, it was more or less unfashionable to be educated, which was excusable only for high members of the clergy.

Things were different in Japan, and as early as the eleventh century even ladies of station were invited to read good books and, if so inclined, to write them. The first and most outstanding of the brilliant feminine intellectuals was court lady Murasaki Shikibu, who was lady in waiting to the Empress Akiko. She also had a rival, Sei Shonagon, who was highly gifted as well. About the year 1000 the regal atmosphere was not only lighthearted but decidedly unconventional. Life was an unrolling panorama of luxury and indiscretion. It was from these happenings that Lady Murasaki gained the inspiration for her immortal poem, *The Tales of Genji*.

Actually, there was no Prince Genji, at least by that name; but many handsome young nobles ornamented the imperial landscape. The account of Prince Genji's adventures and misadventures was written down in poetic form. There is none of the narrative factor to be found in the *Odyssey* or the *Iliad* or the theological overtones which dominate Dante and Milton. Prince Genji had none of the sterling qualities which we are inclined to bestow upon heroes, real or imaginary. His mere presence set feminine hearts aflutter, creating situations and conspiracies which are preserved for the modern world in *The Tales of Genji*.

It is now generally accepted that Lady Murasaki gave the world the first known example of romantic fiction. It is curious indeed that in the year 1001 a highly gifted and educated woman should write one of the most famous romantic poems which has been translated into many languages. The quality of the writing is much higher than the subject matter and, in spite of its revelations of imperial decadence, the authoress was never reprimanded but enjoyed the admiration of her contemporaries.

Then something happened which changed everything except the popularity of *The Tales of Genji*. Japan developed an inferiority complex and decided that it should cultivate Chinese manners and customs. At that time, Buddhism gained in popular esteem, while artists and philosophers from the mainland captivated Japanese leaders and from them descended to average citizens. Chinese women were seldom seen in public and had little or no opportunity to gain a formal education. It will be remembered that Japan is one of the few countries to worship the sun as a divinity, and it might be further noted that in popular worship, Kwan Yin, though originally a male bodhisattva, Avalokitesvara, was transformed into the Japanese Goddess of Mercy, Kannon.

By degrees, however, the Chinese tradition prevailed. In the nineteenth and early twentieth centuries Japanese girls were taught flower arrangement and the tea ceremony but had very little opportunity to gain public recognition for their skills or achievements.

In 1855 black ships from the West appeared off the coast of Japan. Admiral Perry was invited to leave as soon as possible, but his



Illustration of the court lady Murasaki Shikibu seated on the balcony of her palace apartment overlooking Lake Biwa. This is the traditional representation of the celebrated poetess.

memory lingered on. Other travelers came to the country, and the Chinese culture gave way to American policies. Japanese women today are becoming active in nearly every art and profession, but mothers of the older generation are deeply concerned if their daughters do not marry before they reach their twenty-fifth year.

Pictures and drawings of Murasaki Shikibu abound in Japanese museums and stores. She is usually represented seated on the balcony of her home looking out upon the placid surface of Lake Biwa. She appears to be meditating upon some forgotten memory of Genji's exploits. While in Japan, I found a number of ofuda commemorating this lady. Schoolchildren, especially those intellectually oriented, offer little pictures of her printed on wood at Shinto shrines. Lady Murasaki Shikibu is now included among the mythical or historical personalities who preside over the shrines of Shintoism, the indigenous religion of Japan. One day I discovered a very beautiful

[Continued on page 68]

*In
Reply*



A Department of Questions and Answers

TO BE OR NOT TO BE A RELIGIOUS NUISANCE

Question: We have a relative who has spent half a lifetime trying to convince us that we belong to the wrong church. There is no doubt that the person is sincere, but we feel deep apprehension whenever we know this individual is coming to visit us. What can you suggest?

Answer: Religious feuds have been with us since the beginning of time. They have disturbed the lives of private citizens and toppled most of the great civilizations of the past. To this day crusades go on and some denominations encourage efforts to convert friends and relatives. Even in the United States sectarianism has proved bothersome for many generations of well-intentioned persons who feel that it is their sacred duty to save the souls of unbelievers or misbelievers.

In many areas the old orthodoxies are losing influence. Refugees from all parts of the world are seeking safety in America. They bring their faiths with them and fortunately are permitted to worship according to the dictates of their consciences. Theological differences of opinion are especially annoying in an atmosphere of theological liberalism. If we are seeking refuge from political tyranny, we should avoid, so far as is possible, militant efforts to convert our associates.

It has been noticeable to me that spreading the gospel has become an all-obsessing purpose. It is especially prominent among unemployed individuals in their elder years. It becomes a career

which justifies the use of all available energies in the service of God. It may take over the heart and mind of the individual after retirement. Employment makes evangelizing difficult, if not impossible. The working girl cannot hand out tracts to all the customers, especially if management belongs to a different church.

The world is in a predicament complicated by theological prejudice and fanaticism. Holy wars are being fought with the same viciousness today as in the past, although we are inclined to think that inquisitions belong to another time. A new belief has arisen under the name of atheism. This has been strongly promulgated but with comparatively little success. In America today there are not only Catholic, Protestant, and Jewish devoted to their faiths, but an assortment of teachings that originated in the Far East, Middle East, Near East, and Africa. Refugees when they first arrive are grateful to the land which will accept them, but gradually the teachings that they have brought with them are restored and become part of a vast composite, which is inevitable but aggravating to reactionaries.

In many countries all their citizens belong to the same sect or denomination. Their parents before them never questioned the prevailing faith; and, while boundaries are now breaking down, the elders remain firm in the doctrine as long as they live. If the religious equation was eliminated on a level of international politics, most of the wars which now disturb us would cease. It is rather strange why so many ungodly people are ready to die for the glory of God.

It is not exactly certain what God wants us to believe. His messengers have not always been in general agreement; and even the Golden Rule, though recognized by most devout persons, has had comparatively little constructive effect upon community problems. It is also noticeable that those converted to a religion in middle life are far more intolerant than those born into the various beliefs. This is probably because a certain teaching has brought solace to a troubled life. The lonely find an excuse to suffer for their dedications, rather than to struggle along without them.

In the nineteenth century the members of the different churches were extremely clannish. They bought their groceries in a store owned by a man who went to the same church. Their doctor was

a deacon, and the schoolteacher managed the choir. It was perfectly possible to be born, live, and die with practically no contact involving other sects. In larger cities there were districts in the midst of which stood a place of worship. When a stranger wandered in by accident, an air of anxiety arose. Was this visitor saved or lost? Discreet inquiries were almost immediate.

Members of many races came to this country in the nineteenth century. They had a tendency to unite in communities, and there are still areas where English is a foreign language which many of the oldsters have never learned. In most cases, however, the children have broken away, and by the third generation prejudices of race and faith have been largely forgotten; and prejudices that still survive face an uncertain future.

Inter-religious marriages even now present a number of difficulties. At the present time, many denominations will not sanctify marriage unless both persons belong to the same faith. In some instances religious non-conformity is a greater disadvantage than race or nationality. I have performed marriage ceremonies for persons who had been told that their only solution would be the justice of the peace or a local judge. It is difficult to realize that such conditions have survived and will probably endure for some time.

If we go back to the original revelations upon which religions have been founded, we find that the early teachers were far less orthodox than those of later dates. Theologies, not religions, are the source of most of the prevailing intolerances. The various sects became strangely critical of each other. Various creeds have arisen in Christendom, most of which had no existence in the Apostolic Age.

Missionaries and evangelists have contributed to spiritual unrest in many parts of the world. In a desperate effort to save souls they demanded unswerving allegiance to one sect or another. Indonesia had its own religion to start with, then Hinduism moved in, followed by Buddhism, and later the Moslems gained the upper hand. To save the natives the Christians felt it to be a sacred responsibility to set up a program of conversion; and, as a result, religion has very little influence upon the lives and activities of the Indonesians. In a few cases at least the missionaries were in partnership with foreign mer-

chants, and both were protected by some show of military strength. It usually ended by the converts siding with those who offered the best wages.

I remember when Grandmother's favorite church entertained leaders of missionary groups from Central Africa. The discussion included an exhibit of native weapons such as spears, arrows, clubs, and battleaxes. A fund for the salvation of the benighted natives was subscribed on the spot. Those who were inclined to support foreign missions were also trying to proselytize their neighbors and more distant acquaintances. In a small town where I stayed for a time the population was about eight hundred, and there were nine churches. One or two had a reasonable attendance, while the rest hoped to entice the uncommitted to join their congregations. There was considerable hard feeling, and Christian charity got lost. Neighborhood politics alienated some people. The tremendous growth of urban areas in the United States has left inner city churches virtually empty. Some have disappeared entirely, and most are in financial difficulties. As a result, smaller community centers have arisen which strongly appeal to the more liberal-minded. Church membership has fallen off, and preference is often a matter of location.

Religious activities are now largely social and political. Welfare projects have become prominent; and the feud between churches and the public school system exists to some degree and is regrettable. For the most part religious intolerance is no longer publicly expressed, because it is difficult to challenge the orthodoxy of one's neighbors. It is still more difficult to change their opinions, but it is now recognized as spiritually a mistake to argue with any devout person. It is noticeable that the average mortal does not enjoy suffering for his beliefs. In a family all the members are aware of the circumstances which contributed to theological conflict. Having failed in most social relationships, lonely and frightened persons give themselves to God. Religion becomes the ultimate refuge of the frustrated and disillusioned. In some cases counseling helps, but more often the victims of self-delusion nurse their fanaticisms to the bitter end.

The best remedial procedure is to broaden the foundations of per-

sonal living. If the individual can develop other compensations, he may be willing to relax his theological pressures. It is also best that these people should not live alone, but they often must do so because of their dispositional peculiarities. A man or woman in their early sixties with some pangs of conscience will allow the sins of their past to overwhelm their hopes for the future. I know of one case in which a lady in her early sixties believed firmly that she had committed a very grievous sin. She married a young man who belonged to a different religious denomination. She was disowned by her own family, and her husband was asked to resign from the sect to which he belonged. Later, he died, and the widow felt that the only thing possible for her to do was to go back to her old church and make a public confession of her sins. Strange as it might seem, she was not very welcome there and finally drifted into a profound melancholy which ended in confinement in a mental institution. There is no religious system worth belonging to that would require such a procedure, but an over-zealous joiner can destroy his own life over the jots and tittles of sectarianism.

We would suggest that a person isolated by his own thinking recognize his mistake and correct it as soon as possible. By shifting the mind to a new perspective the reformer can take on education or politics as a challenge. He or she can build a lifetime around the innumerable problems of man's inhumanity to his own kind. Very often religion can still play a constructive part, but it will be less likely to lead the mind into fanaticism. Also, it helps to enlarge the area of personal experience; and this type of therapy is especially beneficial.

To travel is to become aware of the several factors associated with faith. We can encounter a dedicated community with high moral principles that has never heard of the sect to which we belong. We find strange altars and mysterious rites and rituals which are bringing consolation to men and women who need moral strength to meet the everyday problems of living. If this happens often enough, it may become obvious that it is not what we believe primarily that is important. It is how we live under the code of ethics which our morality prescribes that matters. Actually, the diversity of our sects and creeds

not only enriches the spiritual aspects of our natures but increases tolerance and strengthens inter-religious friendships.

Atheism has never been a help in the curing of fanaticism. It usually contributes to a feeling of martyrdom. To suffer for a faith is a kind of virtue that many believers regard as the noblest of attitudes. I remember a visit to the Asakusa Kannon Buddhist Temple in Tokyo. The young American couple looking at the beautiful altar with its images and decorations remained silent for several minutes. Then the wife spoke up, "It's just as beautiful as our altar at home and gives me the same feeling." The more we appreciate the beauties of religion, the less we are likely to become creedbound.

Jerusalem in the old days was a good example of inter-religious tolerance. When I was there many years ago several different Christian sects, Moslem groups, and Jewish worshippers mingled without stress or strain. After all, it is admitted that Judaism, Christianity, and Moslemism cannot be included among heathenistic beliefs. All are inspired by the same sacred writings, and it is assumed that under the cover of their basic beliefs they can dwell in peace.

All this seems to be changed now and we see outstanding evidence of the complete failure of fanaticism. In defense of their various faiths they victimize each other, assuming that Deity respects and rewards hatreds where theology is concerned.

If it is often too difficult to visit strange places in these troubled times. There are many good books which will help us to understand the essential integrities in various religious beliefs. It is like a field of varicolored flowers. They are not all alike, but they reveal, each in a different way, part of the glory of the natural world. We would not necessarily want to have only dandelions or oak trees, nor would we be enriched if there was only one kind of animal. All life reveals something of the infinite purpose, and every individual may unfold his proper destiny as an example of infinite wisdom in eternal manifestation. Variety is wonderful and beautiful in almost every way, except in religion where it is regarded as a cardinal sin.

My esteemed Grandmother was probably a Scotch Presbyterian by birth. Her religion was built basically upon the Ten Commandments and the Sermon on the Mount. All the rest was trimming.

After I became her principal responsibility, she thought I should go to church. She was not over-anxious for herself, but there are duties we have to face. She usually picked a congregation presided over by a progressive minister. She liked to have him talk about the brotherhood of humanity, the national debt, and the dangers of materialism. If he spent much time on sin and emphasized the importance of the collection plate, she seldom returned. When it came to delinquencies, we already knew about them; and she was not at all sure that the minister should become wealthy in his own right. She explained to me on many occasions that in spirit all churches were one, and, if you belonged to any denomination, you should be welcome in whatever church you chose to attend. The beginning of a good life was to accept the responsibilities which heaven had bestowed upon you with good cheer and appropriate industry. Idle hands like idle minds contribute to most of the miseries by which mankind afflicts itself. If you are busy doing the right thing, it is not necessary to ask divine pardon. Heaven knows the burdens we bear and is seldom influenced by our complaints. This type of thinking is a remedy against intolerance and fanaticism.

The world today is entering into a new phase of religious thinking. We may come to understand that the world we live in is a vast cathedral and that even the most commonplace objects and circumstances are sacred. Whether we belong to Buddhism, Moslemism, or Christianity, we are one congregation. Our moral codes are almost identical; our natural instincts, unless falsely exaggerated, are much the same. The thoughtful person can worship peacefully in a mosque, a synagogue, or a cathedral. As we outgrow economic conflicts, politics is no longer a kind of warfare; and it becomes obvious to all concerned that no one can win a war, but all can be destroyed by nuclear weaponry. At such a point we can settle down and contemplate a true understanding of the fatherhood of God and the brotherhood of humanity. Religious competition is no less dangerous than the military aggressions which have long disfigured all of history. The religious fanatic in our midst is not very different from the leaders of warlike factions who murder men, women, and children for the glory of God and the fulfillments of their own am-

bitions. Religion must set the example of the triumph of truth over error, love over hate, and peace over war. In order to accomplish this, there must be world fellowship of religion to set the example; and in every family where there are religious differences kindness and tolerance must protect the rights of each member to worship God in his own way. If it were not for the unholy union of ambition and sectarianism, the history of humanity would be more happy reading. With all our computers, video tapes, and motion picture films we still glorify war and insist that such historical documents or pseudo-historical circumstances built upon them induce us to keep the peace. The fanatical patriot is suffering from the same malady as the sect-bound religionist. He is trying to prove that to die for a cause is the noblest of all ends, whereas to live for the principles we believe to be true is the only way that we can protect the human race from extinction. No fanaticism is any good. It destroys the harmony of homes and turns the planet into a battlefield. Every great teacher has emphasized that Deity is a benevolent power, a principle of life, and that universal and natural laws reward virtue and penalize vice. We can no longer take it for granted that vice is a word to describe any belief or action which does not agree with our personal prejudice. The way things look now, we are going to be faced one of these days with the simple fact that prejudice of all kinds must cease if we hope to make this old planet safe to be born into, occupy for a time, and depart therefrom with dignity.



THE PRIVILEGES OF OLD AGE

[Continued from page 55]

other European languages. I probably won't get very far with it, but I can learn some of the words. After all, at my age and with my infirmities, what can any person do but start learning." When you begin to think of those wonderful years when you do not have to go to the office every day, you have a real future. You can take up Greek or French; and Chinese will probably be useful. Never, however, retire into a dark corner and depend on television for entertainment. Life is a wonderful opportunity—so make the most of it.





Happenings at Headquarters



We announce with regret the resignation of Patricia Ervin as Vice President of the Philosophical Research Society. When her husband died several years ago, she assumed his responsibility and has devoted much of her life to the protection of our Society. Mrs. Ervin has made commitments in other areas which must now be fulfilled. We wish her all possible happiness and fulfillment in her new activities.

We are glad to announce that Mr. Hall's health is improving and he has been able to give greater attention to responsibilities of leadership. He is continuing to prepare material for the *Journal* and maintain his writing program. On October 29 he delivered a brief tribute to Madame Blavatsky and *The Secret Doctrine* at the International Conference/Secret Doctrine Centenary. A two day convention sponsored by the Pasadena Theosophical group was held at the Little Theater of the Pasadena Center, and nearly three hundred representatives assembled from various cities in the United States and Europe. On this occasion Mr. Hall expressed his sincere admiration for Madame Blavatsky and strongly recommended her outstanding literary work, *The Secret Doctrine*.

A few weeks earlier Dr. Masakazu Yoshimura visited with the Halls in their home. He is the Japanese professor from Nagoya University who translated our book, *The Secret Teachings of All Ages*, into Japanese. It was published in Japan in a set of four small volumes, and a set of this translation can be seen in our Library. Dr. Yoshimura was happy to inform us that the first edition of his translation had sold out and a new printing was on the press. He expressed interest in other books by Mr. Hall, visited the Library, and also visited other famous places in our community.

Ms. Ruth Oliver, a distinguished lecturer, teacher, author, and

researcher, died in October. She lectured for our Society on numerous occasions, and her specialties included psychological astrology, personal counseling, and mundane astrology. She believed that the majority of people have far greater potentials than they recognize, and she developed a special technique for using the horoscope for the full expression of a person's natural abilities. Ruth Oliver will be long remembered by her friends at PRS.



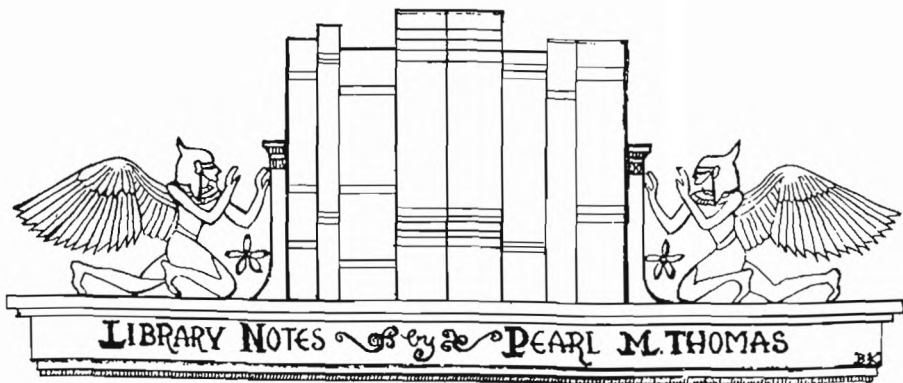
THE FIRST ROMANTIC NOVELIST

[Continued from page 58]

ema of Lady Murasaki hanging over the door of an antique shop. Pictures of this kind are usually crude or, at best, sketchy; but in the one that especially attracted my attention her robes had been padded with beautiful fragments of silk, and this picture had evidently been presented to an important shrine.

A number of seventeenth and eighteenth century hand-written and illustrated books feature details from the life of the illustrious poetess. This group of literature is generally referred to as Nara books. They are beautifully hand-written upon a high grade of paper, flecked with gold, and are much collected. We should also mention that the exploits of Genji inspired a number of the celebrated woodblock artists such as Toyokuni, Kunisada, and Kuniyoshi. Sometimes they made single prints of episodes from *The Tale of Genji*, but most of those now offered separately are from broken sets. There are many rare editions of these block prints. The nineteenth century print masters have also given attention to Lady Murasaki, and she is included in the collection of one hundred scholars. Decks of cards are used in the celebration of the New Year in a special game. Two cards must be brought together, one of which contains the portrait of the original author and part of a poem. A second card contains the rest of the poetry. There are very few players who cannot immediately match the pair which brings together the words and likeness of Murasaki Shikibu.





WASHINGTON, D.C.

[Continued]

President George Washington was confronted with a momentous and difficult decision in determining where the Capital of the newly formed United States should be located. It required much tact and diplomacy to find a place that would be agreeable to Northerners and Southerners, whose interests were quite dissimilar. An established city, such as Philadelphia or New York, would have been out of the question for the states of the South. George Washington, as well as Thomas Jefferson and James Madison, knowing the mid-Atlantic area perhaps better than any other, came to the conclusion that a new city should be created rather near the Atlantic coast on the Potomac River, which would be midway between the newly formed states and thus agreeable to all.

George Washington engaged a French engineer, Major Pierre L'Enfant (1754-1825), who had fought gallantly with the American forces during the Revolution and later became well-known as an architect and engineer in New York City, where he remodeled the Federal Hall, the temporary seat of the new government.

L'Enfant, with a European background in architecture, pictured a city with palaces, some avenues as much as four hundred feet wide, and

large circles and squares of greenery where statues of American heroes would be featured. He was severely criticized and ridiculed when, in 1791, he envisioned the capital city as ultimately attaining a population of two hundred and fifty thousand. Today, less than two hundred years later, Washington, D.C. has almost six hundred thousand inhabitants and is still growing. (This information was obtained from *The Federal City: Plans and Realities*, published in cooperation with the National Capital Planners Commission by the Smithsonian Institution Press, Washington, D.C., 1981.)

Unfortunately, L'Enfant's temperamental personality complicated his working relations. George Washington was not one to tolerate a lack of cooperation when L'Enfant frequently refused to work with the three commissioners who were appointed to oversee the building of the city. L'Enfant considered the planning to be his responsibility alone. So, in less than one year, Washington fired him. L'Enfant later formally resigned. Through the years some of L'Enfant's plans for the city were scrapped, but as time passed many of his original concepts continued to be used and others were revived.

One idea that endured was the "L'Enfant Plan", which was the first official map of the inner city (1792). It was laid out in quadrants from the United States Capitol, then regarded as the center of the city. These quadrants are designated Northwest (NW), Northeast (NE), Southwest (SW), and Southeast (SE). Avenues were named after states, for example, Massachusetts, Pennsylvania, New York, Florida, etc. These prominent intersections diagonally cut across the grid pattern of streets. Where several of these met a square or circle resulted. L'Enfant planned for fifteen green areas, which he considered to be places for people to enjoy and also provide a nucleus for future neighborhoods.

L'Enfant wished Washington, D.C. to be a city of many vistas. Only specified areas were to be elevated, all else was to be kept relatively low. Pennsylvania Avenue was to be a direct view from the Capitol to the White House, or the "President's Palace" as L'Enfant called it. This vista, perhaps deliberately, was ignored with some later building. L'Enfant also wanted a memorial for George Washington, possibly a large equestrian statue of him to be situated

exactly due south of the "President's Palace" and due west from the Capitol. When the monument for Washington was finally started (1848), it was located on a hill because L'Enfant's chosen site was swampy and unusable. But the finished height (approximately 555 feet) gave the structure the importance it deserved, and the monument can be viewed from many areas. It was finally completed and dedicated in 1885. Today, in keeping with L'Enfant's dream, Washington has many vistas of beauty.

Eighty-four years after his demise L'Enfant's body was removed from a simple grave site to a place of honor in front of Arlington House, where one of the most expansive outlooks of the city can be enjoyed.

Now, approaching 1991, for the Bicentennial of the founding of Washington, D.C. efforts are being made to locate pictures of L'Enfant. At the time of the newspaper article that I read, only two silhouettes were available; and these had no resemblance to one another. There is the possibility of creating a commemorative stamp in his honor, just two hundred years after his original designing of the capital city.

While the planting of many trees was not necessarily in the tradition of L'Enfant, a number of early leading citizens favored the generous use of trees. Thomas Jefferson was responsible for fast-growing poplars being planted along Pennsylvania Avenue. In the 1850's Andrew Jackson Downing, the most distinguished architect of his day, found that evergreens could be grown well in the climate of Washington, D.C. Today, the city has a great many trees of many types. We are all familiar with the cherry blossoms, a gift from the people of Japan, followed by lovely pink and white dogwoods. My friend, Kay Herron, one of our PRS speakers and a volunteer for both the Library and the Gift Shop, accompanied me on a recent trip to Washington, D.C. We just missed seeing the cherry trees in bloom, but we encountered many types of flowering trees and shrubs which did much to enhance the landscape.

Growth and development of the Federal City in the early nineteenth century was slow. There were so many demands on Congress for establishing a new nation that funds were not available for beauti-

fying or enlarging the city. During the Civil War period, when Washington, D.C. was for the most part an army camp, little attention could be paid to improving the environment. However, President Lincoln insisted that the work of finishing the Capitol dome proceed. This he felt was of primary importance to the union, carrying a symbolic meaning of permanence. In the period after the Civil War until 1900 a great deal of work was accomplished, largely preparing the area for better living conditions by cleaning up the waterways and eliminating swampy areas. The tremendous growth of Washington, D.C. since the 1950's has created a need to seriously undertake improvements both of utility and beautification.

When John F. Kennedy's inauguration at the Capitol had been concluded (1961), he was escorted in a motorcade down Pennsylvania Avenue to his new residence, the White House. Part of the original dream of Pierre L'Enfant had been to make a visible separation of the legislative bodies from the executive department. These areas were therefore symbolically separated by one and one-half mile with Pennsylvania Avenue as the stately route between. The dream in 1791 of L'Enfant was that this avenue was to be approximately four hundred feet wide with beautiful "palaces" on either side, much in keeping with those that he knew in Paris and Versailles. Kennedy on his historic inaugural drive down Pennsylvania Avenue was well-pleased with the Federal Triangle (on his left or south side) and the government buildings there that had been built between 1929 and 1938. These were constructed in keeping with the dignity of this country's capital city. On the north side there were nondescript buildings extending to the worst of slums. On his inaugural ride Kennedy vowed that one of the first jobs he would attempt would be to ensure that the avenue would be a beautiful approach to the executive mansion. Very soon committees were formed and plans were made to accomplish this goal. Many of the buildings were scheduled to be torn down. Two of these were the Willard Hotel at 14th Street and Pennsylvania Avenue and the Old Post Office, halfway between the White House and the Capitol. The Post Office was seven years in the building and was completed in 1899. The appellation of "Old Post Office" was associated with it in a mere fifteen years, and yet it



The "Old Post Office" of Washington, D.C. Photograph by Pearl M. Thomas.

was the first steel frame building in Washington and was the oldest government building in the district. Cries of "tear it down" started but were not brought to fruition, largely because of lack of funds in government budgets. Later, when it seemed it would be demolished, concerned citizens from various organizations, particularly Nancy Hanks (Chairperson for The National Endowment of the Arts), headed the groups to restore the building. In 1978 the restoration was begun, and now on completion it is often called the Nancy Hanks center. The interior courtyard extends nine stories high and has a glass roof which makes the huge area beneath it a spectacular place. Here there are at least twenty eateries, both restaurants and fast food establishments. Congress had passed a law which permits private industries to operate in federal buildings. Alongside the eating places are many shops catering to the buying public. Entertainment is offered free, of course, every noon. Kay and I enjoyed the singing of a large church choir. We also took the glass enclosed elevator to the ninth floor, where we viewed Washington, D.C. from many angles. Recently completed in 1984, the concession areas are ap-

parently doing a thriving business, and the Pavilion, as it is often called, is a place for people to mingle and enjoy.

Another building scheduled for demolition along Pennsylvania Avenue was the famed Willard Hotel, completed shortly after the "Old Post Office." After the turn of the century the Willard was the "in" place—urban, selective, and very aristocratic. Then it fell upon bad times, and it looked as if the only wise thing to do was to leave it for the wrecker's ball. But, fortunately, the building was saved and today is magnificently restored as it had once been. Kay and I went into the hotel from 14th Street and walked the full length of the lobby, admiring the massive Oriental rug which extends from one end of the lobby to the other, viewed the Peacock Alley entrance, and took a good look at the numerous pictures of the hotel that are on permanent display. These pictures show that the deterioration had been tremendous, but the final outcome of renovation is well worth a visit. Kay and I indulged in some marvelous pastries in a coffee shop at the hotel. We did not even worry about the calories present in the sweets. It was all worth it.

When the time came to build an outstanding Masonic Temple in Washington, D.C., one that would be in keeping with the ideals of the brotherhood, the responsibility for the entire project fell to the Sovereign Grand Commander James D. Richardson, whose sound moral principles were admired by the brethren. As Commander Richardson knew nothing about architecture or even where the building should be constructed, he sought the guidance of a close Masonic friend, Elliot Woods, the architect responsible for the United States Capitol. They decided that to stimulate ideas for the design of the Washington, D.C. Temple they should send letters to many architectural firms, not only locally but in other cities as well. These letters requested that preliminary drawings be submitted that would be both suitable and express a vivid concept for the construction of this major Masonic center. As the Masonic bodies had no idea of what they wanted, very few replies resulted. One proposal, however, came from an architect in New York City, John Russell Pope, whose drawings exhibited strong classical influence and were by far the best offered. Pope was assigned to be the principal archi-

tect and was to work with Elliot Woods who, as a Mason, was well-aware of the needs for a tiled lodge. The two men collaborated beautifully.

Commander Richardson had taken on a tremendous responsibility to select a site and to find an architect capable of creating an edifice that would be worthy of the order. His responsibility also included furnishing the building and adding all equipment necessary; while apparently no limitations were imposed on costs. This man was truly a remarkable person whose great integrity and character were admired by all his associates. Though the Scottish Rite officers did not know just what they wanted by way of a temple, they did know that they wanted something elegant and stately, a noteworthy addition to the Washington, D.C. area.

The first selection of a site for the building proved to be too small. It was sold, and a good sized piece of land on 16th Street was purchased. The dimensions for accomodating the building were fine, but it really needed more space to set the structure off properly. When I first saw the Masonic Temple, we were right upon it before I was aware of the building. But, once seeing it, the impact is remarkable.

John Russell Pope (1874-1937) was born in New York City (a solid Taurus with a potential grasp for both business and art). His father, who died when John was six years old, was a portrait painter and apparently highly regarded, as he was a member of the esteemed National Academy of Design. Young John, many years later, was also a member. As a youth, he loved to draw; and his mother's influence brought him an appreciation of both art and education. For his higher education he spent three years at medical school but transferred to architecture at Columbia University, where he found his true aptitude. Upon graduation he received two fellowships, one in Rome and the other a traveling fellowship which extended for three years; and he was able to visit and study in many places, particularly in Italy, Greece, and other areas in the Near East. Here his painstaking illustrations of many things, especially monuments and ancient buildings, helped to enliven his interest in past civilizations. Those several years that young John spent studying early civilizations paid off magnificently, though a young man in his twenties

could hardly know that he would one day be a famous architect making full use of his early studies.

Following this period, he entered the prestigious *École des Beaux Arts* in Paris and completed a three year course in two years, the first foreigner to do so. Returning to America, he set up architecture offices in New York City (1900). He was barely twenty-six years of age. For the most part during the next ten years, he did beautiful homes for wealthy clients. These homes were of many styles—Tudor, Colonial, Federal, French, and Italian. They were all handsomely executed and had the happy quality of livability with charm.

The Scottish Rite Cathedral, usually called The House of the Temple, was Pope's first major achievement in the erecting of an edifice of classical inspiration, and many consider it his greatest achievement. His ideal for the building came from the design of the tomb of King Mausolus ("the Mausoleum") at Halicarnassus, one of the Seven Wonders of the Ancient World. There can be little doubt that Pope made this mausoleum a subject of his studies while on his early scholarships, and those influences had much to do with inspiring him in his major architectural work. It is interesting to note that, while Pope was not a member of the Masonic order, he still included various symbols in the building. For example, the Ionic columns on the facade are each thirty-three feet in height and represent the thirty-three degrees of Freemasonry. His consistent use of the Ionic order is notable on many of his buildings, particularly in Washington, D.C.

There are qualities in his architectural achievements that lend themselves to basic changes that must take place when technology is advanced. The House of the Temple now has heating pumps, solar energy collectors on the roof, air-conditioning, automatic elevators, and many other modern conveniences quite unknown in 1915. Yet, these have been added without any detriment to the original plan.

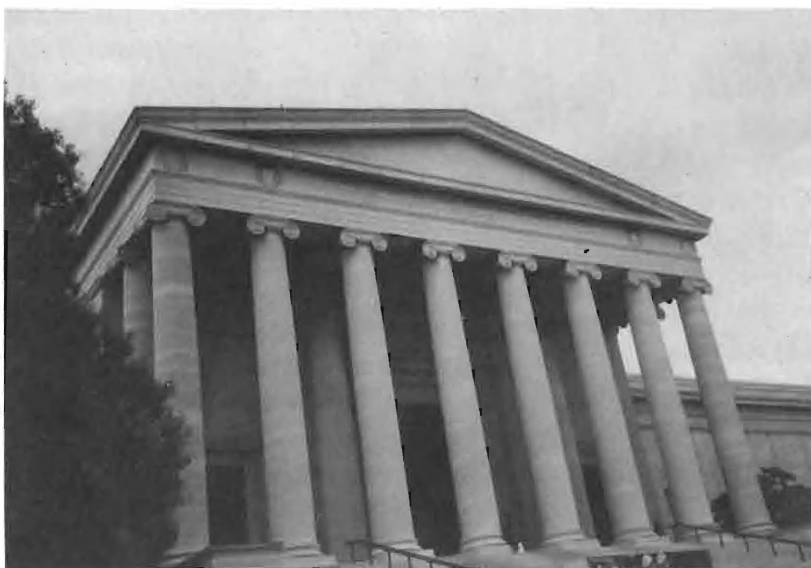
Another of Pope's jewels in the vicinity of Washington, D.C. is the East building, or original National Art Gallery, a part of the vast Smithsonian Institution. The tremendous planning that went into that gallery has made it one of the most outstanding in the world. One of its important features is the marvelous acoustics in the East and



The Masonic Temple. Photograph by Pearl M. Thomas.

West Garden Courts, which have made possible the concerts held there as regular events. These concerts were not part of the original planning. It is curious that Andrew Mellon, whose influence and financial support of the National Gallery, and John Russell Pope, his architect there, both died within a very short time of one another, long before the building was finished. Fortunately, their work was so well-organized that the construction and completion could be carried out as they had designated.

Other buildings designed by John Russell Pope in Washington, D.C. include: The National City Christian Church (1929), which Kay Herron and I could admire in its classical beauty from our hotel across the street and would visit on a Sunday morning; the Constitution Hall of the Daughters of the American Revolution (1929);



The National Art Gallery. Photograph by Pearl M. Thomas.



The National City Christian Church. Photograph by Pearl M. Thomas.

and the National Archives (1935), a neo-classical style building, sometimes called the "Nation's Memory" and containing all the essential accumulation of the records of the nation for two centuries and which are available to any adult over sixteen. It is a center for genealogical research, but it is also the repository in original parchment of our nation's three most important documents on permanent display beneath the seventy-five foot dome. These are: the *Declaration of Independence*, the *Constitution*, and the *Bill of Rights*. The fourth outstanding achievement of Pope was the Jefferson Memorial, which was completed after his passing by his business associates, Eggers and Higgins.

John Russell Pope was a brilliant leader in the grand tradition of architecture; and it is generally conceded that the House of the Temple for Scottish Rite Masons is still considered his masterpiece, and it marked the beginning of his extraordinary career.

Washington, D.C. is undergoing many changes in its major structures, so, consequently, there was much that Kay and I did not get to see. The Capitol rotunda was all encased in scaffolding, extending up the equivalent of eighteen stories to the height of the dome. The acoustics in the rotunda are so tremendous that we heard the docent across the room better than the guide we were trying to follow. In the rotunda we took time to enjoy the very large pictures on the walls which show events of the revolutionary period. Then we decided to eat and found our way (with no particular help from the uniformed guides) to the subterranean tunnels, where we were whisked (free) to the Dirksen Senate Building, which, by sheer luck, we reached just before the 2:30 P.M. closing. Eating in the capital city can be quite inexpensive. Many of the Smithsonian Institutions have either cafeterias or restaurants and the "price is right." Most of the federal buildings have restaurants, and some are very charming. And, again, the price is reasonable.

Renovations greeted us once more at the Library of Congress. To me, one of the highlights I wanted Kay to see was the vast Reading Room there. That too was closed off, but we enjoyed viewing the murals showing the history of printing, the mosaic of Minerva, the exquisite ceilings, and grand marble staircases. Kay was enchanted

when she discovered mosaics in the floor of the Library of Congress. These were good-sized representations for the twelve signs of the zodiac, which were placed there in 1800!

If I ever have the opportunity to visit Washington, D.C. again, there are many highlights that I have missed and would like to consider at length. I would like to see the Mall when night lights are ablaze, take in summer concerts in one of the Garden Courts of the National Art Gallery, see a Shakespearean play at the Folger, give the time to the Library of Congress that it deserves, visit Hillwood Estates with its twenty-five acres of beautifully landscaped grounds and its mansion filled with fine art from France and Russia.

We need to consider seriously how fortunate we are that our nation's capital city was built with noble dreams and broad visions. In Washington, D.C. one can feel and sense the "destiny of America."

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