

HORIZON

The magazine
of useful and
intelligent living

FALL

1945

Articles by **MANLY PALMER HALL** Philosopher

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ISSUED
QUARTERLY
VOLUME 5 No. 2

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HORIZON

Published quarterly by Horizon Publishing Co., 3341 Griffith Park Blvd., Los Angeles 27, Calif.
\$1. a Copy, \$3. a Year. Two Subscriptions, Your Own and a Gift Subscription, \$5.
(Canadian and foreign subscription \$4 a year. Two subscriptions \$6.)

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- *The cure for ailing humanity lies in finding the dignity and beauty of life as it is*

Magnetic Medicine For War Victims

HIPPOCRATES, born on the Greek island of Kos, four centuries before Christ, was the first physician to establish clinics for the observation of the course of disease. He belonged to the family of Aesclepiadea, and was a direct lineal descendant of the God of Medicine. He was educated in the temples of the Aesculapian cult and from early youth was constantly in the presence of the sick. As he grew older, a belief evolved within his mind that much could be learned about human health if the course of disease could be studied from its beginnings to its end.

This was not possible in the temple, where patients were permitted to remain for only three days; so he set up the equivalent of a sanatorium, and with his sons, studied the gradual development of symptoms. Out of his observations he compiled the great *Corpus Hippocraticum*, the founding textbook of medicine.

Because he realized that the only way to understand a problem is to examine the problem itself, he was many centuries ahead of his time. He had found it useless to approach matters theoretically, or merely from ancient texts, for the facts must be known, and

it must be remembered that the facts themselves change, that ailments which were prevalent in one age are no longer present. Causes for sickness which were once common disappear and new causes take their places. The physician must watch and observe, study without end; he must patiently consider the workings of nature. Only those who examine directly can have a truly adequate understanding.

From Hippocrates, classical antiquity moved toward the second foundations laid down by Galen and later Avicenna, two great empirical scholars. Their procedures were formularist; they treated disease according to the names of the ailments, with the assumption that all bodies under certain pressure or infection reacted similarly. Galen, the greatest of the Roman physicians, had an encyclopedic mind, but it encompassed too large an area without sufficient clinical consideration. He would write concerning the digestive processes in a text that would then suddenly turn to a consideration of the eruption of Mt. Aetna,

Galen became the new 'God of Medicine,' and Avicenna became his prophet, and these two dominated medical science from the end of the classical era

to the dawn of modern times. Medieval medicine, bound in the theoretical and speculative policies of these men, accomplished very little in terms of invention or innovation; it continued with the old and traditional formulas, followed the old and traditional methods. Scholarship was agreement. The scholar was one who memorized, one who accepted without question, and who could repeat from memory the formulas of these two physicians.

The world went along under the weight of princes, priests, physicians, and peasants for the best part of fifteen centuries. These are the periods we term today the Dark Ages, when so completely was the human mind dominated by tradition that almost nothing was added to the sum of our scientific knowledge.

Then came what we term the Humanists, in a great intellectual revolution, a rebellion against the tyranny of tradition. In medicine this rebellion was one of direct attack upon Galen and Avicenna, and a movement in exploration beyond the great monuments that had come to be called in science the Pillars of Hercules—with Francis Bacon sending out his little ship between these two columns as pictured on the title page of his *Novum Organum*. Against medicine's traditional limitations men like Vesalius, Paré, and Paracelsus stood out as rebels, risking all for the sake of knowledge.

Garrison, in his *History of Medicine*, dealing with the origins of modern scientific thought, links these three names to personify the rise of Humanism in science—Vesalius, in anatomy; Paré, in surgery; and Paracelsus, in therapy. They were the great rebels.

We know what Vesalius did. We know how he crept out at night and took bodies from the town gallows in order to perform dissection. If he had been caught he would have been burned at the stake or broken on the rack, but he produced the first great textbook on anatomy that correctly locates the organs of the body. Galen and Avicenna, who for fifteen centuries dominated

medical thought, had never performed a dissection on a human body.

This sudden change, this search for real facts, which was the very essence of the Humanist revolution, occurred not only in the medical world but also in art, in literature, in religion, in philosophy, climaxing in the Renaissance and the Reformation.

Humanism began in the Byzantine Empire, rising among the Turks, then among the followers of Islam, then receiving strength and power from the great Saracen universities in Spain, and eventually reaching Italy, it at last permeated all of Europe. In the dawn of this revolution within the healing arts stands the person of an extraordinary man who bore a name in itself but little short of cataclysmic—Philip Bombastes Aureolus Theophrastus von Hohenheim. Even in his own day this handle was too much to handle, and he was known by his contemporaries as the Swiss Hermes. To modern scientists he is Paracelsus.

The story of this man's life is an extraordinary document of constant rebellion. He lived dramatically. He died dramatically. He was one of those men who are said to have been born in the objective case. It is not known that he ever spoke a kindly word when an unpleasant one would meet the circumstances. He was a fighter from birth, strangely but magnificently endowed for the task of overturning fifteen hundred years of superstition.

No gentle soul could have done it. No individual cast in our present mold of scholarship would have the vitality to live that strange, swashbucking existence, driven from pillar to post, persecuted year after year, but retaining the indomitable will to fight on until he established a foundation that was to endure far beyond his time.

Many persons now alive as the result of various forms of medical knowledge would today be dead but for Paracelsus. He quickened the entire pharmacology, he dared to explore new ways in the science of drugs. And because the life of Paracelsus is curiously associated with what he accomplished, something about

the psychology of the man should be known, the way he thought, the way he humanly functioned, and the peculiar strength of viewpoint which raised him to genius.

Like all individuals who accomplish greatly in any department of living, Paracelsus was moved by an inevitable compulsion. Something within him forced him, something stronger than himself. He was completely one-pointed. He had but one aim, one end, one purpose, one vision, one desire—to break the power of scholastic medicine, to break the power of theory, and to release men from servitude to a tradition that was inadequate to meet the challenge of the time.

Paracelsus came of good family. Among his ancestors were Grand Masters of the Teutonic Knights. His father was a physician and his mother was the superintendent of a hospital. He was brought up in the shadow of the medical mysteries and knew he was in the presence of a great corruption. It caused him later to say, when addressing the University of Basle, that the soft down on the back of his neck knew more about medicine than the entire faculty of the university. Such remarks naturally did not endear him to the faculty.

It was undeniable that Paracelsus got results, and this was why he was particularly hated. He became the victim of the jealousy of his fellow-physicians, the animosity of the apothecaries, and the antipathy of all contemporary intellectuals. Men were afraid of him. As Emerson later said, "All the world is at hazard when God lets loose a thinker." The 16th Century did not know what to do with this strange man.

Paracelsus early in life was addicted to the cult of Galen and Avicenna. He grew up in a time when the Caesarian section was performed by hog gelders, major surgery was performed by the barbers, when a reputable physician would not permit himself the unpleasantness of actually coming in contact with the sick. Robed, girdled, carrying a golden staff and wearing the bonnet of his art, the physician would enter

the sick chamber, look solemn, prescribe according to the dictates of the moment, and collect his fee on departing—with special attention to the collection of his fee.

Paracelsus under the conditions prevailing readily realized his own inadequacy. He knew that patients died who should have lived. And that patients lived who according to science should have died. The physician was wrong either way. From one master to another he went, seeking the answers to the questions of health, and he found no answers that were acceptable to his ever searching mind; and so he departed from them all and took to the open road.

Carrying a staff and a small bundle of his worldly effects, Paracelsus began what he called the Grand Tour, and it was not from university to university but from doctor to doctor; and he included those who gathered herbs and simples, gypsies, street peddlers. In every walk of life he sought for the secrets of health. He wanted to know what the old folk in the farming communities had learned. He went to work in the mines to find out how metals and precious substances were extracted from the earth. For more than fifteen years Paracelsus followed his own advice, which was, "He who would know the book of life must walk it with his feet."

During this time he had many adventures, and he put away in the back of his mind a vast amount of lore. The wisdom of common folk supplemented his own observations as he searched into the hearts of men, trying to understand the grand motions and motives of the world. Then, to improve his skill in surgery, he volunteered as a surgeon in the Dutch army and went on to the battlefield to work with the wounded. He partook in nearly every experience possible in the science of his time, and as he gradually systematized his thought he organized his findings into a great philosophy of Humanistic Medicine. It was not a philosophy built upon theory, but upon experience; it did not rest

upon hearsay, but upon actual contact with the problems of human health.

It is said that in all this time he never found anyone who understood him, who saw the thing that he saw. He wandered back and forth from Sicily to the Scandinavian countries, from England to Russia. He even went to Persia, always seeking, always asking, always listening, trying to discover the voice of humanity that speaks through the larger body of the people. He knew he was right, but he had no way of checking or re-checking his information. Then, by happy circumstance he drifted to Constantinople, and there he came into direct contact with the Arab physicians, and then, as he tells us, he found his friends. He found others who thought as he did.

He found in Islam wise men who had a great philosophy of healing, and he compared his findings with theirs; and when they agreed he knew that he was right. With this inner assurance, he developed the peculiar, fanatical strength of character by which he has been distinguished.

He returned to Europe, and, regardless of consequences, taught and healed. Every effort was made to prevent his practice. He fled from one city to another, never found rest, but to the end of his life he fought. In his forty-eighth year he was murdered by assassins hired by the physicians.

Paracelsus accomplished so much by middle age that it is hard to estimate in terms of today the full measure of the fruitage of his years. But even shorter was the life span of Vesalius, the great anatomist, who compiled the greatest textbook on anatomy of his time and one that was to stand for centuries as the first great text on the human body; he was through with life at twenty-six.

But the discoveries of Paracelsus with his thoughts in his published collected works are comparatively unknown. They have never been completely translated into English. Only fragments are available to help us today; all the rest can be found only in massive volumes in Low German. Para-

celsus would not write in Latin. He said, "It is the people that need the knowledge. They do not speak Latin. I will write the language they can understand." For this he was hated. Before the physicians at the university he said on one occasion, "I do not intend or desire to appear impressive. I want to be understood." This was heresy. Eventually he paid for such heresies with his life.

Out of his researches, Paracelsus came to certain conclusions in extension upon Hippocrates of Kos. Hippocrates said, "We must examine disease, we must examine its course, we must see the patient, we must know the patient, we must question the patient, we must watch the daily course of his ailment." Paracelsus went further than that. He said, "If we would discover the disease, we must examine the larger patient, the world, for the disease is in the world first. It is the world that is sick; and it is the sickness of the world that is passed on to the individual. The person is a victim of his time and his place. We must discover the larger patient, the greater sickness, and we must discover a therapy against it."

Paracelsus was one of the first Occidental physicians to think in terms of preventive medicine, which maintains that to get a sick man well is a virtue, but it is a greater virtue to keep a well man from getting sick. Also, that it is much easier to preserve health than it is to restore it. Furthermore, and in spite of all optimism to the contrary, sickness does cause damage; and that damage, whether mortal or repairable, might have been prevented in the first place. So Paracelsus believed that wherever possible sickness should be prevented.

Thinking in terms of a world sickness, Paracelsus went out and studied the world. One evening, after a battle in the Low Countries, he went out at night alone to the plain where the war was being fought. In those days battles ended with the setting of the sun. And so it was entirely quiet there, nothing but the trees and the broad plain which had been a field of grain,



and the moon and the stars above. Paracelsus looked up at the stars and observed to himself how strange it was that, where a few hours before men had fought so terribly and with such bitterness, now there was only calmness and quietude and peace. And he realized that the war had been caused by men, not by nature, and that nature itself had a strange calmness in it; it was not nature then that made all the things of conflict so completely inevitable; it was because man could not find that calmness, could not feel it.

It was there that Paracelsus began to think of the ministry of Space in the life of man, and thus he discovered that one of the greatest medicines in all the world was silence. That it was medicine to the human being if he simply could be quiet. That to go out and look at the stars was medicine. That there was medicine in sitting on the quiet earth. And that there was medicine in the rustling of the leaves of trees and the flight of birds. That the strange, deep, ageless calm of nature was a sovereign remedy against the disquietude of man.

Paracelsus said: One reason why human beings are always sick is because they are never quiet; and when they get quiet, they do not know what to do, they are fidgety; they want something to happen quickly to relieve them of the simple quietude which they cannot bear. They are ever afflicting themselves with sound. They keep covering the foreground of their lives with a network of incidents and circumstances, and obscuring the greatest remedy in all the world against the world, and that is simple quietude.

Meditating upon the mystery of space, Paracelsus found kinship with the doctors of Arabia who believed in the existence of a universal medicine. The Alchemists called it "Azoth," the wise man's stone. This medicine was exactly what it was called—universal; it was that universal which is the remedy for all particulars, that *one* which is the healing of *parts*, that unity which is the remedy for diversity.

Paracelsus was far ahead of his time in his recognition that this thing we call space was not an emptiness, but an infinite fulness; and because he was a medical thinker, he thought of this fulness in terms of medicine—that space was filled with healing. That was a very daring thought—space filled with medicine ever available to man, as is the very air he breathes.

Paracelsus was among the first to recognize that food is medicine, that breath is medicine, that air and water and these things that we think of as nutritional are basically medicinal, that everything we take into the body affects it either for good or ill. Following the Arabs in their thought, Paracelsus tells us that in the sun's rays there is a peculiar efficacy. We know that today. But he was centuries ahead of our knowledge when he said that the rays of the sun not only brought certain energy to the body but carried energy for the soul as well, and for the mind, and that beauty and fineness and truth and wisdom and understanding were all in the sun's rays; and that they flowed in, too, from the stars and from the moon, and they came up from the earth beneath our feet, and every cloud was for the healing of the nations; and just as the heavens are filled with stars, so the earth is covered with flowers which are small stars, each of them filled with healing.

Paracelsus, absorbing the night calm on the field of battle was a very reverent man with a great religious vision, one that the world could not then possibly understand. This man of fighting disposition, contentious, irascible, bombastic, hated by his fellow physicians, had become quiet, humble, on that field of

battle; and he knew that God in his infinite wisdom had given the world healing in space; healing that was in the night and in the darkness and in the earth.

He began to think, how can we bring out of space the blessedness of its peace, the blessedness of its truth? His mind, filled with its characteristic conflicts, suddenly became peaceful and calm; at once he seemed to feel flowing in upon him from every direction all of a great fountain of universal energy, universal beauty, universal healing. It was as though he had opened a thousand times a thousand doors and in an instant all space had moved in upon him. He asked himself, "How has this happened? What have I done? What has occurred?" And as an analytical man, he answered his own question "All I have done is to know that this is so; and by the very knowing that it is so, it has happened."

It was another great thought. The discovery of this universal medicine is the realization of it; and the realization of it releases it.

He then had to find some way of expressing or explaining this thought and he began with the term *magnetism*, which had previously been used in another sense; he applied it specifically to a universal therapy, a therapy of universal natural sympathies. He decided that all power is brought to bear upon any object or any subject because of the laws of magnetic attraction within the subject or object itself. This magnetic attraction is a problem in vibration and one of sympathy, and that at the instant that we set up certain rates within our own consciousness we draw to us immediately the equivalent of those rates from space about us. In other words, space is forever building up, supporting, and nourishing the centers of consciousness that we set up, and when we set up destructiveness, all space sends its negative force to us; but if we set up constructiveness, all space flows in with that quality. The secret of this attraction is the power in nature of like to attract like. Thus the human being is ever attracting to himself that which is

like himself. This has nothing to do with his intellectual desires on any matter; it has to do entirely with his actual conduct—what he does, what he thinks, the emotions that he feels. It has nothing in it of acceptance of what he says he believes, or what he says he thinks. It is the vibratory power of what he is actually doing, without regard to his intellectual overtones.

Paracelsus also began a study of what he termed this 'infinite fullness of space.' He recognized it as nourishing all life, all thought, all emotion; but he saw too that it was the nutriment of arts and sciences, the energy of philosophy, the vitality of religion. The energy by means of which Plato was able to create his great philosophical system was identical with the energy that keeps a bird in flight. We have the ability to use certain aspects of energy, and these we use according to what we are, what we know. Always our use values are dependent upon our own consciousness.

All this was much in the abstract, but Paracelsus built upon his great abstract theories a very concrete one. He began by experimenting with the possibility of controlling the magnetic forces of the body.

He went out to look the world over, to examine into the great human tragedy. He was naturally a great diagnostician and he used individuals only to prove that which he had already established from study of people in groups. He studied all classes, first as groups, and finally as individuals.

He set out to discover why human beings could not be quiet. Every individual functions within two environments, an imminent environment and an eminent one. The imminent environment seemingly is the cause of disquietude, because in the great environment nothing is in itself confused. Each individual lives a confused personal life while existing in a great, placid universal.

Paracelsus sought the reason why human beings are always taking on external conditions, and never the eternal condition, which is the great one in which they all exist. Always subject to

the pressure of the forces around us in life, why have men not responded to the great pressure of cosmic life?

Early in his researches into human disquietudes he found that in the majority they were developed in the misinterpretation of what we have called civilization, in itself a pattern of living shot through with an endless chaos. Because that pattern is nearer to us than the larger pattern of universal calm, and because our consciousness has never been trained to think toward the universal, we are particularly affected by these smaller imminent things.

He searched Europe for calmness, and he could not find it anywhere. The poor were suffering because they lacked necessities. The rich were suffering from the excess of their luxuries. Those who had not were miserable. Those who had were miserable. The burdened were looking for release. Those who had no burdens regarded themselves as slighted by nature. Those who were unfit for greatness were trying to be great, and those who were fit for greatness were dying for lack of the opportunity to manifest their humility. Those of one kind were giving everything to further their ambitions: their lives, their health. Others were giving their energies and their time to gratifying their appetites. Some were immersed in pity for others, some were dissolved in self-pity. Everywhere, human beings were restless. Each was desiring desperately to be somewhere he was not, doing something he was not doing, and ceasing to do the things that he was doing.

Everywhere was this non-tranquility. As a man told another his troubles, that other immediately said, "But listen; you should hear mine," and the only thing that the world seemed to have in common was a great deal of trouble. Life was a tragedy. Each life was a struggle against inevitables. The farmer worried about the cost of grain, the miner worried about the price of metals, the prince worried about laws and wars, the Church worried about the inroads of the time on its omnipotence. The individuals of each class were looking

wistfully towards some other group, wishing for the calm the other group had; but when the other group was joined it was found to be also in turmoil, and these distant pastures had merely looked greener. If the peace, happiness and security men were then seeking were kinds of mirages, and individuals spent their whole lives miserably, desperately searching for happiness, the same tragic state of affairs is still with us; the world is a little more complicated, a little more sophisticated, but essentially it is the same world.

Paracelsus likened the situation to an old Egyptian fable. The gods had been listening agelessly to the complaints of men; finally they gathered all humanity together and told them to bring their troubles, each one in a great sack. These would be stacked before the throne of the Almighty, and then, instead of the troubles that they had, each person could pick a sack of someone else's that would please him better. So all humanity gathered together and brought their troubles, and stacked them before the throne. They examined the bundles with great attentiveness, each man looking for troubles more to his liking. In the end each man took his own bag and went home.

It was the ancient Egyptian wisdom that our troubles are so intimately associated with ourselves as to seem desperate, but in the long run they are troubles peculiarly fitted to our capacities.

And so Paracelsus, seeking for the cause of disease, came to the simple conclusion that the primary cause was the contention within human nature, it was in the inability of the human being to be quiet, to relax, to simply settle down to the acceptance of life as it is, and accept freedom from the eternal struggle to force circumstances into shapes unsuited to them.

He decided that the great science of preventive medicine did not rest in additional chemical and biochemical discoveries, for these at best could only patch up the damage done by human indiscretion. The whole theory of so-called curative medicine is in finding

remedies for man's intemperance, which primarily is his inability to perceive the beauty and dignity of life as it is. It has resulted in an endless effort to impose his own will upon a universe which unfortunately has a will of its own, one stronger and more inevitable than any pattern of human devising.

A long time has passed between the days when Paracelsus dreamed this larger vision of the world misfortune, and our 20th Century new discovery in the therapeutic arts, psycho-somatic medicine. Psycho-somatic is the term applied to the study of the effect of character upon health. It is based upon one simple premise: that the individual is sick because of what he is, and not because of what any other thing does to him. The psycho-somatic rule allows but one exception, physical accident and physical circumstances due to climatic conditions in the physical world. But, as Paracelsus pointed out, even the physical accidents and certain physical damage that may be irreparable are not necessarily sickness, because the individual is really sick only when he is crippled inside. Any pressure, any circumstance which attacks him externally, can only at most afflict, affect, or corrupt the body; and if the spirit within that body is sound, the limitation of the body cannot destroy that spirit. But if the spirit is unsound, the body can be destroyed—without accident or without any external force at work against it.

So, psycho-somatics, which is a development of today as a bridge between psychology and medicine, is now studying in a truly Paracelsian way the problem of health.

We resent it. The average individual resents psycho-somatics as he resents psychology, and much in the same way that a large part of the religious world resents Buddhism, because it throws the responsibility back on the individual.

That psycho-somatics is coming into manifestation as an art in the critical time of world-wide conflict is another example of nature supplying the necessary thing when most needed. Although the moderns do not even know it, this

key to a very large part of therapy is one we can interpret from its original source, Paracelsus. But if the indebtedness is not recognized, the formulas and the patterns and the technic are clearly those that originated from the Humanist observations of Paracelsus. Today certainly it has been given far better integration than he could possibly have given, because the world has advanced greatly in the study of mental phenomena since his time; but the basic truths, the great laws, are the same—derived from Paracelsus, who in turn received many of them from his study of the methods of Hippocrates.

Paracelsus can be credited with one other very important and vital realization, that individuals grow more rapidly than do groups or large aggregates of persons. That is the reason why in every generation there are outstanding individuals. The individual is capable of a greater advancement at any given time than is any collective group, because a collective group can not be made to exert a completely coordinated impulse of terrific intensity at the same time. Some will be early, some will be late, and some will not arrive at all; but the individual can exert at any given instant just as much energy as he wills to exert. Groups must follow the patient path of gradual progress, but the individual can achieve as an individual whenever the realization of that achievement comes home to him.

Paracelsus, also decided that health did not depend upon time, or place, or conditions; but depended upon the recognition of certain internal values. No one could therefore be prevented from attaining health because of the misfortunes of his time. An individual may permit himself to be victimized by externals, but in his whole life there is no time when he cannot be master of externals. And his own emancipation begins with this realization.

Psycho-somatics has pointed out that the mind and the emotions are superior to the body in the intensity of their vibration, and are masters of body processes by virtue of being superior parts of the individual. The body is thus

their victim, for the body cannot resist them; but they, being superior, can resist the body.

Psycho-somatics has not yet considered the spiritual values. It has gone only as far as the mental. This is reasonable. The spiritual nature of man is uncorruptible; there is no possibility of the human spirit being sick. The sickness lies in the intervening media by which the body and consciousness are united. The intervening media can be corrupted by a variety of circumstances. But it is as impossible for the spirit to be sick as it is for God to be sick.

The body cannot destroy the mind or the emotions, because they are superior to it. Inferiors can not corrupt superiors, in Neo-Platonic logic. On the other hand, superiors can control inferiors, and as a perverse prince on a throne will corrupt his state, the perversion of superior natures will result in the corruption of inferiors.

Therefore, in the psycho-somatic viewpoint, the effort is to be made to relate the problems of health to the constitutional, mental, and emotional tendencies of humankind. Now, the moment we get into the emotional and mental tendencies of mankind, as the psychologist does, we realize that while normalcy is a golden hope, there is scarcely a single human being who is psychologically normal. In fact, under the world's present state of affairs, it is normal to be abnormal; and a person truly normal would be regarded as the maddest of the lot. We wouldn't even recognize normalcy if we saw it.

The average human being's psyche or internal psychological structure bears upon it the heavy patterning of environment and early conditioning. It carries within it a series of experiences, some brought forward from other lives, others gradually developed through present experiences; and these represent an elaborate pattern of impulse. Astonishingly few individuals have ever thought seriously of the possibility even of going contrary to their own impulse. It never occurs to them. The thought just never arises in them that they could act

differently from the way they feel like acting.

This peculiar psychological situation would not be so serious if our feelings arose from the soul and actually from the consciousness; but they do not. They arise from the elaborate psychological conditioning which we passed through in the process of being born and brought up in this world. The sensitive surface of the subconscious has been etched with elaborate tracings and patterns like the frozen pictures on a window pane, and these etchings of impulse and desire, of tradition and belief, and of conviction and conclusion, of frustration—all these become the basis of our motivation and the individual moves not from himself but from a false self, a pseudo-self, which he very often likens to his experience nature. He moves from certain preconceptions based upon his own interpretation of universals. And the difficulty is that he does not possess the power to correctly interpret universals. So, accepting his false interpretations as realities, he goes into bondage to them and remains in bondage.

Any serious asymmetry of pattern in the intellect or in the emotions will mark the escape of either of these great structures from normalcy, and immediately begin the process of corrupting the body. Psychic stress is set up, which is communicated by sympathy, by an induction process, to the physical body. The physical body then begins to show the symptoms of this internal inconsistency; and if these patterns are strong and deep and long enduring, they gradually establish the basis for what we term chronic ailments—the deeper and more abiding sicknesses which are usually the means of our exit from this mortal sphere. We go through the gradual process of being eaten out from the inside.

And, because we do not understand, we look madly about us and seek to hang the responsibility on externals. We have built up our entire defense mechanism between ourselves and the world, and that is not where it has belonged. We have left unguarded the

road that leads in, and it is from the superficial layers of our internal nature that the damage comes.

A Roman general said long ago, "You can seldom if ever capture a city unless there is a traitor inside," and similarly it is the treason within ourselves that ends in the corruption of our flesh. Externals really have almost nothing to do with it, except in those violent instances in which the physical body is attacked by some physical cause. The reason why ninety-nine per cent of humanity is ailing, and the other one per cent isn't feeling well, is the traitor inside.

Psycho-somatics is bringing that realization home. Through tests and through case-histories it is receiving recognition as probably the most important vision in the sphere of health in the last thousand years. It is the vision of getting at the cause, and not forever doping the effects. Its aim is to get at the reason, correct things at their roots.

Four hundred years ago Paracelsus was looking for the universal medicine and he made his inquiry among the Arabs and the doctors of Constantinople. One old physician said to him, "My son, there is but one medicine in space, and that medicine is the spirit of truth; and that medicine manifests as wisdom."

Wisdom is the universal medicine. Nothing that is wise can perish. Nothing that is unwise can survive except by becoming wise. And it is the endless struggle for survival that is driving us toward the search for knowledge. If we could ever be healthy or happy without being wise, wisdom would never be sought. And yet it is the universal medicine, it is the elixir of life, it is the philosopher's stone, it is the pearl of great price, and it is the panacea for the sickness of the world.

Only the wise can be well.

Wisdom is a word which finds itself in very strange company. In general, it is the opinion that our present day knowledge rates an indication of wisdom. Some are not so optimistic in their view. Most of all, wisdom is obedience to universals. It is first of all to know that there is a law that

rules everything. Wisdom is the wisdom to discover truth, and the courage to live it.

It is the things of wisdom that bind up the wounds of mankind; and the same medicine which cures injustice, which cures tyranny, which cures ignorance, cures also sickness. For sickness is a kind of ignorance about health. It may not necessarily be ignorance about physiology and anatomy, but an ignorance about that greater thing that is the root of health.

Wisdom brings with it self-discipline, the dedication of the heart and mind to the service of realities. Wisdom also brings with it that curious calmness, that internal quietude, that benediction of peace within the self which is the end of stress and conflict—that stress and conflict within the personality that results in the breaking down of the body.

What we call great orders of disease, great systems of disease, are really the physical shadows of great systems of wrong thinking, wrong feeling, and wrong action. Great systems of emotion like jealousy bring about great systems of chronic ailments. Any unworthiness within will manifest finally as difficulty on the outside. Even infectious ailments and contagious ones can best be met by internal calm, which is a greater certainty against contagions than any vaccine that science ever compounded. We should not drug ourselves with more drugs in order to get rid of the drug we have. Gradually we should accept the fact that each human being is his own priest, and his own physician, that his health finally is in his own hands. If his body is not capable, because of physical limitation, of attaining health at this time or in this life, then it is his internal duty to live gloriously above this limitation. If he still enjoys reasonable health, his duty is to preserve it by living gloriously through his body; and if he has ailments that are within remedy, let him aid his physician, whoever he may be, by releasing a great beauty, calmness, tranquility and integrity within himself—for these are serviceable in every branch of medicine.

The Harvard Clinic of Social Medicine proved that worry will prevent the knitting of bones, no matter how good the doctor is. Also that fear will delay the healing of wounds, and that despair will prevent any drug from taking effect, and further, destructive emotions within can paralyze any method of therapy, even though the remedies are appropriate to the ailment.

Our particular problem is what to do for a great number of young men and young women who will be returning to us in the next few years whose lives have been markedly upset by the experiences they have passed through when forced into the circumstances of crisis without having received their natural birthright. Humanity has not prepared them for living. They were prepared only for conformity with the stupidity of their time. They were trained to be bookkeepers and bankers and stenographers; they were given a little law and a little medicine and a little theology. They were not given enough of anything to stand them in much stead in times of stress. They had to go out as lambs to the slaughter. Without preparation they had to go out and face problems requiring maturity of thought. The world has deceived them. Possibly not intentionally, but certainly with a considerable amount of hypocrisy, the world patted them on the back and told them they were ready for anything, when they were not. They were projected into the most difficult of all schools, that of dramatic experience, by being thrown bodily from security and comfort and luxury into the most hazardous situations. Separated from all of the props and stays by which they had previously maintained themselves, these millions of our youth were sent without adequate preparation into chaos.

Older persons can say, "How was anyone to know that they were going to need that particular type of preparation? How were we to know that we should prepare them for this war when our hope was there would never be another war?" That is not the issue.

That is begging the question. In our physical life, every instant is war.

Every instant is war in business, war in competition, war in industry. Every human being is on a battlefield the greater part of his life, fighting something. Maybe only shadows, but still he fights. And the great thing that he is fighting all the time is himself; and he does not realize it. War is no more than a highly intensified outbreak of the continuous conflict of our way of life, and these unprepared young men, had there been no war, would have gone forth unprepared for peace. Only through years of struggle and strife and disillusionment would they have gained the knowledge to adjust themselves to their world.

This is not right. To do something for our youth is our responsibility and our duty. That we have not attempted, systematically and intelligently, a preventive medicine, is our crime and our shame.

Some of our youth who will come back will not be particularly sensitive persons, and they will drift along with life. Chameleon-like, they will adjust. But others will come back imbued with noble ideals and high hopes and will fight their hardest battle after they get home. They are going to suffer more from contact with their friends than they did from contact with the enemy, because they will bring home something that they have learned, and will find that others do not value it. Others will not want it. Some will even resent it.

And among our youth will be a great number who will return psychologically demoralized, of themselves incapable of adjustment; they will need definite help. Others will return physically disabled, with added psychological disability in varying degrees. Some will rise above their physical limitations, as some already have, to show a gallantry of spirit that deserves our profound respect. But others will simply be bewildered. And there will be those who will regard nothing in life worth while because of the loss of an arm or the loss of a leg.

These are problems not limited to what we are going to do for these men.

for in terms of whatever it is we do, we should set it up as a permanent system. From the examination and exploration of the problem we should establish a new policy of world education to make the repetition of the tragedy of war impossible. It is not at all certain that even re-education can put a quick end to war—or end crime, or end all human suffering. But it will be a step in the right direction, when we undertake a constructive motion to fit the human being for both the emergencies that arise in civilization and for the continuing emergency that lasts all through the average person's life.

Paracelsus, were he here today, would justifiably have retained all of his acidity of disposition. He would have the right to be as angry today as in his own time at the scientific world, for knowing so much more today, the men of science have still failed to meet the basic challenge of our life. They have not given the average person the advantages of knowing the real message of health. Their own idealism has not been strong enough for the scientist to have revealed it even to the physician. And yet, many doctors of today are individuals recognizing the spiritual equation in medicine. They have recognized how important it is for the patients themselves to understand and to know, and to cooperate; to make the transformations within themselves which assist in the correction of their physical distempers.

The application of magnetics to modern therapy is the basic issue. Paracelsus, specializing with a universal theory, applied various magnetized substances to various parts of the body with results of vast importance in the treatment of disease through magnets. He was among the first to attempt this. Later, magnetic therapy took another turn, when under Anton Mesmer body magnetism came into vogue as a method of correcting disease. But the Paracelsian theory of magnetism was very much larger. It involved the setting up of magnetic centers of consciousness. It sought the correction of ailments through drawing universal powers out of space.

It called upon the Divine Physician, without whose aid all healing fails.

To set up these centers of consciousness is a much larger problem than the scope of medicine as we know it. A simple example, on a very low level, but perhaps one of the most familiar, is the so-called confidence factor in medicine. A physician will attain better results if the patient has confidence in him, because confidence sets up a center of expectancy; confidence is magnetic. Our every mood, emotion, or thought is magnetic. At thought and emotion centers magnetic vortices are set up in the invisible substances of our natures, and each of them becomes a center of gravity which draws out of space material for growth appropriate to its own vibration.

"Attitudes and thoughts," says Paracelsus, "are plants growing in the mind and emotion, nourished by a common soil; and as each plant draws out of the earth that which is necessary to its own kind, so thoughts will draw out of space nutriment suitable to their own kind and will grow by means of that nutrition." The destructive thought forms and destructive emotion patterns were called "incubi" by Paracelsus. These were human-made demons, and Paracelsus practically stated it as a finality that demons are nothing more nor less than symbolical representations of destructive patterns of consciousness. An incubus, according to the Paracelsian theory, was a creature created out of the mental or emotional life of the human being. Man is a creator. He can build a chair with his hands. He can build a garden, or a house, and by means of the procreative power within himself he can generate his kind. And, according to Paracelsus, thoughts and emotions are procreative and generate their kind. Everything in life is forever giving birth or forever unfolding and releasing life through itself.

Now, man can build into his body certain diseases. The late Dr. Rudolph Steiner, who did so much experimental work on the old estate of Paracelsus at Hohenheim, made occult and clairvoyant research of cancer and came to the

conclusion that it was an organism, a creature, a living thing, living parasitically upon the human body, in the same way that mistletoe lives on an oak tree. Cancer is like a whole order of orchidaceous plants that derive their life by taking the energy of other lives.

Just as surely as a physical disease may do this, and the disease be itself a kind of obsessing or possessing entity attacking the body, so an attitude, a feeling, a belief, a desire, an opinion, may either be a passing fancy of the mind which appears and disappears like clouds on a summer day or it may develop into a fixation.

If it becomes a fixation it gradually develops into an entity; and this entity, nourished out of space, draws magnetically from space about it the kind of energies that are similar to itself; and, strengthened by repetition and restatement in the mind or emotions of the individual holding that thought or feeling, it grows—until finally it can assume the proportions of a monstrous demon, actually a vampire upon the consciousness of the individual.

When these things reach the degree of frenzies or complete obsessions, it may be said that the false entity continues to live, but that the real person is dead. An individual who lives only to continue certain excesses of temperament has really abdicated the throne of his own spirit. He has turned his life over to the keeping of blind impulses that have become dictators, dogmatic tyrants, parasites, demoniacal forms, destroying the real consciousness of the individual.

Paracelsus believed so firmly that these are the causes of most of our troubles and concerns that he suggested a very simple and definite beginning—living a better kind of life. It is the first duty of every thoughtful person to root out the excesses within himself, in the same way that he would weed a garden. If he does not, the weeds will destroy the good plants that are there, and even the good plants have at times to be trimmed and taken care of. Paracelsus believed that unless one wishes his internal life to go to seed, he can-

not wait for Providence; he has to begin pulling out these weeds and putting his own mind and consciousness in order.

This the average person is willing to do, if he knows what to do and how to do it. This should be foundational to education, for one of the most workable definitions of education is the giving to each human being the knowledge necessary to weed his own garden. Without that knowledge, he fails, no matter how much schooling he has had.

We have got to put the disciplines for self-control and development into our educational structure, as part of our public school system. Instruction should start at the age of five or six, with the child learning to control and direct his own energies constructively just as early as he learns to read and write. He should be taught that the beginning of his education is in his ability to be quiet, to be relaxed.

When Paracelsus visited Arabia, he found that the Arab doctors were not contending like the European ones; were not, as Voltaire says, "throwing the three-legged stools at each other's heads." He found these men sitting quietly in the shadow of the mosque, or in the cool marble arches of their shrines, discoursing together, discussing their problems. When they disagreed with each other, there was no excitement. No one arose to say, "I am never going to speak to you again because you don't agree with me." He found these savants quietly contemplating. One would say, "I don't think it is that way"; the other would say, "Well, you tell me how you think it is. Perhaps you are right."

How seldom do we in America hear someone say, perhaps the other fellow is right.

Paracelsus tried to find out why these men of long ago had this attitude; and the answer was part of their religious philosophy. They believed, being of the Islamic cult, in a word we know as "Kismet," fate.

Now, fate is a rather static word. We don't like it very well. But there is a meaning to it that was important

in Islam. Fate was the idea that whatever happened was the next thing that ought to happen. That went a long way to relieve tension. Instead of bemoaning fate, the individual assumed that the fruit of the day, good, bad or indifferent, was his to accept; it was the will of Allah. There was no desperate effort to escape, no desperate desire for something else, no desperate struggle to change things from their normal pattern. Islam simply accepted the pattern; and with its mind freed from all doubts and uncertainties, went on with whatever was its primary interest... If I live, I live; it is the will of Allah. If I die, I die; it is the will of Allah... and with things thus settled beyond any reasonable dispute, there was then time for beauty, time for art, time for literature, poetry, science, philosophy, mathematics, music—anything; for there was no need to devote time to stress and strain.

Paracelsus discovered that, and knew it was the reason for the tranquility of Islam.

So, as our men come back from war, the one thing that can put them in order is a re-educational program founded primarily upon idealism and the proof of the integrity of the procedure of the universe. They come back with a thousand doubts, one fact can heal a million wounds. And one magnificent realization of beauty can end all confusion.

Unless we get back of this program we will continue to treat our men of the armed services psychologically, dismiss them as reasonably well taken care of, and six months later they will collapse again—because nothing is solved. They have had a terrific experience; they have been stimulated to a profound internal awareness. Our secondary generalities, platitudes, and a re-indoctrination with our fallacies will not solve anything. We may even run into open rebellion. You cannot take away from a human being his spiritual experience. What you must do is to build on it, and build into this nation the structure of a great world power, for a nation to be great must have a great philosophy of life. It can

not reach the maturity necessary to become a leader in the world of nations until it has achieved internal integrity.

And here is something curiously related to a magnetic problem. These boys come back with bodies filled with the toxins of various inoculations of vaccines, some of which may last for years. They will have been depleted in a number of ways, nervously exhausted, psychologically exhausted. Also, overstimulated emotionally in certain respects and understimulated in others. The entire economy of the personality has been seriously upset; they are in a kind of confusion, some are in a chaos, in a hopeless sense of contradiction within their own composite natures.

We can work with these individuals successfully, really successfully, by the use of two completely different approaches. One that will be unquestionably used is employment of the physical means and the psychiatric means for correction of superficial damage, that damage which has affected the mind and emotions, that has also set up fixations of attitudes that are going to be disastrous as the attempt is made to adjust to peacetime conditions. Such treatment will be to some degree helpful.

But, as Paracelsus said, we have got to set up magnetic zones of consciousness within these individuals to draw to them the great healing power of life. And anything that is true of them is true also of those who have stayed at home and fought in various ways the various battles of the years of stress. Those who have waited, worried, watched, 'sweated it out' for absent loved ones; those whose lives and homes have been disrupted; those whose plans and careers have been twisted awry—they too have to be taken into consideration, for the casualties have also been great among those who have not been in the field of battle combat. There is a casualty wherever a person has been subjected to stress beyond his understanding.

There is only one remedy. It is to create understanding. We have got to be bigger than our problem. There is no other way of looking at it.

Paracelsus says that we should try to see this problem spiritually, metaphysically, as he saw it. One of the accusations made against him by science is a horrible one against a scientist, that Paracelsus was a mystic. He was known to have studied the esoteric laws of life and to have understood them. He explains how the human body has a magnetic field that surrounds the form—we call it today the "aura"—and that every bit of scar tissue that is in the psyche is marked in the structure of that magnetic field. Much more, too, is there that we do not see. That magnetic field is the source of the body, which derives all of its physical energies from it. Poison that field and you poison the body. It is as though the well was poisoned from which a man draws the water that sustains life. The energies for the maintenance of the body are attracted around certain sensitive endocrine centers of the physical form. We draw no energy except through this magnetic field. If it is corrupted, we are corrupted. Not spiritually corrupted, because the spirit of man is incorruptible; it is the personality and its chain of bodies that is corrupted.

Now, an individual has been through certain of the devastating experiences of this war. He returns. His magnetic field is loaded with innumerable geometrical patterns, all of them out of symmetry, inharmonious, out of balance. Geometry in the magnetic field is observable to the human consciousness; tuned in to that magnetic field in terms of sight you can see the geometric patterns of an individual. If he is a constructive idealist, or a man sound in his internal nature, these patterns resemble luminous, living snowflakes; they are glorious, radiant, flowerlike centers of emanation. The individual who has a badly disorganized subjective personality has all his patterns damaged, broken; the little stars do not have the points of equal length, the little geometric solids are not symmetrical; something is wrong with each one of them; the forms are not beautiful, there is chaos in the design. Every one of those chaotic patterns represents a basic chaos in the

magnetic life of the individual.

Or, electing to change your vibratory point of vision, to take color instead of form, then you will see pure colors in magnificent patterns, as on the palette of a master artist; or you will find colors that are muddy, the dissonant hues which represent the confusion of life.

Or, assuming that you want to take the observation on the plane of sound, then all those geometric patterns of beauty will be heard emitting magnificent harmonic chords. All beauty being sympathetic, there can be no discord between the parts; a thousand beautiful patterns brought together will form only compounded harmony; but bring two or more dissonant patterns together and you compound the discord into chaos.

In some way, those sounds, those forms, those colors, those patterns, are felt within us. Although we do not know what is happening, we feel badly inside; we feel all confused, upset, discordant. It is the entire background of our lives magnetically bearing witness in form to destructive impulses and attitudes. Each thought and emotion has its pattern. If they are good patterns, they build each other. If they are bad patterns, they destroy each other.

Paracelsus said, right there is the source of disease. It is in those magnetic patterns, when those etheric forms are thrown into dissonance or discord one with the other and poison the well of our energies. From this corrupted aether, from these corrupted vital forces, the body drinks its nutrition as from a drugged cup. We are trying to combat these things today with vitamins and minerals, for they represent a deficiency of constructive energy. But not necessarily are we physically exhausted, although we may be. Primarily, we are not receiving a proper supply of energy from the subconscious parts of ourselves.

The reason why epidemical disease and exhaustion and chaos and nerve tension and strife and upset of all kinds accompany war is because the psyche of the individual is upset. Thousands of persons made themselves so ill they had to go to bed when they heard the radio announcement of the outbreak of war.

Now many individuals are becoming too wise to listen regularly, because it does no good. It serves only to make them less capable of carrying the immediate burden of the day. Any destructive thought or emotion poisons the source of life for our bodies.

Paracelsus said he watched a physician go into a sick man's room, saw him look at the magnetic field of the patient, and there was fear there, fear of the unknown. The doctor said, "It is all right. We can take care of this." Instantly the aura began to change. The patient believed the physician. At once the fear began to grow less; and in the same degree that the fear grew less, more vitality flowed into the body. Then Paracelsus realized that it was possible to attack certain distinct patterns of anxiety, fear, or destructive thought and emotion, and by definite formulas break them up. We call that psychology today. We don't see what we are doing, but we know some of the results we are accomplishing.

Then Paracelsus went further; he found out how sensitive the individual was to the reconstruction of these negative patterns, how by a little discouragement he was back again in them, and how it was necessary to build him up more and more. While the physician was present, the patient did well; when the physician left, the patient relapsed. Therefore Paracelsus knew that the physician could do no more than help; he could set things in motion, but in the end the patient must cure himself. To cure himself he must know how to establish constructive patterns.

In the average man coming back from war there are, let us say, from five hundred to a thousand psychic stress patterns. These will group into several major classifications, and it is theoretically possible to attack each one of these groups; but since all of them are suspended from two or three causes, if you can cut out those causes, the whole growth dies. Otherwise, you can spend, as modern science expects to spend, many years lopping off the branches of the tree not getting down to the root of the thing.

The way to get down to the root is by discovery of the exact values that are causing the psychic condition. What are some of these major values? Probably one is disillusionment. The returning men have gradually been building up a pattern of "What is it worth, and why did we do it? What was the good of doing it? Those we went away to protect and all the rest of the world is just as selfish as ever." The disillusionment will bring with it a whole string of attendants, the particulars of disillusionment, the tendency to cynicism, or the gradual growth of the general belief that all things are bad, the loss of faith in all things.

That is a general, and one which must be approached and attacked on a large scale.

Those who return with physical debilities are going to have discouragement as a powerful negative emotion. Its form, its life, and its growth may be likened to a plant in space, with new growth every day, nourished by a thousand small discouragements building into one great pattern. There will be resentment that a thousand things will restimulate and revitalize, and the pattern of that tree will grow to dominate and overshadow the whole of the individual's life.

These great and basic things will finally destroy the individual unless his attack on them is by the method of the Eastern classic —

Take the sword of quick detachment
And cut the snaky branches low.

A person has to arrive at certain master conclusions within himself if he would set up new patterns in the body field of magnetic energy. There are certain things that he can do. The great need is for orientation—through a general conviction about life, about the reasons for things that happen. His need is for a working ideal, even though it is somewhat abstract and indefinite in his own mind. He must acquire a deep feeling within that the things that have happened are right; that everything that happens to him is good for him; and the problem to work with is

to find the Law in each thing as it happens. This is the required central pattern. He has to realize that the growth of the universe, the growth of his world, and the growth of all values that are important have been forwarded by the thing he has done. His must be a large picture, and his thinking must have perspective.

He wasn't born with large vision and perspective, his environment didn't give it to him. And it won't do to be dependent merely upon patience and resignation to inevitables. He has to have a positive vision, one that holds to the realization that there is a supreme Law ruling the world, and that it is never wrong. His job is to discover Law, and no longer resent the things that happen to him. Resentment builds destructive patterns. The battle fatigued veteran's way to quiet, to getting real quietude within himself,—and that is his remedy—is no longer to "kick against the pricks," as St. Paul says. Recognizing the Law in the thing that has happened—instead of wondering why it happened, and why it happened to him, and regarding himself as a victim of universal injustice—he views whatever has happened as the most important, most beautiful and most necessary thing that could have happened to him, and that in it is the foundation of his future greatness. Whatever happens injures him only if he lets it. The greatest sorrow of his life, if approached constructively, will prove the foundation of his greatest joy.

Not many meet life's situations with internal calmness, seeking to find out what they mean instead of wishing they hadn't happened. That is where we make our mistake. Either we spend our time wishing things had not happened, or that other things had happened, when we should be trying to find out the meaning of what did happen with the clear recognition that in that thing is supreme good for us—if we know how to use it.

You can get that across to war-torn men, if you do it correctly, not with platitudes. You can't do it doubtfully and fearfully. You must give these

men a vision. Expose them to the belief that there is an integrity in Nature, and that the great hope of happiness of all of us in this world is in being one with that integrity. That is, our faith and our hope and our understanding is not to be based upon the actions of other persons, but is to rest in the calm realization of the absolute working of the Law.

This is the one remedy for the disease of the world. Buddha said ignorance is the great disease, that all other diseases are part of it. There is no remedy for ignorance except wisdom. All individuals cannot be all-wise at one time. Wisdom is slow and difficult to attain, especially in a generation that ignores it. But individuals having passed through a great experience such as these men have passed through, are peculiarly susceptible to a nobler way of life, if it is given to them quickly, clearly, and intelligibly. Most of them are asking questions and getting no answers. The time to give a man the answer is when he asks the question. It is then he wants to know, not long afterwards when the question is no longer fresh in his mind and he is numb again with the pressure of the world.

Maybe we can make him fit back into the world. But is this what we want; or do we want to move forward and give him the power to build a better world? Our education, our religion, our politics, all the institutions that are now in positions of authority and responsibility, should begin this very day, this very hour, if they can, to set up the principles of rational education to be applied to the soldier and the civilian alike. It should be an education based upon one simple doctrine, that the important thing to do is to find out the meaning of what happens to you. Instead of resenting what occurs, to learn to know that everything that occurs, good, bad, or indifferent, is a stepping-stone to Truth for you—if you use it. It is a real tragedy to miss an opportunity.

Nothing that is wrong can happen to the individual if he is right. And nothing that is right can happen to him if

he is wrong. We need that taught in public schools. Basket weaving and water color painting are needed crafts to keep the hands busy, but also needed in the teaching of the young is indoctrination in the basis of a great philosophical empire. Adolph Hitler taught so well the ideology of the superman that millions of young German men and women were perfectly willing to die for a false idea. In this alone is the reason and the necessity for a rational system of spiritual education, equally successful in directing the young people of our world to live for the right idea.

As our men of the armed services come back, an elaborate mechanism awaits them, set up to try to help them. That mechanism should be perfected and lastingly maintained. As long as our nation lives, all of its people must be given the power to overcome the destructive patterns that they set up in themselves.

To get rid of unfair competition, of medical malpractice, legal chicanery, political corruption, plant firmly in the consciousness of all individuals one basic constructive idea; and keep it there, nurse it and build it, for then you have what Jacob Boehme calls "the tree of the soul." The individual grows and the consciousness unfolds as it is powered from space by the magnetic attraction of like attracting like.

In the East Indian philosophy we hear about the auras of the Adepts, the great magnetic fields of the initiated philosophers; and how these magnetic fields extend for great distances, surrounding the physical body with something that resembles a thousand-petaled lotus of light. We have read much of the magnificent aureole of glory, the halo of the saint, the nimbus, the magnificent body of the soul, the golden wedding garment of St. Paul, the robe of blue and gold of the Grand Master of the Mysteries. And the great magnetic body is nothing more than the consciousness of the human being unfolding and drawing from space the cosmic energies of beauty and fineness that are required for its development. Nourished

by all space it pours forth its energies like a sun or a star.

What are the stars? Great centers of space nourished by space. And the human soul is a star, having the same destiny and the same nature. It is a star that is fed by space. Out of space the worlds are fashioned, and to it they return again. All matter, all suns, moons and stars, finally disappear in space and are born again like plants and flowers and living things, and space is filled with these great, effulgent blossoms of soul power; and space is filled with light and truth, beauty and love: and as the human being develops integrities within himself, he draws, by the irresistible power of likeness, the great sympathy of Nature; he draws this beauty and builds himself until he builds what was the ancient mystery of the Christ Body. He builds the Christ in him which is the hope of glory.

He builds the anointed self out of his own soul power because there is nothing left in his heart but beauty; because there is nothing in his mind but wisdom; because there is nothing for his hand but service. Because all lesser things have ceased in him, the vortices of negation have died out and Satan retires abashed. In the presence of this greater beauty, all that is noble and fine and magnificent blossoms forth in radiance, enveloping the body in a suit of shining armor, the silver armor of the Grail Knights, the white armor and the white robe of Christian in *Pilgrim's Progress*, the armor of the spiritual self.

Against this armor disease fails. Against this armor all negation fails. Against this power nothing of corruption can remain.

It cannot be done in an hour, or a year—or a million years perhaps; but it is an ideal to be worked toward, and we must begin sometime. We must begin now to recognize that like attracts like. If we want beauty, we must be beautiful. If we want happiness, we must first be happy. If we want wisdom, we must be wise. If we want truth, we must be truth in ourselves. For, as we release these values, we become part of their greatness in space.

Finally we are identical with those dreams and ideals with which we have identified ourselves, the dreamer one with his dream.

War has given us great opportunity to recognize that there are great scientific facts in space that we call dreams and mysticism. One of the most important of these scientific facts is universal magnetism, by which human beings become magnets and are magnets drawing to themselves that which is like themselves. There is no possibility of drawing anything else.

Therefore, as you dream, dream noble dreams. Think of calmness and quiet: and peace, of the stars, and the fields and the flowers. Look for calmness and beauty. Look into the face of nature and see there the beauty of God. Find calmness, and it will come to you from every part of space and bind up the wounds of your strife. Seek it first, become it, teach it to your children, and make the search for beauty and wisdom the end of life, the purpose of life.

When you do that, you will live. You will know what great living is, and you will realize the destiny for which man was created.

In this moment we can take a step forward. There is a great receptivity in the public mind; it is waiting for workers to do something. In the hearts of

millions of men there is a great hunger. Now is the greatest moment in time—to build forward toward that permanent peace which is in our hearts. The body of peace is in our hearts even as is also the body of war.

If we love peace more than we do war, we will have peace.

If we understand peace, we will have it.

If we desire it greatly enough to live it in ourselves, we will find it in the world. For man will ever find in the world the reflection of himself. As he comes to order in his own consciousness, he sees the whole chaos of the world transformed, and suddenly with his own soul power he will see space put in order before him, because he has put it in order within himself.

There is therapy in that understanding. It is a great wisdom that should be the source of our sciences. And we should bow in profound admiration to the strange Swiss physician, that man of bombast and fanatical temperament, for having dared to strike like a flash of lightning across the world with a great conviction—that man is forever drawing out of space that which is like himself; and when truth comes to his heart, all of the truth in space is available to him, and when wisdom comes in him, he is part of the wisdom of the world.

(A PUBLIC LECTURE BY MANLY PALMER HALL.)

Suggested reading: HEALING: THE DIVINE ART; RIGHT THINKING, THE ROYAL ROAD TO HEALTH.)



Learned From Experience

CERTAIN convictions, feelings and beliefs have been important in the work of re-stating the ancient philosophies and applying their principles to modern living. The pattern in the fabric will perhaps best be revealed if it is traced by the Platonic method of proceeding from generals to particulars.

Questions that have come up with frequency and regularity in the course of years are to be considered first, because they seem to represent a common interest, a widely distributed desire for certain specific information.

The question asked most frequently is: What are you trying to do? Well, certainly not attempting to defend philosophy. Nor primarily trying to increase the glory of philosophy. Truth does not require championship. The basic intention is to apply philosophy to its legitimate end, which is the improvement of the human being.

Learning must be brought to the world not for the sake of philosophy but for the sake of the human being. Learning does not require man, but man does require learning. Man is in the dependent position, and is the one that must ask the favor of the gods.

Philosophy has been defined as the science of the reasonable. It would incline all living things to the pursuit of reasonable action and the accomplishment of reasonable ends by reasonable means.

Reasonable, in this case, does not necessarily mean easy or simple. It means rational. It directs thought to ends in which the basic values involved are applied simply, directly, factually to this tangled snarled skein of life by which we are afflicted through lack of reason.

Philosophy is a single word to describe a number of systems of world thought. These are basically divided

into two great systems, Eastern and Western.

Eastern philosophy was gathered, synchronized, synthesized and subjected to judgment by the greatest of all the Eastern philosophers, Gautama Buddha.

Western philosophy was gathered into one reasonable pattern by the greatest of all Western philosophers, Plato of Athens.

These two men, Buddha and Plato, represent the most completely reasonable type of thinking that the world has ever known, and it must remain the standard until nature bestows a better one.

Therefore, all great philosophy, is in one way or another dependent upon the Eastern schools, represented by primitive Buddhism; or the Western schools, represented initially by Plato, and later by the Neo-Platonists of Alexandria.

These are the master systems. They were not original with the two men whose names have been linked with them so intimately. Each of the men bestowed only one element to the pattern, judgment—the power to interpret and discover relationship, to synchronize an order, a variety of traditions, into a systematic way of thinking and living.

Neither of these men was essentially and originally a religious leader. Gradually, Buddhism developed into a religion, but originally it was a philosophy. Platonism in itself never actually took on religious complexion, but it became the great motivating force behind Christianity. The better parts of the Christian system are the Platonic parts, those derived from the inspiration of this great Western philosopher.

Accepting these two schools as the basis for the presentation of a system which has stood the test of time, which has survived the vicissitudes of States, which has proved adequate to the needs

of the human race, it seemed to me that here was the most solid foundation possible to man. It had never failed human need, and conceivably it could bring order into the intellectual chaos of our living.

These foundations have an association with a variety of secondary elements are of greater antiquity than the two philosophic schools themselves—for they are the streams of tradition and lore which have flowed down through time. They were the source, material, and inspiration of both Buddhism and Platonism, the great spiritual mysteries, the great philosophical systems, the great scientific and artistic traditions of antiquity. When these various elements are gathered into one pattern, we have something to which we can subscribe wholeheartedly, something outstanding to which we can turn, a strength upon which we can rest the weight of our own uncertainty—with a reasonable expectancy that these philosophies will be sufficient and to spare.

The next decision that had to be made was to select the direct and particular end toward which a universal tradition should be directed. The particular end, it has seemed to me, is the restoration of what might be termed the philosophic empire. This is not temporal empire. It is a philosophic domain for the restoration of a level of human integrity sufficient to serve as the administrative level for the problems of living. There is no desire associated with it to bring back the past; the aim is to vitalize the present and establish footings for the future. There is no intention to make old cults live again, but to make eternal facts obvious again. That is the purpose we seek to attain.

Is it not foolish to assume that honesty is an ancient virtue, or that integrity belongs to the past? Wisdom is timeless. And it belongs to those who need it. Most of all, is it in the keeping of those who know how to use it. A great necessity is emerging in the development of our way of life. Our young civilization is entering the early stages of its maturity, and no civiliza-



tion can mature without philosophy. A civilization without philosophy is a stillbirth that can never come to any greatness or any perfection, or leave any permanent impression upon the motion of life toward truth.

How are we to accomplish this in our time? It has been my dream to set up in the Western world a school of universal thinking, a functioning pattern of enlightenment, one resembling in the mechanics of its operation the great Alexandrian foundation of Neo-Platonism. It would not be a school in the common or orthodox conception, but would make available in a definite place at a stated time that information which the world today is desperately seeking and yet has not the facilities to acquire.

We know that great institutions have locked within them invaluable records, but lack the means of distributing them, interpreting them, and applying them to human problems. The greatest depository for the records of the past is the British Museum; possibly second, is the Vatican Library. The British Museum contains approximately eight million volumes. What does it gain an individual fortunate enough to reach that collection, fortunate enough to secure a reader's card?—he stands in the presence of eight million books! His reaction might well be the same as that of De-Quincey, as he sat weeping in the midst of this great library, saying "I cannot live long enough to read them all, and I do not know which ones are the most necessary!"

The problem is common to our time. A great library, like the shrine of a great god, needs a priesthood. Not the priesthood functioning by a dogma-ridden theology, but servants. Loving servants. Servants skilled in making information of a particular or peculiar kind available to the particular and peculiar needs of individuals. One great lack in our modern life is that we have nothing which could be described in terms of the Serapeum of Ancient Alexandria. In today's world there is no

shrine of essential learning. There is no place to which the individual can go where he can find the books, manuscripts, and material which he needs where it will be presented for his use without creedal limitation, sectarian emphasis, or dogmatic interpretation.

The seeker for truth should not be told what to think, but how to think. He should not have dogma forced upon him. He should be provided a great and airy place where he can go and become aware that all that is good, all that is beautiful, and all that is noble in all of time is part of one magnificent pattern.

And so it has been my dream, if only in a small way, to attempt the statement of a non-sectarian, non-creedal philosophic religion of life with equal, honest and fair representation of all the great religious teachers and the great philosophical idealists—with an internal intellectual tolerance to set it apart as the noble example to learning. For while our priesthood and our learned continue to be intolerant, where shall we seek the brotherhood of man?

To create some sort of structure, either in the world as matter, or in the world as mind, is absolutely necessary. Our world needs to be aided to the realization that the temple is a microcosm of the universe. And that the only temple that is truly large enough to be the shrine of eternal being is the universe itself. In that great universal house there is space and place for everything that is beautiful, everything that is noble, and everything that is necessary to the production in human consciousness of a universal appreciation of the good. We cannot live greatly by small codes, and we cannot build a worldwide brotherhood of man until we have recognized the fatherhood of learning and of beauty. The truths of nature are universal truths; the gods of nature are universal gods; and the wisdom of nature is a universal reality that must be universally served and accepted by a universality within our own hearts.

This is the work; this is my task. The need is not for a new religion or a new philosophy, but for the recognition of

the universal in which all things are old and all things are new; the realization that in eternity time is a human illusion, and from the worship of things which begin and end in time, we must elevate our consciousness to a veneration of that which abides throughout eternity. Upon the great foundations of Eastern Buddhism and Western Platonism the people of our world and our time will one day build a universal house to a universal spirit. This is the dream.

Tell people that dream, and they say: "Oh, lovely—but not possible!" But that was not the final opinion of Socrates. When Socrates described the structure of the ideal state, one of the disciples said: "Master, if you mention that above a whisper, you will be publicly flailed—it is impossible!" And Socrates replied: "I am the first to agree with you. It is impossible. But because it is impossible shall we cease dreaming of it?"

The realist would say yes. The idealist would say no. So, Socrates again: "Should the artist cease striving for perfection because perfection is unattainable? Is a magnificent figure of a human being less beautiful because no human being is that perfect? Shall we sacrifice that inner vision of things as they should be, in order to conform with the outer state of things as we know they should not be, but nevertheless are?"

Certainly not! For it is upon the inner vision that we build toward the end; and the growth, the power, the joy, the dignity of things is not in the end but in the growth toward that end, and it is far wiser to serve a beautiful impossibility than an ugly possibility.

Why? Because the dream of a beautiful impossibility makes us more beautiful. It enriches us and gives our individual lives a dignity and sufficiency and significance otherwise impossible. All men should therefore labor, age after age, millennia after millennia, if necessary, toward the beautiful, which is the most necessary of all things. We may all fall short of that ultimate end, but we shall grow by struggling toward

it, and we shall grow with a great integrity; for that growth is our worship, in that growth is the evidence of our religion. We serve the gods by growing, and not by groaning hymns. We serve the gods by gazing upon the abstract nobility of beauty and resolving that we shall contribute all that we can of what we have and what we are toward the realization of that beauty. With that as our service and our purpose, in some measure we shall achieve a little more than would otherwise be accomplished. The end we may not live to see; but we shall exercise the means and by the use of the means shall discern more clearly within ourselves the magnificence of the end.

The universe itself is incomplete. It is growing upward in space through time toward eternity, and that magnificent vision is the thing that makes life significant beyond any so-called practical considerations that may obsess us at any given moment.

In a small way, over a period of twenty-five years, I have been working for the end that if it be only a small image, something shall be done toward the re-establishment in the world of a stabilized horizon of essential values. To it those who desire and yearn after a broader vision may turn, not for the finalities but with the conviction that they turn to direction that is absolutely sincere. And to the degree of capacity, which means so far as is humanly possible, it is sound; it is without ulterior motive, without any desire to convert one man to the opinion of another, but wholly to bring him under the converting power of his own self. Of his own self he may then be inclined to the contemplation of the greater mysteries of being. An enveloping philosophical idealism is our desperate need. In it is the great hope of our present civilization and the strength for the burden of responsibility and decision so rapidly coming upon us. We must grow to meet the necessity. Let it then be growth to touch that universal beauty that is the soul of our civilization.

Continuing further with what I am trying to do, the question next most

often asked is: "Why did you try to do it?"

The answer to that question is another question: Why does anyone try to do anything? Every impediment possible is placed in the way of all progress, certainly and yet the majority of persons have within themselves the internal strength of the conviction that they were intended to do something.

Some one once asked the great violin maker, Antonio Stradivarius, why he made violins, and Stradivarius answered: "God made Antonio to make violins."

That is a conviction.

When Lord Bacon in early life wrote his first and one of his most magnificent works, *The Essays*, he wrote in a letter to his foster brother Anthony, a very simple, youthful statement that has within it a great power of integrity, "I conceived myself born to be of advantage to mankind." That is a conviction.

A conviction of that order is present wherever the human being is answering the impulse within himself.

The careers of men are dominated by two kinds of circumstances. The first is external circumstance, composed of environment, tradition, opportunity, and education. By these, the average person is molded into the pattern of his time and life.

The other kind of circumstance arises within individuals. It may lead them to rebel against the pressure of externals and assert themselves over their environments, as the poets do, and the musicians, the artists, the philosophers, and the great spiritual leaders of mankind. Most of the great rebels, because they dared to be themselves and because they refused to accept the domination of circumstance, brought down upon themselves the persecution of their times and the ingratitude of their contemporaries. And yet it is from such rebels that the world has received its great heritage of essential progress. Progress does not arise from conformity to the opinion of the many, but from absolute dedication to the internal conviction of the self.

How shall we say who has, and who has not, the courage of that conviction? Blind Homer had it. Aesop, the hunch-

backed slave, had it. Leonardo da Vinci had it. Beethoven had it. These individuals, moved from within, are the ones who moved the world. When we are looking for some rock upon which to rest the fulcrum, we find that rock within ourselves.

If life, therefore, is motivated primarily by internals, how shall we describe or define the direction those internals will take? How shall we attempt to estimate the reason for internal motion? How shall we attempt to determine whether Michelangelo should have been a sculptor or should have been a poet? All we can know is, that he should have been what he was, and he was what he should have been, because he permitted no external modification of the purpose which moved through him.

Philosophy belongs with the arts, for philosophy is the greatest of the arts; it is the art of living, and there is no art that calls more upon beauty, upon creative genius, and upon internal vision than the art of living well. Because it is the mother of arts, all of the great artistic impulses contribute to it and bring their offerings to lay before its shrine. All artists are philosophers to some degree, because they have discovered the reasonably beautiful and the beautifully reasonable. They have recognized harmony, proportion, order, line, interval, tone, color. They have found laws and used them, and that is, in a way, philosophy. Philosophy begins with the appreciation of reality and ascends gradually to the state of complete participation in the substance of that which is realized.

How is it that an individual is impelled to do certain things? He is impelled because they are his way of life. He may be deflected from them toward an advantage, which is the great tragedy and the unforgivable sin, but under the pressure of the world certain necessary things are forced upon us, and it is not always possible to rebel. Only where the conviction of rebellion is the stronger, does the art go on, often with a complete sacrifice of every other consideration in life and living. And yet

there is no real sacrifice. It is a simple motion toward that which is accepted, and toward that which is absolutely and completely acceptable; and there can be no conflict where once the individual has decided whether the world shall move him or whether he shall move the world; whether he shall be dominated by externals or whether he shall live in conformity to convictions that are internal.

These things grow from small seeds. There is probably no single moment in the life of the great musician when he decided to be a musician. He simply moved with the spirit that was in him. Perhaps he was fortunate enough to be placed in an environment which forwarded his ends; it is more likely he had to fight and struggle for attainment of the end he desired.

Sometimes the results in art are not great, but there should be a signal respect for effort. Take modern art, where it must be agreed that the majority of the efforts of modern artists are hopelessly immature; it cannot be denied that in some instances, at least, there are evidences of a great courage, a stumbling effort to reveal something profoundly felt—as in the case of Vincent van Gogh. The man had a tremendous conviction, but not the skill to fully interpret his own convictions. He had the impulse, but he lacked the philosophy of art.

Philosophy's job is to supply the working instruments for the expression of convictions, so that impulse may be interpreted in an orderly way. It leads us to the discovery of how to release impulse in terms of beauty, law, and order; and to judgment, by which that which is tasteful is distinguished from that which is not tasteful, that which is superior is recognized in the presence of inferiors. For philosophy equips the individual to do first things first, to place first things first, and to dedicate his own effort to the service of first things.

The detailed problem of my own efforts, in terms of philosophy, cannot be marked by a conversion. I did not suddenly have an overwhelming feeling

to do something. I simply saw a way of life that to me was the only way I could live. There was no great struggle, no wrestling with the angels, no heroic decisions, but merely a settling down to the doing of the thing most wanted. The start was comparatively easy. Trouble came soon enough.

The first book on metaphysics that I read was from the New York City Public Library. I was then in the insurance business, and soon after turned to brokerage. A natural flight from there to philosophy? In all honesty it must be said that disillusionment with brokerage had nothing to do with it. But probably a number of brokers would have been disillusioned if I had stayed around long enough. My problem was the simple one of not being comfortable.

My public career began when I was nineteen. That first public lecture was a magnificent affair; the entire audience of five was duly impressed, at least to the sum of forty cents, which was the total "take".

At that time my alter ego, the Pythias to my Damon, was a delightful little old gentleman who had been in the Civil War. He had luxuriant white whiskers, and was about five feet tall. The two of us made a splendid team as at the conclusion of that first stupendous initiation into the mysteries of public life, we adjourned with the forty cents to the corner drugstore and had each a banana split. Perhaps such things should not be told, because they interfere seriously with the legendry that has since sprung up. Mark Twain once warned of the danger of using the truth when any fable will do. But there you are; that was the benign occasion that launched all the complications that were to follow.

The development has been just a natural doing of next things next. Of learning most by teaching. And of discovering in the effort to help someone else to find out. Up to the present time, I have never studied anything for my own edification, because the job has steadily been to answer the questions raised by someone else. In the devel-

opment of problems certain natural forces, natural energies, are directed and specialized through necessity, which is the great teacher of us all.

Since 1919, until now, twenty-five years, the average year of public lectures has been about two hundred, to a total of about five thousand. It is very doubtful that the same lecture has ever been given twice, certainly not in its completeness. Which brings up the next often asked question, one usually asked as if it required imparting a great confidence: "Would you tell us just exactly how you do this lecturing?"

Well, there's no reason why you shouldn't know the backstage mechanics.

The start was made with no experience whatsoever in public speaking. The voice to carry seemed to grow as the number of listeners increased. No doubt the first five couldn't hear very much. But the faces of the audience tell you to do something and keep on doing it until you are heard. Voice projection is not developed by some magnificent formula, but because with something to do, and the will to do it, you find a way to do it. If that is the trial and error method, I have been an expert on at least the error part of it, and no doubt a trial to many persons.

How to present material became a serious problem. There are three possible ways to present a fact, a theory, an opinion, or a notion about anything. One is by discourse, or the way of the Eastern school, the ancient Oriental method for the communication of ideas. The Master seated himself on a hillock by the side of the road, or wherever might be his favorite place, usually under a tree. The disciples sat about him, and he told them what he wanted them to hear, and then he got up and wandered on.

In the discourse method, the one and only duty of the listener is to listen; and, having heard, to go off himself and quietly think about it, discover what he can do with what he has heard, and how he can use it, how apply the knowledge to the improvement of himself or others.

The second method is that most used by Plato in the Socratic Dialogues, and that is dialectic. Dialectic is the presentation of information primarily in the form of teaching. In this method, the teacher expounds a problem, reasons it through, and usually gives the answer; then presents the student with a parallel problem for him to reason through and find the answer. In dialectic the discussion may be opened, questions may be asked; in a variety of ways the information is exchanged, and reasonable doubts are satisfied. The student presents his own notion or opinion, and it is either proved or disproved in open discussion.

The third method is oratory, and this was the method advocated by Aristotle. Plato and Aristotle had many arguments on the subject of dialectics versus oratory. Plato said, To teach an individual tell him what you want to tell him simply, directly, quietly, and rationally as you can. Expose him, as far as possible, to an adequate presentation of the subject, but do not attempt to force upon a person any argument, any so-called opinion, or even fact. Learning is an acceptance by the listener and not a compulsion by the teacher.

Aristotle had a different way of looking at it. Aristotle believed that any means necessary to force home an idea was legitimate, so long as the idea itself was legitimate. In other words, the end justifies the means. Aristotle was of the opinion that if you could work an audience into a state of emotional excitement and in various ways dramatize your facts, you could then convert that audience to your way of thinking—whether they really knew, really understood, or really wanted to be converted. In that way, Aristotle rapidly increased the number of his converts, but not necessarily the number of those who understood him.

So, Aristotle advocated eloquence, the magnificent, overwhelming presentation of the theme, to demand respect, to overpower mental opposition, and so to intimidate the listener that he developed immediately, within himself, an inferiority complex and was afraid to ques-

tion that which was so admirably presented. In other words, Aristotle made an adroit use of the principle of modern semantics.

Those are the three possible methods in the approach to the distribution of the spoken word as means of communication. Thinking them over, it has seemed to me that they fall into certain distinct classes. First, dialectic; the direct teaching method of conversation and discussion which naturally fits itself into the small group, into intimate instruction, the type that we can imagine was the school of Plato, where twenty, thirty, or forty gathered with the master on any given occasion.

The larger method, discourse, is suitable for those grander or more numerous assemblies, where it is evidently impossible for everyone to participate.

As for oratory, it seems to me that should be relegated to the class that uses it most effectively, the politicians. It is not a legitimate form of instruction. Yet it is the basis of most evangelism, where conversion is by appeal to emotion and not appeal to judgment.

Many persons firmly believe that the emotional appeal is better suited to them; and it is quite possible that in moderation the three methods can be combined to advantageous accomplishment; but there can be no philosophical excuse for the process that attempts to convert merely by the force of mind over mind, or thought over emotion, or which would force a conviction that is not sustained by the conscious intelligence of the listener.

The way I have felt about it is, the Platonic or Socratic methods combined with the discourse principle used in Asia constitute the most reasonable way of presenting the facts. They should be given the support of all possible reasonable source material, and documentation should be attempted where it is necessary or helps to build rational foundations under extensions. This enables the mind to proceed by reasonable degrees from a premise to its conclusion. Logic as an instrument of philosophy is too dangerous. It is wholly possible to arrive at a logical conclusion based



upon a false premise. The same is true of nearly every other mechanism. In my opinion, the perfect discourse form is to move from universal generalities founded upon large perspectives of thought, and search toward the particular phase or subject of the occasion. This is following primarily the Platonic mode.

The extemporaneous method of speaking has caused some controversial comment and has given rise to an interesting collection of myths. Some believe that I extemporize while in a trance; others believe I have a 'guide.' Another group stoutly defends the belief that it is all from the akashic records. Various indeed are the opinions as to the technique; but such as it is, it is very simple and easily explained.

To me, the prepared speech is dead; vital perhaps at the moment it is prepared, it lacks momentum, because it lacks spontaneity. And too, disasters can arise from getting the notes mixed. Also, a prepared speech permits of no modification to meet some demand or need or psychic necessity of the audience. To get up there and give it according to the notes on the paper is far less wise than to remain sensitive to the need or to the circumstance and to the occasion.

My own little particular pattern can be explained in a few words. The first requirement is to get the generalities straight. Far more important than knowing the subject of your lecture is the knowledge of certain other larger generalities from which that lecture must be suspended as a particular. The important thing is your reference frame, and that reference frame depends upon the background from which you draw the material for the foreground. You cannot get any combination of colors

on the canvas that you do not have in their natural form originally in the tubes of paint. You may combine, you may arrange, but you must have a necessary reference frame.

My particular form of what is termed a lecture, or what passes for a lecture, is nothing more than thinking out loud, exactly as if you were thinking it out for yourself. You simply move, step by step, in the unfolding of a natural line of thought, with dependence upon the problems, the faculties of memory, judgment, and synthesis. Memory in this type of work depends upon association of ideas. As the mind is confronted with a particular, it at once associates that with other related particulars which emerge from the mind through memory to support the need of the moment. The process is thinking out loud, but thinking according to patterns, according to the laws set forth for the generation of idea. The elements are in the Platonic method—what Plato called the generation of idea. If left without interference, without opinion, ideas generate and grow like plants within the mind.

Such generation is completely blocked by any ulterior intellectual element. Try to sell a conviction, and you destroy the natural growth of an idea. When you greatly desire the fact—whatever it may be and whether you think you are going to agree with it or not—you permit the fact to reveal itself.

It would be utterly impossible at any point in a lecture for me to tell you ten minutes ahead what was going to be the conclusion. But if the development is according to the generation of ideas, and there are no mistakes in the unfolding of the pattern, the result must be in accordance with fact.

Therefore, the principal problem is judgment, which is the censorship imposed by reason upon its own workings, so that never for a moment does the mental process escape from the laws governing mental development.

That may not be particularly clear as a description, but it is absolutely factual. It is the fact that having available certain laws in general, no particular thing can arise which will not fit within them. There is no way in which any incident in nature can be separate and apart from the laws of nature; and the answer to any particular question lies in the laws governing the generality to which that question belongs. So long as you keep out of the situations hope, fear, doubt, wonder, and imagination, and are perfectly willing to face mentally the consequence of thought, there will be no confusion in the pattern. But if you start from the conclusion, which was the old scholastic mode, the Aristotelian mode of stating your fact first and then devoting your discourse to the proving of it, you will never get anywhere.

It is exactly the same in the world of the mind as it is the large pattern of life itself. The individual who lives to express his own convictions will always be in trouble; for these convictions are the product of his lower reasoning powers. But the individual who lives to reveal the law as it is can never be very far from the facts of his case.

The great trouble with the average person's thinking is, he is thinking from the conclusion and not toward it. He knows what he wants the answer to be before he starts, and he is going to prove what he previously wanted to prove, even if he has to tear the rational universe to pieces to do it. And because he is dominated by terminal opinion, he will distort every instrument of the mind which he brings to bear upon the problem.

The only way in which this type of thing can be done and done successfully is to get the basic pattern so clearly set in consciousness that you cannot think contrary to it. If you do that, you will find that any subject that is taken up and developed sequentially, sustained or

supported by reference framework derived from a variety of related phenomena, and maybe heightened with overtones or highlights of incident which exemplify physical principle, result in the unfolding of the idea.

For instance, if you believe in Law, universal law, you can never think in terms of accidents. If you believe in Universal justice, you will never try to explain something away by recourse to injustice. If you have certain values straight, any detailed line of thinking will adapt itself to those laws and will bear witness. And as of speaking, so of living; once the consciousness is set in the values and patterns of universal law, life cannot be in conflict with it, and moves along reasonable lines in the same way that the intellectual patterns unfold naturally.

There is no need for previous preparation for any lecture. The problem is to keep the large reference frame available so that the moment a particular arises, you can place it in that frame. The information that you do not need at any required moment you do not possess. That may sound very peculiar, but it is definitely true. It would be quite impossible to drag out of your own subconscious certain facts until you have built the structure up to the point where it requires them. Then they are there, but to approach them, as you might say, "cold" and say: "Well, what do you know about this and that and the other thing?" is nothing. But when you begin with a line of thought and develop it to a certain degree, then you release from the universal storehouse that you have built up whatever is relevant to that fact, and it is available. And when the need for it is past, it goes back, and that particular thought may never come to you again in this life, unless the need for that thought is re-stated. This is because it is a particular, and as such incarnates for a moment. Like a human being, when the purpose of that particular personal fact is complete, it returns again to its universal nature. There it remains six months, six years, or sixty lives, until you need it again.

For example, suppose I want to talk on the subject of immortality. The moment the word "immortality" is projected in my own mind, the association of ideas brings immediately to the foreground the principal opinions of every religion and philosophy of the world on the subject of immortality. They are available to be subjected to the judgment of the instant. It is an instantaneous judgment because judgment trained by experience immediately recognizes and subconsciously performs certain functions. When that particular need is gone or is no longer there, the information returns to a general state, from which it can be re-personalized or re-individualized when the necessity arises.

The result is something that lots of people do not realize, and that is that the public speaker, and certainly of myself it is true, is not a walking encyclopedia. Oh, I have been called that! And I resent it. Furthermore, it is not necessary for the public speaker to go about his daily tasks burdened by algebra, calculus, and Brahmanic mythology. This material can all be his, and yet he can be in the perfectly delightful condition of not having a thought in his mind until he needs it. The danger of having all this material in the foreground is that it clogs up everything, changing a mental calm into a cranial brainstorm. Facts kept in the foreground are a nuisance—you're always stumbling over them, throwing them at the wrong people and losing friends and alienating folks.

Nor is it any good to go through the process of repeating them a dozen times to yourself, in the hope you won't forget them. Neither is it necessary that they should arise spontaneously in the mind out of season, to torment and annoy you. It is not necessary, every time you pick up your newspaper, to be ready with a violent resentment because there's sure to be an editorial that defamed Plato or says something utterly unreasonable. To be clogged up like that is mental indigestion.

So, the problem is to keep the foreground of the mind a comparatively

open stage to which you can draw the actors at your will, but not have them spontaneously acrobating all over the place. It was perfectly possible for Socrates to discourse for three hours upon the most profound subject and then go fishing. That is another secret of an importance that people do not realize. Philosophy is not a burden to carry about in the sense of an endless mental fatigue, with the responsibilities of the world become so heavy that no time is left for intimately human reactions. Philosophy is a great basic value once it is properly set up inside the individual; it is an ever present instrument that he can call upon as he pleases, and for whatever end is necessary; it becomes gradually a subconscious thing, one which instinctively recognizes the values necessary in any situation.

It is not a problem of trying to remember all the particular things you read, or hear about. The requirement is to get hold of from a dozen to twenty great generalities and build them in. When you once have them thoroughly built, then you can dress them or ornament them as you please. And furthermore, everything that you see and every thing that you read or hear becomes significant, because it bears witness to some principle you already understand, at least in part. It is then that you begin to recognize the importance of relationships of values.

This type of approach may not be according to the orthodox scholastic pattern, but it is the only way in which you can accomplish certain definite ends and at the same time preserve the values of your own life. It prevents either the headiness or the obscurity or the dismal overbalance that comes to the intellectual. The intellectual is the individual who has all his thoughts in his mind, whereas the philosopher is an individual who has his truths in his consciousness. The two are different, very different.

The intellectual instrument alone can not do the work and with little effort we can recognize when an individual is parrot-like repeating formulas or when he has sold himself some intellectual bill

of goods. The thought lodged in the intellect is something we are always talking about, and to which we are usually trying desperately to convert someone else, whereas if it is properly set, it rides easily and does not make us a burden upon ourselves or others. It does not make us feel that the day is a failure when we have not forced someone else to agree with us.

The true center of awareness is in consciousness, the part of the internal being which is alone capable of sustaining awareness with dignity. From this central position moves can be made in any direction by the rules of the game, the laws and patterns and truths; and from this basis you can build not only five thousand lectures, if you want to, but fifty million if you have the time and inclination.

Then, finding an appropriate method of presenting the information is another minor trick of the trade. It begins with finding out what you want to say and then becomes the delicate issue of finding a way to say it. And you learn how to communicate ideas in only one way; you study the natures and temperaments of those to whom you intend to communicate ideas. You have to understand the listener. In this only one mechanism can serve you—experience. The one way we can know other people is by increasing the area of our own awareness of human values. The reason why so much information is sterile is because the individual attempting to impart it is sterile of experience himself. He is a theorist. He is like the classroom professor whose world is a college campus, or like those clerics who try to prove their spirituality by hiding themselves from all contact with humanity. You can't teach those whom you are avoiding as an experience problem in life.

To know these values and to know the method of communication requires that you constantly observe, study, and understand human nature. Socrates said the proper study for mankind is man.

As philosophy does not need man, but man needs philosophy, it is very definitely obvious that means must be found to

communicate an idea in language intellectually understandable, not necessarily to the uninformed, but to those whose information has been specialized into particular channels. Success here is attained by using the generals basically. It is obviously not possible for any human being to be master of the particulars of all arts and sciences (although Leonardo is said to have been proficient in seventy). No one person can be all things.

You may be without the experience of the doctor, or of the lawyer, you may never have experienced the problems of the businessman, or the agriculturist, you may never be able to be intimately part of the life experience of every class of mankind, but all experience has common denominators. Agriculture is nothing but universal law in terms of agriculture. Medicine is nothing but universal law in terms of medicine. Art is universal law, in terms of harmony and proportion. Universal law is the common denominator of arts, sciences, professions, and trades. Because these have been built up by experience over vast periods of time, the patterns of universal law are present in all of them; through trial and error humanity has come to accept the law in all of these divisions of endeavor. Therefore, if you have a basic knowledge of the universal law, you have the common denominator of all arts and sciences.

You may not have the terminology, nor the particulars, nor the ability to discuss in a learned way the most recent findings on the subject, but when you know the principles involved, that basic knowledge of principles gives you sufficient familiarity with the basic themes to adapt your ideas to the patterns of the listener. You can do that just so long as you are dedicated to adapting them to him, and not devoted to adapting him to yourself. Most knowledge dies aborning because of wrong motive in the effort to communicate it.

You can rapidly get hold of certain things through experience—through the Socratic method of meeting human beings, of working with them, of struggling through their problems with them

—and thus you become aware of them, their values and their requirements. To attain that awareness you must have a profound and an abiding respect and love for human beings, with the recognition that they are eternally worth while and eternally significant. When you know that investment in them is the supreme investment in life, and that you are not dominated by an egotistic desire to make them agree with you, you can serve them and serve them constructively and helpfully.

Under certain conditions it is not a waste of time to work with individuals. Every individual is symbolical of a pattern. The more you know about any man, the more you know about all men. The more you study any mode of life, the more you know about all of life. There must be a decision, however, whether your service is to be to the individual or to the group. The two cannot be completely served, but the emphasis must be placed according to your natural attributes and aptitudes, and according to what experience has proved to be your particular abilities.

In my own case, my particular emphasis has been upon groups, rather than upon individuals. But that does not mean that it is not necessary to have contact with individuals. It does mean that contact with individuals must be limited to that which will in consequence serve the group. We cannot serve all. Therefore, we must select that which is within our grasp or within our ability, and then hope that from our efforts others will rise who will have a special ability with individuals.

Broadly, that is the story of how it is done. And now for the opposite polarity of our problem in experience mechanisms, the approach through the audience or through the other person. Three questions are asked endlessly: How can I be happy? How can I be rich? How can I be healthy?

Not all people come with those questions, but the majority of individuals decide to study philosophy because of a recognition of a deficiency in themselves. A great number come to the subject because they are running away

from a lack in themselves. They look to philosophy to bring comfort, security, companionship, understanding, or health. These are problems experienced from the negative approach, and to work with individuals requires very sensitive handling in the attempt to apply universal principles to the problems of persons. It is especially difficult to do this in the western world, for the average Occidental listener or student has never been taught to obey. He wants wisdom his way, and he wants it the way he expects it; he wants it quickly. He is often willing to pay handsomely for it, but he wants what he wants and he wants it now—and no backtalk. He expects to improve merely by the process of osmosis. He seems to expect wisdom to be rubbed onto him, or to be induced by modern hypodermic therapy.

The great difficulty and the endless cause of pain to all religious philosophical leaders in the Western world is that their followers are undisciplined. They are willing, and they are sincere, and some of them would even die for the cause. But few know how to live for it.

Perhaps it is due to some peculiar phase of democracy, but the western disciple feels perfectly justified in not moving out if the master disagrees with him. He will come and listen, disagree, and then come back and listen some more. This is disagreeable and difficult and embarrassing and the cause of no end of trouble. Most of it is due to a mistaken idea of the reason for obedience. Of course, pseudo-philosophers and insincere teachers are a main cause of this trouble, but the real problem is that persons in the Western world are not by nature inclined to follow. We all want to lead. We all want to improve, but we want to maintain the right of our own opinion.

The presence of discipline is not an indication that the teacher wants the adulation of his followers. A real teacher is the last one on earth to want adulation. He does not want to be venerated or worshipped. The disciple has the wrong idea of the reason for

obedience when he thinks it is because the teacher wants him to toady to him, or that the teacher has a superiority complex, or that the teacher is a philosophical dictator. It is not that at all. The virtue of obedience is not in the service performed to the teacher, it is in the discipline the student imposes upon himself.

It might even be helpful to be obedient to that which is not necessarily right, because it is the obedience that is desired and not the end. Maybe the teacher is wrong, maybe the general who gives the orders to the army is wrong, but the obedience develops the follower.

Obedience is not a thing to make life easier for the teacher. It is a problem of the individual learning to obey first the teacher, who is a symbol of outward consciousness, and finally to obey the invisible universal law. What he is learning is to obey Law on the knowledge, the absolute knowledge—even as Immanuel Kant said on one occasion, the "secret of survival in nature is obedience; that which disobeys, dies."

This is a hard medicine for the average Occidental, who always likes to be obeyed but seldom likes to give allegiance.

Obedience brings consciousness under discipline. Through it we begin to set the mind in useful and important patterns.

One of the reasons why philosophy in the Western world has not as yet been able to establish itself properly and adequately, is because we have no tradition of obedience, we have no tradition of cooperation with superiors, intellectually or in any other way. Our tradition is that we have a perfect right to tear down the great or the lofty as a proof of our sovereign equality.

Obedience is important in philosophy. It greatly hastens the power of the disciple to gain control of those extremes of temperament which otherwise render him unfitted for philosophy. Before it is possible for the disciple to learn, he must have within himself a certain placidity, a certain calmness, that can accept knowledge without jumping

at any conclusion and without going off on any tangent. He must accept the realities or values that he is studying as something to be cherished in their own right, and in their own form, and not as something to be immediately cast into a pattern of his own. He must keep the values clear. Keep them straight. Keep them profoundly useful, and not permit them to be confused.

These are the problems that make such a tremendous amount of difference in the matter of the communication of abstract knowledge. The experience of twenty-five years of working with people tells me that the average person has within himself the capacity to greatly improve his own internal life; he can become an infinitely more valuable member of his time and place; but to accomplish this, and accomplish it properly, he must coordinate certain faculties by getting his values straight. He must think in terms of keeping the foreground of his consciousness clear, not loaded. He must think more and more in terms of building understanding into the inner and deeper parts of himself. He must never mistake newly acquired thoughts for deeply seated values. He must build background constantly and not worry about foreground all the time. He must, most of all, gain the capacity to accept fact in a relaxed condition, so that he cannot be involved in an immediate distortion before the fact itself becomes set in his consciousness.

If these things can be somewhat pointed up, they will do a great deal to further the general cause of philosophy in our world. The Western world is ready for philosophical training, and it needs it desperately. It needs to make philosophy its great art and its great science. Tens of thousands of people have told me the story of what life was without philosophy, and have shown me what even a little knowledge can do to make things better for themselves and those around them. It is definitely and desperately important to keep the mind and consciousness in a condition capable of accepting and using knowledge; and, also, to be ever trying

to find ways of imparting that knowledge.

Philosophy brings, as its by-products, happiness, security, and health. They should not be sought for themselves. They are the consequences of right living. They are the ends to which philosophy naturally inclines the rational creature which we call man. By making philosophy govern your life, all these other things will be added in their proper and due proportion. To make philosophy guide your life, the first thing is to love it, and to desire it; and the second thing is to place it ahead of less important concerns. The third thing is to discipline and train yourself, and increase your sphere of experience and knowledge so that you have the means and the instruments of interpreting abstract impulse from within yourself.

Every human being who wishes to be wiser than he is must increase the area of his experience. He must do things undone before. He must take up new subjects of study and thought. He must understand the impulses of people instead of criticizing and condemning those impulses. And he must examine into the things which he most dislikes to discover, as wisdom always proves, that misunderstanding is just plain, old-fashioned lack of any understanding at all. And he must seek for values in all things, and with everything that he learns try to find a use for it. Also prepare himself gradually for increasing

burdens, for they come to those who know more. More is expected of them.

Should you resolve to have a philosophical experience in this life and to make philosophy your journey, then, permitting nothing whatsoever to deflect you from that highly reasonable and desirable end, cling to that and refuse to be moved from it, either by the criticisms and condemnations of others or the question as to whether or not it is the fashion of the time. Leaving all else, clinging to that, resolve that you will fashion from your own base metal the golden key that will unlock the mystery of life. Resolve inwardly, in a gentle, non-belligerent way, that from now on, to the end of life, you are going to try most to understand; that you are going to work with everything you come in contact with until you find law, beauty, and truth in that thing. That is the way you learn.

This is the secret of philosophy—to discover law, beauty, and truth in every circumstance, condition, person, thing, and place in nature. This experience of discovery is a justification of all that is true and noble. The experience of discovery is the reproving eternally of that which is inwardly known, the re-discovery of that which has been internally discovered, the endless repetition in nature of the great truth of life.

The realization of that is religion, the understanding of that is philosophy, and the living of that is art.

(A PUBLIC LECTURE BY MANLY PALMER HALL. Suggested reading: THE BROCHURE THE PHILOSOPHY OF PURPOSEFUL LIVING)



The Human Violin

Antonio Stradivarius was the most famous of all the master violin makers. The priceless instruments that were the products of his genius resulted from a lifetime devoted to an understanding of the diversified elements that go to make up a great violin. Yet there is a marked difference in quality even between the violins Stradivarius himself created. From the standpoint of tone, some are comparatively worthless, while others sing with the voice of an angel; for even Stradivarius could not foretell the effect of time upon the elements from which his violins were assembled. The greatest violins manufactured by Stradivarius were constructed from the bell pole of an old church. This piece of wood had been tinctured in the laboratory of Time—the greatest of all alchemists—and its voice had been rendered sweet and mellow with age.

To the psychologist it is evident that what we now please to term the mind can be likened to a musician and the body to the instrument upon which the musician plays. If we accept this analogy, we realize that a genius may be defined as a trained mind expressing itself through a highly evolved vehicle; conversely, that a failure is simply an untrained mind playing discords upon a poorly constructed instrument.

Let us suppose that the mind in each of you is the violinist and your body is the violin. What, then, is necessary in order that each of you may become a virtuoso—that is, may express adequately and unfailingly those harmonies of the inner nature which are the true source of happiness in the outer life? To begin with, the musician and his instrument must complement each other's efforts. Though the mind be acute and sensitive to every impulse, it cannot give physical expression to these impulses unless the brain and the bodily mem-

bers are accurate and efficient. Though the musician be a master of technique, his playing will be mediocre unless his violin be worthy of his talent. On the other hand, a beautiful violin with all the richness and perfection that a Stradivarius could have embodied in its design, is mute, or at best discordant, in the hands of one untrained in the technique of music. A good physical body without a good mind is a marvellous instrument without a player and consequently doomed never to reveal the harmonies latent within its soul.

We all appreciate the years of study and practice through which the musician must pass in order to reach a position of merit in his chosen field. Hour after hour, day after day, year after year, he concentrates upon the mastery of technique, and at length acquires that proficiency which becomes a joy to himself and an inspiration to his world. Men will spend a lifetime learning to play a musical instrument, and when—like Kreisler and Paderewski—they have reached the meridian of achievement, The whole world pays them homage. Is not our own body, however, the most wonderful instrument ever devised—a million times greater than the violin, an instrument capable of thinking, feeling, talking, moving, and responding to every subtle influence of the internal agent that we call the *self*? How much more industriously, then, should we apply ourselves to mastering the technique of living, of learning how to draw forth from the limitless potentialities of our own natures the melodic qualities resident therein!

We reverently hold in our hands the priceless product of the violin maker's art and murmur to ourselves, "This Stradivarius is worth a hundred thousand dollars." There is awe in our

voice, profound respect for the craftsman's skill, admiration for the achievement. But how much more valuable and marvellous is this physical body which we carry about with us so indifferently, which we abuse so thoughtlessly, and regard with so little concern! Are we foolish enough to believe that simply because we are born we thereby understand this body or that simply because it is our house we rule it wisely? It is sad, but true, alas, that most of us have to die in order to learn how to live. Not until we have so abused our priceless instrument as to make it incapable of serving us efficiently, do we seriously concern ourselves with an effort to understand this human mechanism.

All the world seeks happiness; each individual desires to be efficient and on the basis of innate worth, rise above the plane of the mediocre, the deadly level where monotony rules and oblivion is the end of the struggle to endure. Let us, then, realize that individual success of an enduring kind must spring from the harmonious cooperation of mind and body. The mind must be taught how to think, the body how to respond to thought. "But," people say, "I have been taught how to think. I went to school and then to college." That is the real difficulty. People do not realize that the mind must receive continual education. What would happen to the concert pianist if he stopped practicing for many years and depended solely upon his early instruction to preserve the nimbleness of his fingers? Was it not Paderewski who said, "If I miss practicing for one day, I know it; if I miss practicing for two days, my friends know it; and if I miss practicing for three days, my audience knows it." How much more, then, will the world note our faulty technique if we try to live for forty or fifty years upon the none-too-complete education which we received in our teens?

Like the hand, the mind is kept limber by use. There is nothing that stimulates thought like thinking, and there is nothing that organizes thinking like philosophy. Philosophy is to the



thinker what scales and five-finger exercises are to the musician. When the musician becomes proficient, he no longer plays scales. They were once indispensable, however, to his proficiency. Thus, when the thinker becomes master of his own mental processes, his thoughts are no longer limited by the purely technical processes of logic and reason; for these elements have so permeated his mental fabric that he unconsciously functions in harmony with reason and order. An individual obsessed with the conviction that he can think intelligently simply because he is a human being is very foolish. Such an attitude is equivalent to declaring, "I have five fingers on each hand, therefore I am a violinist!" Every human being is a potential thinker, but the majority never awaken their latent thought powers. What they fondly cherish as their thoughts are either other people's thoughts which have been borrowed or else they are merely whims and notions whose true origin is in the stomach or liver but not in the mind. There is an old saying that most people's brains are simply tumbling grounds for whimsies. Only through conscious effort and intellectual order can this condition be remedied.

Now, concerning the physical body—the instrument—and its part in the plan. Why did Stradivarius choose the old bell pole rather than some new and highly polished wood? The answer is simple. The bell pole wood was very dry; the life that lingers in wood for many years had entirely disappeared. Man must realize that his own body is

endowed with a peculiar life of its own, which continually combats the mind and rebels against the dictates of reason. The body is controlled by habits and animal instincts which seemingly have survived the time when we rose up on our hind legs to leave our animal state. With most people the body, furthermore, is inherently lazy. It is also a mass of appetites and, like a small lapdog, requires a great deal of attention. It may be difficult to see the analogy between the physical nature of man and a runny-eyed, long-haired puppy which has its own nurse and sleeps on a cushion, but such analogy certainly does exist.

The body of man by right of its condition is a beast of burden. It is the animal that must carry the man—that is, the mind; for man, as the word implies, is mind. Only those are human, strictly speaking, who use their minds. There is an East Indian fable of the old man who carried a donkey on his back down the country road. A wayfarer upon seeing this incongruous spectacle, called out to him, "Why do you carry your own beast of burden? Why do you not put him down and ride on him?" The old man stopped for a moment with a peculiar expression on his face. Then, setting the animal down, he proceeded to get on its back, remarking to the wayfarer, "I never thought of that before!"

Instead of man's body serving his mind, the thinking apparatus is kept occupied most of the time ministering to the comfort of the body, with the result that the lesser nature of man rules the greater; for the body is less than the mind. As the wood for the sounding-board of the violin must first be properly aged and the life that is in it must cease, so the body must pass through a process of refinement, during which time its own wilfulness must be overcome if it is to make a fitting soundingboard for the mind.

There is a word which very few people correctly interpret in its application to human relationships. It is the word "refinement." We often hear the remark that a certain man or woman is

"very refined." Refinement literally signifies an improvement in organic quality and is the basis of what may be termed natural aristocracy. Absolute equality in the world can never be until there is equality of refinement. The human brain, for example, is composed of countless microscopic parts termed cells, and in different individuals both the number and the size of these cells widely differ. In one brain these cells may measure five hundred to the linear inch, while in another brain no larger in bulk there will be five thousand to the linear inch. That brain which has the most cells to a given area is the most acute in its functioning. This principle holds equally true throughout every part of the body and is termed organic quality. The quickness and accuracy of mental functioning depend directly upon the organic quality of the cells of the physical body through which the brain impulses must pass in order to come into objective expression.

It is a strange but indisputable fact that refinement of the physical body is best effected through refinement of mental activities; for, to a certain degree at least, the body is built from within outward, and the mind—being superior to the body—has the power to remold the outer structure into the likeness of its own attitudes. As the mind begins to improve the quality of its own functioning, the state of refinement becomes general throughout the entire organism, resulting in what we are pleased to call efficiency.

The ancients considered philosophy to be the discipline by which the organic quality of the individual was raised to meet the needs of an evolving intellect. A man is what he thinks and philosophy is primarily designed to teach *how* to think. In this it differs from education which, in great measure, is intended to teach man *what* to think. Thinking is a process and once the true rhythm of thought is established in the mind, it may be directed according to the will of the thinker himself. Here again is an analogy to music, for once the technique of performance has been mastered,

the musician may play any selection that his fancy chooses.

Success depends upon the establishment of a proper technique of life. This involves a host of elements, not the least of which is motive. The whole quality of our lives results from motive and right motive is essential to the improvement of organic quality. It was Emerson who said that all the world is at hazard when God lets loose a thinker. The thinker is the master of men, but before he can accomplish this end he must first become master of himself. It follows that since self-mastery is indispensable to right thinking, the constructive thinker is the only safe citizen of the universe. Of all men he alone is capable of administering

justice, delegating authority, and ordering life. The thinker is the most valuable asset a nation can have and races will ultimately be remembered only for the great minds they have produced. The thinker is already immortal, for his mind lives on in the minds of those who have been inspired toward achievement by his thoughts.

There is no nobler purpose in life than that of becoming a builder of civilization, a perpetuator of that which is good, and a creator of that which is necessary. All that man knows, all that ages of struggle have produced were first thoughts in the minds of some departed generation. Should we not also try to fit our minds that we, too, may become the builders of tomorrow?

(FROM MANLY HALL'S RADIO TALKS ON PHILOSOPHY AND PSYCHOLOGY)

Ten Commandments For Right Living

1. Thou shalt not worry, for by so doing thou shalt suffer the same disaster many times.
2. Thou shalt not try to dominate or possess others, for it is the right of every man to govern his own actions.
3. Thou shalt not desire after fame, for the burdens of greatness are an affliction unto the spirit.
4. Thou shalt not desire after great wealth, for there is no peace in the lives of the rich.
5. Thou shalt relax, for great tension is an abomination unto the flesh.
6. Thou shalt have a sense of humor, or thy years will seem much longer and more painful in the land.
7. Thou shalt love the beautiful and serve the good, for this is according to the Will of Heaven.
8. Thou shalt harm no other person, by word, or thought or deed, regardless of the cause; for to do so is to perpetuate the sorrows of the race.
9. Thou shalt not be angry at any person for any reason, for anger injures most the one who is angry.
10. Thou shalt never blame another for thy misfortune, for each man's destiny is in his own keeping.

(FROM HEALING: THE DIVINE ART)

The Power of the Written Word

THE story of the written word divides naturally under three headings. The first is the origin of writing itself, the evolution of alphabets from simple pictographs. The second is the development of writing materials from the clay tablet to modern paper. The third is the invention of printing from early seal impressions to the high powered presses of today.

Origin of writing

For practical purposes we can trace the descent of the written word from its most primitive forms which are called pictographs and idiograms. The pictograph perpetuates the record of an object, a condition, or an action by reproducing as nearly as possible the likeness or circumstance of the thing itself. Such records are generally referred to as picture writing.

There are two kinds of idiograms; pictures or actual representations of objects, and pictorial symbols suggesting abstract ideas which cannot be reduced to literal symbolical equivalents.

The oldest forms of pictographs have been assigned to the paleolithic age, the earliest known culture period in Europe. A wide variety of prehistoric idiograms occur on the walls of caves in southern France and northern Spain. The designs include a variety of animals, some now extinct. These are combined with human figures in some cases and convey the heroic exploits of early hunters. The designs are sometimes cut into the stone but more often drawn or painted. The animals are represented with a degree of animation which has won the admiration of modern artists.

In the cave of Altamira in northern Spain the pictographs are on the ceiling,

and the light is so dim that the drawings can not be seen to advantage without artificial illumination. If the figures were intended for decorative purposes, their location is singularly inappropriate, for as one writer has observed, it is necessary to lie flat on one's back to appreciate the artistry.

If, however, the drawings were intended as historical records it is reasonable that they should have been put in a secluded and protected place where the colors would not be subjected to light and weathering. The caves could be regarded as primitive libraries with the books written upon the walls and ceilings.

In addition to the cave art, mesolithic carvings are found on sections of antelope horn and ivory and also on the handles of primitive implements made of these substances. It has been suggested that the carvings on the tools and weapons may have been to establish ownership by means of symbols peculiar to the man or his clan. Most of the paleolithic art is extremely literal and reflects the simplicity of mental viewpoint which characterized our remote ancestors.

Pictorial symbols deal with the first abstraction which confronted the artist-writer—the problem of motion or action. In the beginning the obvious solution was to portray the entire occurrence; the hunter is represented drawing his bow, and the animal is shown with the arrow in his body. A series of pictures was sometimes used to indicate the sequence of events involved in the action pattern. Thus a journey could be symbolized by a series of footprints. Later the time factor was suggested by the addition of multiple sun symbols for

days and the moon symbol for months. Moral abstractions, like good and evil, were reduced to pictograph through the medium of example. Some action obviously good, according to the standard of the time, was used to convey the idea of abstract good.

During the era of the pictograph, the practice developed of using the symbols as an aid to memory rather than a complete record of an event. This style is called mnemonic and was cultivated by many ancient peoples including the Indian tribes of the United States. Strings of beads, knots upon a cord, designs of small shells, or bits of stone symbols woven into wampum, could signify important persons, places, events, and even the verses of songs. The modern rosary probably originated in the mnemonic style of recording. This type of primitive shorthand is unintelligible without some kind of key to indicate the correct association of ideas.

At some remote time it was noticed that the sounds used in speech, though suitable to be involved in an endless variety of combinations, were basically few in number. This led to the development of the idiogram into the phonogram. A phonogram can be defined as a pictorial symbol of sound. The transition was gradual, natural, and reasonable. The spoken word preceded the written word, and the various pictorial symbols had their proper word equivalents. At this point an interesting field of speculation presents itself for consideration.

The word-sounds of prehistoric humanity probably originated in the natural noises of the early world. The cries of animals are highly individual and could be suggested by a sound similar to the original cry. Storms, the sound of wind in the forest, thunder, and the rippling of the waterfall were the audible equivalents of natural phenomena. If certain objects were naturally associated with certain sounds, why should not the pictorial representations of these objects suggest the appropriate sound which therefore became its sound or word name.

Certain it is that the picture came to be associated with the sound of its name in the spoken language. For example, in the ancient Egyptian hieroglyphs, the name of the owl was Mulak. The original pictograph was a complete and carefully drawn figure of an owl and represented simply the bird. Later, the hieroglyphic developed into the phonogram for the sound *mu* the first part of the original name word. The *mu* sound underwent further modifications to emerge ultimately as the simple letter *m*. In its phonetic form it was possible to combine the letter *m* with other letters to create a compound word or idea and it was entirely possible to represent this compound by a series of pictures themselves unrelated in appearance to the compound idea. In the transition period between the pictograph and the phonogram, various markings were employed so that the reader could determine whether a certain combination of figures should be read pictographically or phonographically. This is one of the problems which complicated early efforts to translate ancient Egyptian manuscripts.

As ancient scribes developed an instinct for writing it became evident that the pictograph was an unnecessarily complicated and difficult method of recording. Each design had to be carefully drawn in order that no confusion should result from the similarity often present among the pictured objects themselves. A measure of artistry, not equally distributed by nature, was required among those who desired to read and write. In the case of the Egyptian owl we have a bird similar in appearance to a hawk, especially in a tiny drawing. The eagle and the vulture were also enough alike to be easily confused unless the characteristics of each were painstakingly delineated.

As we follow the hieroglyphical style of Egyptian writing, we see the design of the owl gradually simplified until the definite characteristics remain; the body of the owl, because it was similar to the bodies of other birds and not distinctive, first became a curved line and then gradually vanished. The

drawing became more and more abstract and a new element was added to the complexity of writing. Now the design had to be remembered rather than merely seen. Thus the psychology of the modern alphabet came into existence.

Perhaps it was the pointed ears of the owl that distinguished it from most other birds. Certainly most forms of the letter *m*, even in ancient writing, present two arches or prongs, sometimes represented in a horizontal position and at other times vertically. The present form of our capital *M*, like most of the letters of our alphabet, retains a vestige of the original pictograph.

The Mayas of Central America reached a degree of civilization in which they had a complete phonetic alphabet which could be combined with hieroglyphical figures much in the same way as the Egyptians. LePlongeon has pointed out similarities between the pictographs of these two cultures. He even attempted to prove a common origin for the two systems. More likely the real common denominator was the simple pictograph itself, for in any part of the world, the original symbol of a simple object was its own form, and this was the same everywhere.

The Aztec Indians of the Mexican area were not as highly cultured as their southern neighbors and were just developing the idea of the phonogram when their civilization was destroyed. The Aztecs indicated the name of a man by placing over his head the hieroglyphic equivalent to his name, and indicated the direct association by attaching the name symbol to the man by a simple line. They indicated speech by a conventionalized swirl issuing from the mouth but do not appear to have developed the ingenuity to represent the word spoken by any appropriate glyphs.

As methods of writing developed, the forms of letters and the modifications of the original pictographs were influenced by the instruments in making the characters. The Egyptians first wrote with a small brush made by feathering the end of a reed. Later they used a sharpened

reed. The peoples of the Babylonian area developed their writing with the aid of a small stylus which made a wedge-shaped stroke somewhat resembling an arrowhead or a large headed tack. They wrote on tablets of soft clay and learned that they secured the best results when pressing the stylus directly into the clay at a slight angle; this causes the wedge-shaped form of the letter. Experience proved that if they merely drew on the clay with the point, the sides of the characters were roughened and indistinct, but a direct impression gave a clear and sharp marking.

The clay tablets were baked after the writing was complete, and the records became comparatively permanent. This writing, known as cuneiform, does not appear at first glance to be pictographic, but closer examination shows that the letters originated in the direct likeness of the original object were modified by the peculiar limitations imposed by the wedge-shaped implement.

The Chinese is the last surviving language of a highly civilized people to retain comparatively unchanged, the pictographic and phonographic forms of the ancient world. Among the earliest writings of the Chinese, the characters are considerably more pictographic than in the modern script, but the ancient style can still be read with ease by a Chinese scholar. Some of the earliest Chinese inscriptions are found on the oracle bone of the Shang dynasty and are dated in the second millennium B. C. Characters were carved upon the bone which was then seared with a red hot metal rod. This caused an intricate crackle to appear upon the surface of the bone and the oracles were read according to the relationship of the crackle lines to the carved characters.

The Chinese language being highly evolved, abounds in homophones, that is, words of similar sound but different meaning, as in the case of our words; *write*, *right*, *rite*, and *wright*. This complicates the spoken language and has led to a variety of devices to clarify

meaning. This is one of the dilemmas common to languages dominated by the psychology of the pictograph and the phonogram.

The limitations imposed by the hieroglyphic form are well represented in the Chinese language problem. Tradition has played a part here. The Chinese are traditionally minded, they have outgrown their written form, but cling to it because of its antiquity. The American schoolboy can master the rudiments of writing by remembering twenty-six simple characters, but it is necessary for the Chinese to memorize at least six thousand groups of arbitrary symbols. To be a truly great scholar the Chinese student must add several thousand more characters to the burden of his memory. It is amazing that with this complicated system, it should have been the Chinese who invented printing, and actually used movable type centuries before Europe applied this useful device to its simple alphabet of twenty-six letters.

Although the Chinese were not the earliest to develop a written language, they displayed extraordinary ingenuity in their ability to create the rebus or composite symbol picture. They also exhibited a marked degree of whimsy in the building up of their complicated hieroglyphs. To create the term *wife*, they combined the pictograph of *woman* with that of *broom*. In like manner two women under one roof became the symbol of dissention.

In the cuneiform writing of the Chaldeans, *to weep* or *to cry* or the simple idea of tears was indicated by combining the symbols for eye and water. By the same procedure the symbol for *house* when combined with that for *darkness* created the sign for *prison*.

The round-about way by which a mind addicted to pictographic thinking must approach a subject is summarized in the story of the Chinese from San Francisco who wanted the conductor of a street-car to let him off at a certain hospital. He made his request thus: "I want to get off at the-sick-man-get-well-bye-and-bye-house."

As soon as writing emerged as a necessary art, collections of written documents were formed. A Babylonian library has been discovered in which more than twenty thousand tablets had been collected for the use of scholars. There were great libraries in China, India, and Egypt during the classical period. During the Imperial age of Rome at least twenty-nine important collections representing a wide variety of languages were available to the citizens of the Eternal City. A very large proportion of the population of Greece and Rome were literate, and one of the evidences of patrician taste was wide reading in the better authors. Even shopkeepers and slaves were well-grounded in the three r's.

Among the Romans all writing was limited to the use of capital letters. Gradually, however, a division took place in the quality of the calligraphy. Great pains were used in the copying of books and the preparation of state documents, but in private correspondence and miscellaneous memoranda there was a tendency to be casual and less precise. Letters of words were run together to save time, and the letters themselves developed inequalities in height and width. The increased rapidity of the casual form resulted in the gradual disuse of capital letters except for purposes of dignity or emphasis.

After the collapse of the Roman Empire all branches of learning declined. Wars destroyed libraries and the scholars perished with their books. Literacy declined and the arts were left in the keeping of religious groups and occasional scholars. This was the period known as the Dark Ages from which European civilization was rescued by the untiring efforts of Charlemagne, King of the Franks. He established the cloister schools and encouraged all forms of scholarship. Under the patronage of Charlemagne a new type of writing appeared which is called the Carolingian, and it is from this style that our present written forms derived.

Mention should be made of the combination of writing and painting commonly met with in early manuscripts.

It is likely that the theory of illustration originated in the limitations of the written form. The picture was the synopsis of the text giving an important clue to writing often of itself obscure. When words failed, design came to the aid of the scribe. It was also helpful when the matter described was beyond the mental experience of the reader, as the ancient Chinese so wisely observed, "A picture is better than a thousand words."

The Egyptians illustrated their writings with elaborate designs many of which are actually enlarged and amplified hieroglyphs. Dr. Gates has shown that in the Maya manuscripts the figures of deities usually accompany their name glyphs with the principal parts of the design identical in both forms. The result is little less than an exact repetition.

As the written form became more adequate, the illustrations took on the attributes of esthetic embellishments. They added to the substance of satisfaction, a luxury, rather than a necessity. Medieval illuminated manuscripts are among the great art works of the world. Because literacy had declined through the dark ages the illuminations, usually religious or historical, did serve an informative purpose. Like the paintings on the walls of the churches, they told stories to those who could not read the learned script of the time.

Among Asiatic nations artistry and writings became more intimately associated. In China and Persia particularly, the written characters themselves were formed and combined to make pictures. To this day both Chinese and Japanese scholars regard a fine example of calligraphy as equal in artistic merit with masterpieces of painting or sculpturing. Skill and originality in the forming of letters became an indication of cultural superiority.

The Development of Writing Materials

The development of the art of writing was influenced profoundly by the materials selected to receive the inscriptions. Paleolithic man entrusted his pictographs

to the enduring surface of living rock. While such a medium offered important lasting qualities it limited the use of the records to those inhabiting the locality. Migrating tribes left their writing behind them and later inhabitants had no key to the meaning of the pictures.

In most localities where prehistoric picture writings are found, the present aborigines assume that the designs were the work of gods or heroes living in the long ago. The symbols become holy relics rather than a practical source of information. Most picture writing is still undecipherable because the modern intellectual is incapable of adjusting his viewpoint to the primitive psychology which impelled the selection of the figures and patterns.

Stone was the most permanent material on which records could be preserved but utility required portability. Smaller stone surfaces offered a reasonable solution. These were carried from place to place and were set up in each new locality with appropriate ceremonies. As the surface of the stone was the only useful part, the rough rock was reduced to the tablet form thus eliminating unnecessary weight. Carved inscriptions lasted longer than those drawn or painted and most of the important records of ancient civilization took this form. Such a carved stone plaque is called a stele. In the grounds of the temple of Confucius in Peking there are rows of great stone tablets inscribed with the teachings of the master. So many rubbings have been made from these tablets that the inscriptions have been almost entirely obliterated.

About five thousand years ago the Sumerians of Western Asia began the use of clay as a writing material. The soft surface permitted the inscriptions to be written quickly and the subsequent baking resulted in a permanence almost equal to that of stone. All of the surfaces of the clay tablet could be used thus conserving space. The material was cheap and abundant and could be molded easily into any size required.

The Sumerian tablets are of three general styles. The largest are cylindrical with a surface slightly flattened to pre-

sent six or eight surfaces to receive the columns of writing. Important historical and religious records were placed upon cylinders of this kind measuring twelve to twenty inches in height and six to ten inches in diameter. Shorter writings were made upon tablets resembling small square or rectangular cushions. These are sometimes called "clay biscuits" by the profane. Such tablets range in size from one inch square to six or eight inches square. The third shape was the cone which was somewhat the proportions of a rifle cartridge. The cones were favored for votive offerings and belong to the order of phallic symbols. Most of the cones are from four to ten inches in height. Some are inscribed over the entire surface but frequently the inscriptions are limited to the lower third of the cone.

If one of the tablets contained confidential information or there was desire to give it a special protection, an outside clay envelope was baked around it, and the outer surface appropriately marked to identify the interior contents.

Excavations in the valley of the Euphrates have resulted in the discovery of a large number of Sumerian tablets. The majority are small and when translated prove to be records of the sale and exchange of goods. When Babylon became the great mercantile center of Western Asia, the tablets gained wide circulation and most of the nations of Asia Minor adopted the system. So far as is now known, writing on clay ceased a few years before the beginning of the Christian era.

While the Sumerians were baking their historical records, the Egyptians were developing a kind of paper made from the long stems of the papyrus plant. The old writer Cassiodorus rhapsodizes on the qualities and virtues of the papyrus plant after this manner: "Here (in Egypt) sprung up the wood of Nilus, without boughs, a grove without leaves, the harvest crop of the waters, the hair of the marshes; a plant softer than twigs, and harder than herbs."

This eloquence was inspired by the many uses to which the *aquarum seges*

could be adapted. The Egyptian might choose string, lamp wicks, mats, mattresses, coverlets for beds, sails for ships, and cloth from its fibres; they even built boats of it; they compounded medicines from its juices, used its roots for fuel, and the poor chewed the stalks for food. A military genius of the time, having captured a library, remarked sarcastically that his soldiers could vary their diet by eating the manuscripts.

Papyrus paper was formed by cutting the internal part of the reed into thin strips which were placed side by side overlapping. A second layer was placed at right angles to the first, and the two layers were pressed together. The sacred, but muddy, water of the Nile was used in lieu of paste. After drying, the strips were cut apart and sorted according to size and quality. The wider pieces were the more valuable. Even today the classification of Egyptian manuscripts is largely influenced by the factor of width.

Small documents were written upon single sections of this papyrus paper which was sold in bundles of approximately twenty pieces. For large documents the strips were fastened together to form rolls; the joints were so skillfully made as to be almost invisible.

For a time there was sharp competition between the clay tablets of the Sumerians and the papyrus paper of the Egyptians. For obvious reasons papyrus won, and the merchandizing of this paper became the most important business of the Egyptians. As the use of writing increased in the Mediterranean area, the demand exceeded the supply and a serious paper shortage resulted. The great libraries of Alexandria and Rome consisted almost entirely of papyrus rolls. Scribes were hired by the state to copy the manuscripts in demand and replace those which were deteriorating with age. During the reign of the Emperor Tiberius, there was such a shortage of papyrus that the Roman Senate had to appoint a commission to distribute papyrus to various public servants according to their absolute requirements. Perhaps this rationing was due to the circumstance

that the emperors themselves used this paper when preparing lists of their political enemies whom they intended to execute. Domitian kept such a list under the pillow of his bed where his secretaries could consult it daily.

During the reign of the Ptolemys, rivalry arose between the king of Egypt and the king of Pergamus. Each strove to surpass the other in preparing manuscripts for their libraries. To discomfort his rival, the Egyptian king forbade the export of papyrus. But Eumenes of Pergamus was not to be so easily outwitted. He introduced the use of parchment thus bestowing upon mankind the finest writing surface ever devised.

Ancient peoples had long written upon the skins of animals and it has been suggested that the golden fleece sought by the Argonautic expedition was really a book containing the great secrets of the mysteries. Therefore the parchment of Pergamus was a logical refinement in which the surface of the skin was improved for writing purposes by the way in which it was dressed and prepared.

After the ban on papyrus was lifted, both this paper and parchment shared favor for many centuries, but parchment resulted in an important change in the method of preparing books. Papyrus did not lend itself to folding as the fibres were too brittle, nor was it practical to the book form as we know it, being too easily damaged by handling. In the roll it was protected, at least on the ends, by its own quantity. Even so, the edges frayed badly. The codex or folded book was only possible after the use of vellum and parchment supplied a stout and pliable material.

The Greeks used the wax tablet for correspondence, notes, and memoranda. The surface of the wax was marked with a stylus and the wax itself was protected by a wooden frame and cover. It is possible that the form of the modern book was influenced by the practice of attaching several of the Greek wax tablets together protected by the outside boards.

Papyrus was used throughout Europe as late as the sixth and seventh centuries A. D. and many of the early church records, and even fragments of the Gospels are found on this substance. In spite of increased production, papyrus and parchment became increasingly scarce and expensive. At one time the Egyptian paper was sold by the square inch. Under such conditions it was used almost entirely for important documents, and private transactions were kept on fragments two or three inches square. One of the disasters resulting from this scarcity of materials was the palimpsest or codex rescriptus. This is a class of manuscripts on papyrus or parchment from which a previous writing has been removed. Often the second writing was far less important than the first in terms of historical perfection. In some cases, modern science has been able to restore the original document with the aid of chemicals, or reveal the old text by a special type of photography. But usually the obliteration is too complete. Important fragments of the New Testament lost beyond restoration are faintly discernible beneath some unimportant writing relating to politics or commerce.

While Europe was struggling with the papyrus shortage, the Chinese, on the opposite side of the world, were experimenting with a pulp composed of odds and ends gathered from a variety of sources including the village scrap pile. From their thoughtful and economical researches they invented paper about the beginning of the Christian era. In the course of time, the Chinese taught the Arabs, and paper factories were set up in Damascus. The Arabs passed on their secret to the Moors and the Moors brought it to Spain. European scholars studying in the great Moorish universities at Granada brought the good tidings to their own countries, and by the twelfth century paper was manufactured in Europe.

The development of writing materials in Asiatic countries was greatly influenced by substances readily available which could be adapted to the perpetuation of records. In Siam, Burma and

Ceylon books were written upon specially prepared strips from the leaves of the talipot palm. These books are called *olas*, and a typical example is from an inch and a half to two inches in width, and eighteen to twenty-four inches in length. The leaves are especially prepared and the writing is scratched into the surface with a sharp pointed instrument; afterwards a black substance is rubbed into the incisions and the rest of the leaf cleaned. If the writing fades or becomes illegible, it can be renewed by fresh application of pigment. Although the talipot leaves become brittle with age, a carefully protected book will last for a thousand years. It is not known that any thousand year old *olas* are extant, but this has been due to the destructiveness of man rather than the ravages of time. Many of the earliest existing versions of the Buddhist scriptures are on talipot leaves, and five hundred year old books are occasionally met with in old libraries.

Scribes are still making copies of rare *olas* by the original method. After the leaves have been enscribed on both sides, a hole is cut near each end of the leaf; cords are then threaded through the entire stack of leaves, and a wooden cover completes the book. Sometimes the edges are gilded or painted vermilion. This is to cover the scars caused by charring the edges of the leaves to remove loose fibres and prevent fraying.

The museums of the Hindu and Mohammedan princes contain many rare and unusual books. An interesting variation of the *ola* style is written or inlaid upon thin strips of ivory the size and shape of a talipot leaf. Pages in which the characters are inlaid into the ivory in solid gold are especially beautiful and very rare.

In China a few books were carved in thin plaques of jade. The jade even though of a not especially fine quality, is a most impressive substance on which to preserve some valued work. The leaves are about four by ten inches, and a quarter of an inch thick. The writing is cut into the surface and surrounded by ornately carved borders;

sometimes gold is worked into the cuttings.

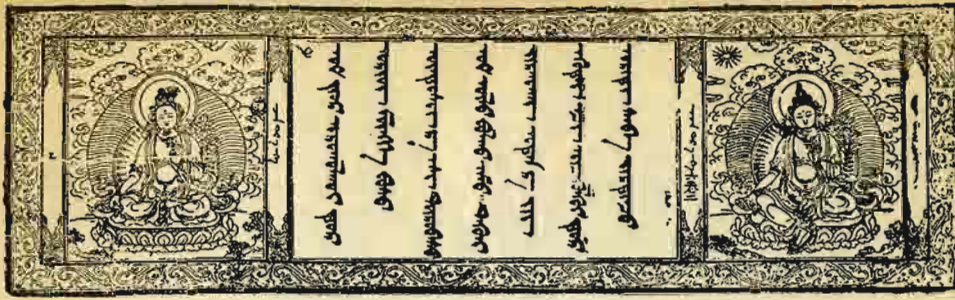
The Chinese also weave poems and short essays into their brocades, and imperial edicts often combine woven inscriptions and sections drawn with a brush. Writing on thin slabs of wood is known, and also upon sheets of metal, but the latter style, especially, does not seem to enjoy general popularity.

The selection of inks, brushes, and colors for illuminating and rubricating manuscripts was largely influenced by readily available materials. For permanent writings, mineral pigments have proven the most satisfactory. The Chinese make a practical ink by collecting the soot from burning pine and cedar on the inside of a metal bell. This is later pressed into cakes and can be used either in writing or printing.

While the writing surface had passed through many modifications, there was no important change in the writing instrument until the stylus, and feathered stick or brush gave place to the quill pen. The greatest improvement in the writing instrument was the modern invention of the fountain-pen. To a degree this was anticipated in Asia by the development of an extremely compact writing kit consisting of a brush and ink pad in a slender metal container. This could be carried in the sleeve, sash or pocket, and all the scribe required was a small saucer of water.

Medieval theological writings are peculiarly sterile, and few booklovers would take the time or energy to read them. The script itself is frequently deformed and the grammar impossible. These manuscripts were prepared for wealthy merchants, princes of the blood, and an illiterate gentry content to possess beautiful picture books but with no mind or time for serious study.

Books of Hours, Saints Calendars, and Breviaries are even more common than Bibles among European manuscripts of the 12th to 15th Centuries. Many of these works are splendidly illuminated with miniatures, and the brilliant colors are heightened with burnished gold. Sometimes the bindings are inlaid with precious stones. These are strictly col-



WOODBLOCK TITLE PAGE OF A LAMAIST SCRIPTURE

This is an unusually fine example. The block measures six and one-half by twenty-one inches. At each end are forms of the goddess Tara. These forms of the Bodhisattva are based upon a deification of the Hindu and Chinese wives of the first Buddhist king of Tibet. The script is in the Manchu language

lectors items with considerable artistic merit but practically no content value. Like precious jewels, they are things of beauty forever but mean little to the progress of human knowledge.

In recent years there has been an increasing practice of breaking up imperfect books and manuscripts and distributing the separate leaves among collectors. As a result, examples of early illuminating and printing are now available at a price within the means of the average bibliophile. Collections of these leaves are now available in many of the larger public libraries and museums. By means of them it is possible to assume a more or less complete record of the history of the written word in the form of original examples.

The art of preparing and illuminating manuscripts by hand is now practically extinct in Europe and America. Occasionally some scholar prepares an elaborate work for his own use, and such books sometimes reach public collections. We have in our library examples of splendidly executed modern manuscripts relating to esoteric subjects.

Among oriental peoples there is still a marked tendency to produce modern manuscripts in the style of ancient books. Printing equipment is still comparatively unavailable in the more distant parts of Asia, and as the older writings deteriorate from constant use, fresh copies are prepared in the spirit and form of the original. Printed books

have never attained to the beauty of design possible in well executed manuscripts.

Asiatic manuscripts of the last five hundred years are important sources of knowledge and inspiration. Eastern religious groups were for the most part devoted to speculative philosophy, and their books when translated, reveal a variety of fascinating lore. The Chinese were much given to pseudo-historical works and semi-legendary accounts of popular heroes. The Persian and Arabic writers favored poetry and a style of mystic literature similar to the Arabian Nights. Hindu manuscripts include the Vedas, Puranas, and such great epics as the Mahabharata. The Hindu romance of Rama and Sita is treated variously in different editions and abridgments of the Ramayana.

In Japan it was customary to present a book to the temple library on the occasion of a birth or death or in celebration of some important event. Instead of spending a large sum for a memorial tablet to a deceased ancestor, a book was placed in some public collection in memory of the dead. This was in order that the people might benefit from the educational advantages offered by the text, and in this way come to remember with gratitude the name and achievements of the departed.

Religious impulse has led to a number of literary curiosities. We have such an example in our collection. A young

Japanese girl was so devout in her love for the doctrine of Buddha that she desired to gain special merit by unusual means. A new temple was to be erected and she made a copy of one of the Buddhist Sutras entirely with her own blood, to be placed in the foundation of the building. She secured the blood by opening small veins in her arm. It took many months to complete the Sutra because the blood coagulated so rapidly in her paint dish. The manuscript came to us because, unfortunately, the temple was never completed.

Medieval sorcerers developed the unpleasant habit of mixing powdered human bones in the glue used for binding their books, and during the French Revolution books were bound in human skin.

Tibetan and Hindu books are often supplied with beautifully carved wooden covers, and sometimes secret compartments are concealed within the designs. These compartments are used to store holy relics, or if the book deals with esoteric subjects, a small scroll containing the key to the mystic symbolism may be hidden in the cover. The wooden rods on which oriental scrolls are wound may also have smaller writings hidden within their hollow centers.

The Printing Press

The old hand presses developed from Gutenberg's original design produced a huge quantity of printed books, but as humanity emerged into an era of general literacy, the demand constantly exceeded the supply. The printed book became a necessity, and the newspaper was scarcely less important. In 1814 Friederich Koenig built two steam presses for the London Times. These presses had a capacity of a thousand to eleven hundred impressions an hour. This may be regarded as the beginning of mechanical printing. In the last hundred years greater emphasis has been

upon speed rather than quality. Books are produced cheaply, and the size and shapes are standardized for the sake of economy. European publishers still distribute most of their books in paper covers on the rather doubtful assumption that the purchaser will have them bound to match his own library.

A number of private presses are now devoted to the printing of fine editions. Some of these presses still use hand set type and hand made paper. They derive their inspiration from the works of the early masters, and many have designed their own type faces. These private presses cater to collectors who have retained their taste for beautiful books. Like the medievals, whose technic they copy in varying degrees, these fine printers are more concerned with format than with content, and few of their publications have outstanding or unique text value. With them printing is an art, and some of these presses have produced books of exquisite beauty.

Modern mass production has burdened the world with an immense quantity of comparatively worthless printed books. Most of these will have no permanent place in our esteem. There is not only a mechanical interval between ancient and modern writing, there is a still greater interval in motive. The old Egyptian scribe tracing his strange characters upon papyrus regarded himself as performing an important task. He wrote not for profit alone but that learning might live on to enrich the future. The modern penny dreadful is conceived for profit, produced in quantity, and distributed lavishly, not because it is valuable but because printing has become a great and flourishing business. Perhaps it is this factor and motive, and the general depression of the ethical element that is the reason that the art of printing stands still in a growing world.

(WRITTEN SPECIALLY FOR HORIZON)

- Wagner's music dramas contain partly the story of the great mystery of life. The *Twilight of the Gods* was the dawn of mankind—the involution of universal consciousness into matter. *Parsifal* is the evolution and perfection of man

The Ring of the Nibelung

THE subject of *The Ring of the Nibelung* is one to be approached with great joy and singular apprehension—joy because of what has been for me a long study of this sublime mythology, and apprehension because of the difficulties of interpretation of these cosmic fables.

To interpret the story requires not only a reasonable acquaintance with the cycle of *The Ring*, but some knowledge of the Sagas and Eddas from which it originates, the great epic dramas of the far North. And even this is not sufficient. A search for origins is necessary, with recourse to the whole world mythology and with a particular emphasis upon the myths of central Asia, Greece, Babylon, and Egypt. For all of this mythology of cultured peoples is part of one story.

Wagner's music dramas unfold only a small part of the whole story, yet these operas require nearly fourteen hours of performance. To interpret *The Ring* and bring in the innumerable streams of related material within the compass of a few printed pages may well mean that some of the threads will get lost and a few broken, but I'll do my best to bring them all together in the end. It is a cosmic drama and the interpretative presentation of it shapes up as little less than a cosmic problem.

Before we can examine into the nature of a myth, we must inquire into the meaning of *mythos* itself. What is the myth? Why does it appear among every civilized and cultured people? Are we to infer that it is merely something out of the dreaming of the infancy of mankind? Is it based upon the history of old days? Is it merely fiction, or is it far deeper? Is it something

that emerges from the human subconscious?

The *mythos* is based upon abstract truth not being comprehensible to mankind. For us to understand pure principle it must be clothed or presented for our consideration in the guise of something familiar, known, or common to us.

For example, take the emotion of compassion; how shall we understand that merely from the word? How can we define it exactly except by recourse to imagery? Recourse to imagery immediately takes us into the world of the myth. So that we shall understand compassion, the Bible tells us the story of the good Samaritan. The nature of a kindly act is explained through the performance of that act. This is fable. It is the way of presenting both vice and virtue in familiar and common wording that we understand, even as the fables of the hunchback slave, Aesop, tell us in stories of animals and birds and other creatures important moral truths about ourselves and our conduct.

There are many morality myths, and in olden times there were morality plays. Illiterate persons then unable to read the classics saw the virtues dramatized before them.

To a degree, all of art is an effort to explain through the *mythos* of beauty that which is unknowable in its pure essence.

Other kinds of myths deal with the source of things, the nature of the principles of life, the nature of those invisible and eternal powers which preside over the destiny of existence. Human-kind, attempting to contemplate abstraction, perceives faintly against the darkness of the unknown a cosmic

pageantry similar to human life. All the forces are greater, more exalted, all the circumstances transcend mortal span and sphere. But man is remotely aware within himself of the stirring of analogy. He realizes that somewhere in space a great drama is unfolding similar to the little drama of his own life. Is it not then appropriate to symbolize the larger drama in terms of the lesser?

And so, in the course of ages the gods took on a human appearance simply because man was unable to understand them in any other form. He was unable to assume that all in space was different and that there could abide in space beings entirely remote from his own experience. So, he took the principles of being and dressed them up; he created a pantheon of divinities to bear witness to the divine processes which he sensed but could not fully comprehend. And he mingled these gods and goddesses together in the relationships of existence (thus creating a kind of symbolic cosmic chemistry) and continued explaining the process of life by the actions of the great living agencies.

Myths were greatly affected by time and place. Like morality, as one author says, they are the product of longitude and lassitude. The deities of tropical peoples had the luxuriance of the tropics in their symbolism. These deities loved flowers and were surrounded by birds, they brought soft breezes with them and lived in gardens by little lakes. But the symbolism of persons or tribes inhabiting less fortunate climes took on the rugged grandeur of the other environment. Though myths are all alike in principle, they are clothed in the familiar. When men lived in climates where storms were many, the storm became part of the myth. Those who lived close to the sea saw gods in the oceans. Those who dwelt in mountainous areas worshipped gods abiding in high places. The symbolism is identical but the clothing changed to meet the temperature of the peoples' common daily experience.

The origin of the myth is indicated in its basic principles. The great language



of symbolism must have originated in some high and mountainous area because even today people who have no mountains in their experience venerate them as did the fables of older times.

The great motherland of the myth was northern Asia, from whence the symbolism migrated to every part of the world. Language affected it in the confusion of tongues which gradually came upon mankind. Environment encroached upon the internal pattern and gradually it was modified and twisted and changed and distorted, but always the golden thread remained—a thread found not only in the story but in the very words and names which are part of the universal *mythos*.

It is no accident that Wotan, the god of central Europe, is Votan the wind god of the ancient Mayas of Central America. Nor is it accident that the Kaaba is the sacred place of Mecca and also the temple of the Quiches in Yucatan. Even the words go about the world, but with changes, modifications; and unless your thoughts are penetrating, you may be deceived by present dissimilarities that are no more than lingual peculiarities, the letters have changed, but not meanings.

Among seventy nations of the world, for instance, the name of God contains four letters. A strange numerical pattern has been preserved. As Pythagoras said, deity is worshipped through the tetrad. Always we may find keys and links of circumstance, if we know how to seek them out.

Mythology was not originally in the keeping of the common people, because it is not possible to preserve a tradition if it is diluted too greatly by lack of

understanding. The people cannot be depended upon to perpetuate a story without changing that story. The tradition would make a gradual change into hearsay, and from hearsay degenerate into gossip, with in the end nothing remaining but old wives' tales. A great story is not to be entrusted solely to the insecure memory of mankind, for it is a memory divided between many interests and subject to many encroachments of circumstance and incident. So, in the old times, the myths were in the keeping of the priests and were called the Mysteries.

The Mysteries were the stories that were told by the wise ones, that were handed down from generation to generation as a sacred heritage of the race. With the invention of the art of writing, the stories were written in various forms upon clay, carved upon rock, written upon papyrus, and finally upon paper. These writings of the old myths are now the sacred scriptures of the world.

Our bibles, our books of the old times, are treasured by us not alone for their historical significance, which frequently is slight, but because there is a morality in them, and ethics. Even though we do not fully understand the meaning, we sense in them a something that is deep and great and hidden. Scholars of all times have delved into the secrets of these old traditions, searching for the answers to the ever present question of the origin of things and the destiny of the world.

So, with *The Ring* story of the Northland and its myths we need the realization that we are dealing with one fragment of a stupendous wholeness, and it is in this wholeness we must seek for the answer. We would not try to learn of all mankind from a single individual, for while there are similarities, there are also, particularly, internal differences. To seek in a larger pattern we must become Platonists, establishing first the generality, and then fitting the particular into its proper place. If, as Aristotelians, we start with the particulars, we will be lost in a maze of fragments that we can never fit together. We

must seek first the one grand design—it is the key to all myth—and when we find that grand design we find with it the profound statement of the old and the wise; namely, that there are seven keys to every myth, and the key must be turned seven times in the lock, making seven times seven or forty-nine, the numbers of the Sacred Fire of Truth.

To explore all the numbers of the myth is too involved; it is sufficient to point out that the myth has more than one meaning. It may mean what you think it means, it may mean what I think it means. We may both be right. And so may many others with still other meanings.

One thing, however, we must search for, and that is the profundity of the myths. It is not enough to assume some simple superficial explanation; unless we go further than the merely obvious we shall be stopped by the veil of illusion that guards the face of sacred images.

It has been common for mythologists, particularly those of the 19th Century, who were, after all, not a profound lot, to accept the agrarian myth, and the agrarian key to the myth. This was on the assumption that all of ancient fable was based upon the simple cycle of the growing seed, that the whole symbolism of mankind was agricultural. The basis of the belief was that agriculture was the primitive pursuit of mankind, and therefore an appropriate key to his first thinking.

But, while it was his first pursuit, it was not his first thought. The agricultural element may have influenced the form of the myth, but it does not give to us the secret of it. It is a mistake to be satisfied with believing that the gods represent seasons, and storms, and the sun and the moon and the stars, and that the annual circle of the sun through the seasons is an adequate solution to the *mythos*. Certainly it is one of the keys, the calendar key to symbolism. But the calendar itself is only a symbol. As veil upon veil you lift, you find veil upon veil behind, and in the end you discover that the symbol is as meaningful as what you know within yourself. Like the ironic system of Socrates, the

myth is a way of coaxing the truth out of yourself.

The myth is therefore the oldest and one of the most perfect methods of instruction known to man. It is a magic mirror, a depthless glass in which your own wisdom is reflected through your skill in interpretation. Of interpretation the old great Jewish scholar, Maimonides, said, "Remember that beneath the body is the soul, beneath the body of the law is the soul of the law; but stop not there, for beneath the soul of the law is the spirit of the law." From the externals of interpretation we penetrate toward the divine internal through the unfoldment of those perceptions by which we gain the skill to discover the substance behind the shadow. So, myths are the shadows of divine things cast as the reflections of the gods upon the face of nature.

A simple key is necessary to understanding *The Ring*. Plato tells us the story of the universe in a very simple series of definitions. First, he tells us that the structure of being is one. That at the root, substance, and basis of all things is unity. That this unity is the sovereign good and the sovereign reality. That it is the one from which come the many; (it is a kind of Noah's ark from which the animals troop out in pairs). That the root of things is unity, the one and the all, the beginning and the end, the alpha and the omega. And within the nature of this nameless Eternal One is set up the framework of creation, and creation is three in one.

The universe consists of three parts. These parts are called the Divine Spirit, the Divine Mind, and the Divine Form. And these three are the first gods out of the one God—the three witnesses; the Trinity; the Three Persons in One Person; the three of one; the three from one; the three in one. And these three are the world, because in philosophy the term "world" does not apply as it does in newsprint. The world is the whole creation, existing of three basic natures all in themselves in the Divine Nature, and by virtue of that all in themselves, divine.

Plato, borrowing from Pythagoras, called these three worlds the Supreme Sphere, the world of the Divine Spirit, the Superior Sphere, the world of the Divine Mind, and the Inferior Sphere, or the world of the Divine Form.

These three together are three blessed gods as one god, who was called by them Zeus. But, Zeus was not the Space One that lies behind the unity. That unity was Oranus, Father Heaven; but within this unity was a god manifest in three natures; and these three natures were the three forms of the great creation principle, the three manifestations of the unmanifested unity.

Now, in these three worlds—one, the world of Divine Spirit, was above or higher in quality; two, the world of the Divine Form, was below or inferior in quality; and the third, which was between them and the link which bound them together, was the world of the Divine Mind, uniting spirit and matter to create the world form—was the beginning of generation.

When we approach the myth in this way it is no longer old folk's tales but something that even Einstein might approach with respect.

In the interpretation of *The Ring* story our particular first concern is with that second world, the world of the Divine Mind. The first or higher world is of Divine Consciousness, the second is of Divine Mind, the third is of Divine Force or Power.

By the definitions given by the great 19th Century physicist, Huxley—who described these three as consciousness, intelligence, and force—intelligence is the binder of the world. It is called the God of the Middle Distance. It is between the two, partaking Janus-like of each—the god with two faces, one face upward and the other downward, one contemplating the mystery of cause and the other looking down into the secret of effect.

This Divine Mind, born out of the Eternal, is called the immortal mortal. It is called the immortal mortal because mind, like every other force in nature outside of the substance of spirit, is perishable. Mind is not actually eternal,

but it is eternal in comparison to the transitory creatures of the world of form. Mind is immortal in its roots and mortal in its manifestation. Therefore it is called the immortal mortal, and always symbolized as a god who must die, giving us the beginning of our great *mythos* cycle of the dying god, which is to be found everywhere in mythology—the great contradiction of the myth, a god that dies.

Now, if a god is a god, we might conveniently confer immortality upon that god. But the god, Universal or Divine Mind, is part of the progeny born in space, and space only is immortal. Consciousness alone is real in nature.

The first man seemingly knew that, and everything that consciousness produces except itself must die; but, as Plato points out, some creatures, like tiny little gnats, live only the time of the blinking of a human eye, a lifetime of a few seconds. Others, the great gods, may live a hundred times a thousand million years; yet they are not immortal. Only the One is immortal; and the creation is His dream; and there is no part of the dream that is immortal. But the greatest part of it, and that which comes the nearest to immortality and is the elder son of Illusion, is the Divine Mind, which is created to contain the Divine Thought. The ancients assumed definitely that thought came before mind—and this strange mystery is one that psychology must yet solve—but the mind was the receptacle of the thought fashioned by it. Therefore, the intellect and the world are the non-eternal thoughts of the Eternal Thinker.

Now, then, recognizing mind as a middle distance symbolized by a great light in the darkness, the beginning of all interior things and the least of divine matters, it is that power which truly is suspended twixt heaven and earth dominion wielding, the one mind symbolized in the astronomical *mythos* by the sun. But it was the sun of Akhnaton, the sun of 'my mind', the sun which Paracelsus said "lights the inner world," not our physical sun. We thus have the one mind between the

two streams of space, mind the summit of the pyramid of matter, mind the apex of the inverted pyramid of spirit and here emerges the key to the beginning of our Nordic myth.

For, at the linking point between superior and inferior, between the power of All-Father above and the dark world of chaos below, comes forth the one mind of the Eddas, Odin, the Father of the Gods, the immortal mortal, the being who from the beginning knew all secrets except the secret of his own end. Odin is the deity around whose life existence and power was woven the melancholy fabric of the Sagas and the Eddas, the god who fought the inevitable to the end but could not win, the principle of mind itself.

In the Old Testament of the Jews this principle is represented by Sammach, the sun, whose letters and whose names were twisted about to form the word Moses. Moses symbolizes the same principle, the principle that could bring the children of Israel to the Promised Land but could not itself enter in. Moses died looking across to it and was buried on the lonely hills of Moab. The mind cannot go in.

The whole principle of cosmic intellect is involved in the mystery of Wotan, the one-eyed god, the single focus, the center, the intellectual sun of space, the true center of the great monochord or thread or string of the world harmonics.

Wotan was not born. How did he come into being? We learn from a very interesting fragment of the myth. Mind was not created in the way that other creatures were fashioned, for it is said that Odin—later, Wotan—was released from a block of ice. He was licked out of a block of ice by the great cow-mother in the beginning of time. A pretty fancy? Consider the symbolism: Ice, Isa, Istar, Isis—the same words, the same meaning. The same significance. Ice is the symbol of the preserving power of space.

Mind is not fashioned; it has always been. But it must be periodically released. This is the story of the emergence of the world intellect out of the world spirit, where it had been in sus-

pension, frozen, since the previous great Day of Manifestation. The Brahmans call it Manvantara, or the Day of Brahma.

So, Wotan was born in a strange way in the fulness of his life. He was awakened from the sleep in the ice, which is the symbol of course of the suspension of existence through the great night of the gods. Having come forth out of the abyss, out of the darkness, Wotan becomes the chief of the twelve cosmic gods who rule with him as his parts and members.

Now, here, a slight digression; because the Nords tells us that while Odin was the father of the gods, he was not the first deity even after All-Father, or the supreme space power. Another god was wandering about in space, Thor, the thunderer; Donner, the man with the great hammer. Thor came before Odin and ruled from eternity before him. Thor was one of the Titans, the great deities of primordial space. He was cosmic force. He was power that caused the great battle between ether and chaos from which was born the world egg.

Up to the time of the coming of Odin, Thor thundered up and down space as he willed, throwing his great hammer which had a long thong fastened to it; when he threw it, he drew it back by means of the thong, and so it was said that his hammer flew back to him. The shape of his hammer was the swastika; it was the boomrang, the returning hammer; it was the cross with the bended ends. And Thor was force, roaring up and down the world, always engaged in some vast enterprise.

He fought the frost giants, and the fire giants, and on one occasion, with a hook he caught the Midgard serpent in the great sea of space; and so firm was his hold and his bracing against the strength of the serpent that he crashed through the bottom of the boat. He fought the Krakan, the great being of the abyss. Thor was ever busy, for he was cosmic power, cosmic force, and the whirlings and great struggling of the elements, the great travail of space bringing forth the world.

But when Odin was born he mastered Thor without even a serious combat. Why? Because mind became the master of power. Mind administered force by right of superiority. And force acknowledged the power of mind, and became a vassal deity.

The same is expressed in the individual with a bad temper; when he learns better, and learns by mind to control his temper, temper acknowledges his superiority. The reason why the old god became vassal to the new, and why Thor lost first place, was that primitive peoples had worshipped power, force, strength; it was all they knew; and then came intellect; and intellect with a silken net caught the power and force and held it by means of thought. So, Thor was vanquished and spent the rest of his existence thundering out the edicts of Wotan.

Wotan has many interesting characteristics, such as one eye. Originally, according to the legend, he had the normal distribution of optics. Then one night having gone alone for meditation, seeking for the answer to the mystery of life, he hung himself by the neck from the branches of the great tree, Yggdrasill, the Tree of the world, offering his life for wisdom. As a result the Latins closely associated him with the god, Mercury, and in certain phases he was recognized as the patron god of thieves, the one first punished, but who punished himself. Wotan while moaning of the misfortune that even the sacrifice of his own life would not give him wisdom, received the injunction to descend to the root of the tree, to where the worms were eternally gnawing at the root, and there he would find the water that nourished the Tree.

And the water was the Pool of Mimir god of thought. He saw on the wall of the pool a great face looking at him, a face with a beard of ice and eyes without eyelids; and he begged of the great face that it would give him wisdom, that he should know the end of the gods. The face told him, "The end no man knoweth. It is a secret bound up by the Father of Necessity. But all that you can know I will tell you, if you

will pluck out one of your eyes and cast it into my pool." Without an instant hesitation, Wotan picked out one of his own eyes and cast it into the pool.

The god, Mimir, then gave to him the runes; and Wotan cut them upon the haft of his spear and they became the laws. The secret of his own end Wotan could not learn; but all other knowledge possible to man or to god, all knowledge that was not in the secret keeping of the All-Father was given to him.

Does this not remind us of our Christian scriptures? "When thine eye is single, thy whole body is full of light," is another statement of the same thing from the same grand pageantry of the *mythos*.

Having received all knowledge that was possible for him to know, Wotan took a lock of his hair and brought it down across his face so that men should not see that he had but one eye. He then returned to the abode of the gods, possessing all wisdom that a mortal creature could know—and he had gained it from the Pool of Mimir, which is merely another name for *mimir*, memory.

This is the story of the Father God in the process of engendering his world; and remember, he is the cosmic mind, the divine mind of the world, the God of the Middle Distance.

Plato says God geometrizes, and that all the patterns of the world are a kind of cosmic mathematics, and the Divine Mind creates by setting up the divine patterns. These Plato calls ideas, or archetypes.

And according to Pythagoras, in the use of its mind, the world intellect first emanates out of itself the roots of patterns with which it is to build the world. Pythagoras says, from no number (the cypher, the one eye) issue the numerations which are the divine patterns by which mind builds the world. Also, these are the patterns by which it would set up the Heroic Order, (which we will come to in a moment) the Order of the Redeeming, or the Redeemed. Therefore, says Pythagoras, the mind, to fulfill its works, from the cypher creates the nine numbers, and these are the ser-

vants of its purposes and the basis of all the designs which it would work. These are the messengers and the substance of the message. These are the nine daughters of Wotan, the Valkyrie; these are the nine powers of the numerations which are finally embodied in man, whose sacred number in the Mysteries was nine, or the substance of the power of the numbers, the Divine Mind using nine extensions of the mathematical pattern in the process of ruling the world.

The creation of Wotan as the universal mind brings us directly to the story of the Rhinegold, but we have to know about Wotan first to discern the symbolic mystery in its beauty and splendor.

You have already been told that there were three worlds. Try to imagine three interrelated circles, overlapping like the links of the Odd Fellows' chain, and that these are the spheres of life; that these are heaven, earth, and hell, according to the theology of Christendom. According to the Nordic mythology, they were the upper world, the home of the gods and of the three-fold Palace of Asgaard. This consisted of the great chamber, Asgaard Council Hall; Valhalla, the house of the feasting warriors, made of the spears of the honored dead; and the throne of Wotan himself, the great tower which overlooks the world. These were the three structures above.

The middle is called Midgard, or the middle distance. This is the abode of the demigods and the heroes, those who ascend from below and those who descend from above and from the Great Plain. It is on this plain that later the *Gotterdammerung* or the Twilight of the Gods takes place. This is where the Battle of Ragnarok was fought, the great battle of the gods and giants.

Then below in the third world is the world of darkness, Helheim, the abode of mortal things.

Plato gives us the key to the symbolism very simply: The first world is the spiritual nature of man; the second world is the intellectual nature of man; and the third world is the mortal state of man.

In other words, Helheim is not a place men go after they die; it is the symbol of the mortal, created, physical, formal universe. It is the world ruled over by Hades, the god of the dead; but it is not an underworld in the sense that we have been taught to think about it. The material creation itself is the underworld, form being the lowest of the three parts of the Divine Being; and the material universe is set up in form or in the world of form. It is the world of form represented by the Hindus as a circle, or a sphere on the northern apex of which was the Temple of Meru, the House of the Gods, the gods that were called the cosmo-creators, or the creators of the world or of the world form.

At the apex of the material world stands Wotan, the Lord of Mind, for mind created the material world, and in so doing loosed the curse of matter.

So, now for the story of the operas. It takes place only in the third world, the lower one, the world of the world form or of the divine body or of matter, the material principle.

One more analogy may clarify this. Returning to the problem of human consciousness, man has three parts—a spirituality, which is universal; an intellectuality, which is particular; and a form, which is personal. The whole of our story relates to the problem of the descent of the human ego into the mystery of body, having nothing to do with those higher spiritual parts of man which are not involved in this mystery. What body is to man, the world is to creation. Therefore, the mystery of generation upon the material plane is the secret of our story; and it recapitulates in a sense the previous or divine creation. We must be careful not to confuse the two factors.

So, we begin with the descent of mind, which is the principle of Wotan, into the mystic maze of generation, which is the story. To begin, we start with the physical principle as yet undifferentiated. The great Sagas and Eddas begin with the sea, the great ocean. Now, the Bible again, "God made the firmament, and divided the waters which were un-

der the firmament from the waters which were above the firmament." Very few Bible students have ever noted that with care. The old Talmudist knows that the waters above the firmament are called the Schamayim, or the great sea of life; whereas the waters below the firmament are called the Maya, the illusion. Maya means water, maya means illusion. Maya was the mother of Buddha—Mary, mare, water, maya, was the mother of Jesus. At least ten world saviors have a form of the word maya, or illusion, for their mother. This is no accident. It is part of a plan.

So, the great waters which are below the firmament are the Great Sea of the Illusion, the magic mirror, our ocean, the great deep in which lurks the monster shadow of the world. To know this is to realize the significance of the gods first churning the sea in India to create the world. But we are not now dealing with space in its spiritual sense, but space in its material sense, primordial matter, undifferentiated. This was the great sea that drowns everything that goes beneath its surface. This is the sea beneath which the sea god holds his court. This is the home of the Undines, the water spirits. This is what Wotan looked down upon, and "beheld the deep."

In the ancient mythology of Japan, the Great Gods stood upon a bridge and looked down, and they beheld the deep, and they thrust their spears into the deep and brought up the sediment from the bottom and formed the earth. Always, the world comes out of the deep, this is because the ancients knew enough embryology to know the amniotic fluid as the human counterpart of the great sea in which the embryo of the world is born. Man physically comes out of water, and so the world came; not out of water as we know it, but of the matter-space water, the Sea of Illusion, or the Sea of Generation.

Science tells us that all human and animal creatures came out of water originally, that physical life upon this planet began by little amoebic forms floating on the surface of stagnant pools. All life comes out of water, and the

world form comes out of the water of the Great Sea.

The dwellers in Central Europe were not too well aware of the mystery of the ocean, but they did have water and their mother river, the symbol of water, and for them the Rhine was the symbol of the sea. The Rhine was the symbol of the ever-flowing current of primordial, unformed matter, the mother substance of the world. Spirit came forth out of universal space, the world form came out of material space. And each is a symbol of the other by analogy and extension.

Now, in material space exist three principles, represented by three Undines, the principles of time. Time is not yet, because the space has not been differentiated; but the seeds of time are there, for at the moment when creation comes into being, time must be there. Time is born with the manifestation of external nature, so time in principle is there. And who are the time spirits? They are the daughters of the Rhine King.

Now we have to go to another mythology, Plato's description of the vision of Er in *The Republic*. Here the three maidens sit upon the seven cycles of the world holding the spindle of Necessity. And who are they? Plato tells us they are the daughters of Necessity, the Supreme King of the mortal creation. In other words, Creation exists because of Necessity. And what is the necessity? Because Fate has decreed that space shall bring forth the Hero of the World. That is the Law.

So, the three Rhine maidens are the principles of time—that which has been, that which is, and that which shall be. Nothing that exists in material creation can escape from its past, its present, and its future, and the daughters of Necessity turn the wheel upon the ancient axis.

This wheel is called by Plato the Cycle of Necessity and by Buddha the Cycle of Necessity. On opposite sides of the world, two men used the same term. Buddha has three little animals in his wheel, which have been interpreted to be Ignorance, Superstition, and Fear; but these three little creatures

that turn the wheel are the necessary actions which keep the wheel turning; so they are another form of the Daughters of Necessity.

Now, what are these daughters doing? This is important. They are swimming about in space with very little to do. Their only duty is to guard the Rhinegold. What is the Rhinegold? The Rhinegold is the material creation; it is the world asleep. It is what Plato would call the thought of the world.

It is like this: a man decides to build a chair. He has wood, nails, tools. Those are the raw elements of the design. They are the space of that chair—the things that are going to be used to make it. There isn't any chair yet; but in the mind of the man who is going to make it there is a chair. He knows exactly what he is going to do, and it requires only a period of time for the chair to come into existence.

So, the sleeping Rhinegold is the thought of the world, or, as the classic philosopher says, the world in abscondita—not manifested but there. And because it is not manifested but there, Wagner calls it the Sleeping Gold; it has not awakened to the power of existence.

The Rhinegold is thus the pattern, the consciousness of the world. It is not divine consciousness of God. It is the "I Am" of the world sleeping in space. It is like the tiny seed of the embryo waiting for the processes of bringing it forth; it is like the ovum waiting to be impregnated. It is the eternal patient (the static state) waiting for the active principle to call it forth.

And how is it called forth? The answer lies in the mystery of the nature of the Rhine King. He is Necessity. The Cycle of Necessity in the alternate birth and death of worlds, the sleeping and waking of time, the ebb and flow, the eternal in nature.

Consequently, after seven eternities of sleep there must be seven eternities of waking. That which dies lives again, as that which lives must die. As all things that go forth must return; and all things that return must go forth again; so the world which Plato calls

the Eternal Animal sleeps or hibernates for a certain period of eons; then it comes forth, manifests itself, completes itself, and retires to rest again. It is an animal that crawls along through time and eternity and takes a nap occasionally along the way.

So, when the great hour strikes, the gold of the Rhine begins to open. It is nothing more nor less than what India called the opening of the petals of the great Lotus of Creation. It is said in the old books that the Lotus Bud of the World swells from within outwardly to open its petals, and upon its petals are the numbers, forms, and patterns of the world; and in the center, the golden heart is the Temple of the Gods. The opening of the petals of the flower and the awakening of the Rhinegold are identical in their philosophical import.

The story then introduces another interesting character, one who I rather suspect has been a bit misjudged along the way. While the Rhine-maidens are sporting about the gold, up from the underworld crawls a gnome, one of the earth spirits, one of those little beings that are called the Nibelungen. These are the dwarfs of the underworld who come forth in the dawn of things. They are the ones first shown by the light of the waking gold.

Just exactly what do we mean by the race of the Earth Spirits? — Remember, there is yet no earth, as we know it. They could have nothing to do with the element of earth, or our planet, or any subterranean caverns underneath it. Let us mentally journey to ancient Chaldea and see what says that greatest of all historians of those early days, Bersorus, who was given a golden tongue in an image because he never spoke untrue. He tells us this: That in the very dawn of things when the gods were releasing the forces of creation there arose out of the first struggles of light and darkness the monster forms of the first day. As Bersorus describes them, there were giants and creatures that crawled upon the earth, strange forms, and monsters with many heads and many arms; and there were creatures called composita that had partly

the body of one creature and partly the body of another, and they were all the spawn of the mud, Ilos.

Remember, the original name of the Greek city of Troy was Ilium, and the Trojan War is the story of the generation of forms from the Ilos, or slime, the primordial mud of the world.

This mud is the same which Socrates declared was caused by the mixing of earth and water; in other words, of spirit and matter; for the first struggles of spirit and matter produced the Ilos, and from the Ilos came forth the spontaneous generations of matter. They were forms without minds, beings without spirits. They were the coming up from below of form to meet the descent of life from above; but they had not met.

When the principle of form is released, the laws governing form are released with it; and it is the battle between the laws governing form and the laws governing life which is the Great War.

When out of the underworld crawls the gnome, the dwarf, Alberich, the Nibelung, he is the personification of the forces, powers, and qualities intrinsic to matter.

Now, turning again to the Bible, we find this: "The sons of God saw the daughters of men that they were fair... the sons of God came in unto the daughters of men." The daughters of men were a symbol, they represented the forms built from below. The parallel will be found in the embryo prior to the quickening; for the form is being built from below but it is not ensouled; and yet it has its own laws, and these laws cannot be broken. Fricka reminded Wotan of that on one occasion.

Alberich is the natural principle of matter. He is of the same significance as Hades, God of the Underworld. And too, he is Pluto (the God of Wealth, by the way) most propitiated by the Romans and represented in Roman mythology with a money-bag in each hand. He is also the Egyptian god, Bes, who became Santa Claus, the gatherer of treasures. He is even more than that. He is Ptah, the Egyptian god who

fashioned creatures on a potter's wheel. People in the Near East would know him as one of the Caberi, the seven little gnomes who with knives gouged the world out of space. In substance and in essence, he is nothing more nor less than the principle of matter demanding its place in the plan of things. He is the law of the body ever in conflict with our will and purpose.

Matter has a number of interesting primary attributes, one of which is materiality, which is its ethical symbol—if we may call materiality ethical—but it is ethical in substance because it is factual, consistent, and inevitable; therefore, it has to be so. As Socrates informed us again and again, that which is so is inevitably right, no matter how we want to look at it.

With the battle-ground all set, the Caberi and dwarfs about to hew out the world, Alberich of *The Ring* is doing no more than the demiurgus, or the gods of the Greeks. He is resolved to steal the world, this Nibelung impersonating matter, which wants to dissolve or absorb or take into itself the world. He is matter absorbing or stealing the ray of light, darkness swallowing up light, obscuring it. He is opacity, the circumference of being. He is one of the beings that was fashioned out of the teeth of Ymir, the Frost King, in the very dawn of things. In other words, he is of the circumference of the universe, the dark part. He is one of what are called in the older Eddas the Dark Elves, or the Spirits of Darkness; but he is also the beginning of the experiment of form. He is a monument to the innumerable mistakes that must naturally exist in the effort to lift up form to the point of intelligence.

What does Alberich do? Alberich steals the gold out of space and brings down upon himself first of all the inevitable curse of time, the curse of the Rhine-maidens. The moment the universe is objectified its ultimate disintegration is inevitable; so, inevitably, fatality follows the waking of the Gold. That which wakes must sleep; the beginning is the key and inevitable prediction of the end. As Omar says,

what the first man wrote, the last man shall read.

So what does Alberich do, that clever little gnome with a selfish heart and no love in his soul? (There cannot be any love in his soul because there is no soul in the creation as yet; it is merely form.) He takes the Rhinegold down into the lowest parts of material space and begins the process of beating it into three objects or subjects. The first and the second have some peculiar significance of their own, and the third is largely a consequence. The first thing that he forms is the Ring. The second thing that he forms is the Tarnhelm. The third is the Treasure, part of which he forms from the gold and part of which he gathers by the power of the gold.

What is he then? He is a Caberi, or dwarf creator. He is made a dwarf because he is a mimic; he is a little duplicate of something bigger. He is the little material copy of the great spiritual fact. Therefore, as in Oriental art, when a disciple is shown in art seated at the feet of his master, the disciple is always small, to signify inferiority. So Alberich is the little creator, and he has stolen away the world principle, he has captured the world thought in the net of matter.

What does he do with it? He begins the process of releasing its powers.

Now, in the third world, the three upper worlds, or the three whole worlds, are repeated, and so in the material creation there is the consciousness, the intelligence, and the form. Our physical world (like the human being who is also a microcosm and possesses a spiritual, intellectual and material nature) has its own higher or spiritual part, its middle or intellectual part, and its lower or material part; for out of the world consciousness must be formed the nature of the world—which is world consciousness, world thought, and world form. All this is taking place in the lower creation under the machinations of little Alberich who is playing at God.

The first thing he makes is the Ring, and the Ring is the world consciousness.

It is not only a ring to be worn, it is the cyclic ring of the world itself; it is the circumference of the world, it is the auric field, the magnetic field of the world. It is what the Hindu calls the Ring Pass Not, which divides inner and outer existence, spiritual and material life. It is the ring that binds matter in; it is the circumference of our body, it is the body of the consciousness of the world; it is the field set apart now in which the world will grow. It is the impregnated seed of the world. It is the ring of Saturn, which is the old symbol of the circumference of our world, the older god who devoured all his children. It is the ring which destroys everything that comes within its power just as Saturn devoured all the gods and children which he fashioned, and Saturn was the God of the Ring.

The ring is also the Ring of Gyges, the ring of power. It is the symbol of the boundary of our creation. It is the symbol of the setting up of the consciousness of the world.

Therefore, first is the creative power of the gold, consciousness in its material sense. Next comes the intellectual power of the world. What does Plato say? The mind is the transformer of all things, the power of the mind which changes everything according to its own purposes. The second thing that Alberich orders to be formed is the Tarnhelm, a metal network worn on the head; it is the symbol of the world mind.

Then with the power of the gold is gathered up and gathered from space and from the most remote parts of matter by the little Nibelungen elves the substances and treasures from which finally will be fashioned the physical body of the earth itself. Thus Alberich brings forth the world by his magic. Of course he has a great desire to rule it. It is to be his world. It is the world in the abyss, the world rejected, the world of the false light, the world of the false sun.

The story is very involved, but the next thing important to be realized is that this lower world that has been fashioned out of the Rhinegold consists

of a spiritual part, an intellectual part, and a physical part. The middle or mind part is to the inferior world what the great universal mind was to the superior. In man that center link is the ego between the personality and the universal self. In this story that central link between the superior and the inferior part of the world is more or less the shadow of Wotan cast into a lower world. It is the same power descending into another order of life by analogy.

Through the theft of the gold, through the curse of the gold, comes the loss, the disruption, or the destruction of the evolutionary pattern in the lower world. The lower world cannot be saved until universal mind ensouls it.

Therefore it is necessary for the supreme god Wotan to place in the abode of the lower world the children of his own creation who are to redeem the mind of the world; they are to bring the mind down to the abyss. The story tells of the descent of Wotan to save the gods and heroes and to save the world. We find the same thing in every Messianic dispensation in scripture. He sends forth out of himself his own beloved son to save the world, to take it away from the adversary, to take it away from the prince of this world "who hath nothing in me," as Christ says, referring to the material power—which is Alberich; it is the same principle exactly.

To begin the creation of the hierarchy of the Sons of God, Wotan overshadows a mortal woman; and from that union she conceives of a Holy Spirit, a God, gust, geist, spirit, a breath — twins, Sigmund and Sieglinde brother and sister. Through them Wotan plans to bring about the salvation of mankind, but in the process of this he breaks the laws of the mortal world. He does a trick that most human beings would like to do. He tries to force evolution. He tries to perform the actual divine sin of saving a creature in spite of itself, which cannot be done.

Sigmund and Sieglinde come to their doom in the opera, and after Sigmund's death, Sieglinde bears a son. In the

Nordic sagas he is Sigurd and in the Germanic sagas he is Siegfried, the hero of the world.

Siegfried is born of a widow. He is the widow's son that occurs again and again in symbolism, the posthumous child.

Let us, just for an instant, mentally switch to Egypt. Osiris is killed. After his death, Isis bears a son, Horus, the avenger of his father, the lord of the host of the Hershsti, the sons of the Hawk of Light; and they turn against Typhon, the principle of evil, and destroy him.

In another Wagnerian opera, Parsifal is born after the death of his father. His mother is the Sorrow of the World. He is another of the children of Necessity.

Siegfried does not appear until the third opera of the four that tell the story of *The Ring*. He emerges before the end as the world hero. Siegfried is nothing more nor less than humanity itself, man, Manas, the thinker. The human creation is the creature given the mind, and therefore made master of the world. The incarnation of the principle of intellect which occurs in the human being—by which he is divided from all animal creation, the incarnation of the principle of mind—is the establishment of the world hero.

But the world hero is not only man as humanity. It is man as human thought, the power of the thinker.

We must recognize that in the things that he does Wotan is somewhat guided and assisted by the great goddess, Erda. Erda is normally believed to be the goddess of the earth. She is not really the earth goddess at all. She is a form of the Cow-mother that licked Wotan from the ice. Erda is the great mother of mysteries, in the Near East called Diana, the great goddess of the Ephesians. She is the secret tradition, the divine wisdom of the world. She is the wisdom of space abiding in divine mind. She is almost the thought for which Wotan is the thinker.

The Ring story has many dramatic episodes and immediately after the curse of evil is attached to the stolen gold,

the first of a series of catastrophes occurs. Wotan decides to steal the treasure ill-gotten by the gnome and use the gold to pay the two giants who built the castle of Valhalla. The giants demand that the Ring be included in the payment. Immediately one of these giants slays the other, his brother, for the possession of the Ring; and then takes the treasure to a cavern, changes himself into a dragon and guards it for all time apparently.

There is not much to indicate that this giant, Fafner, does anything with the treasure. He just guards it. He is the dog in the manger, so to speak. Siegfried is the eventual dragon slayer. He is St. George, the dragon slayer. He is Meradoch slaying the dragon.

What is the dragon? It is one of the recurring symbols of materiality and matter. It is the symbol of animal existence, which cannot use the treasure but prevents all else from using it. The slaying of the dragon is the symbol of the overcoming of the animal sphere of life. Siegfried's journey, when studied carefully, requires him to pass through the four kingdoms—mineral, plant, animal, human—doing so by a process of labors. From the mineral, he becomes the emotional plant, he becomes the etheric animal and the physical human being, descending in quality through the world and ascending in powers in himself. He traverses a sort of a "V" for Victory. The slaying of the dragon is the symbol of the hero overcoming the power of the world. Siegfried receives as a reward the knowledge to understand the voice of the birds, representing in this case spiritual proclivities.

The drama is then a continuation to the inevitable; the human being established as a mental unit is confronted with the perfection of his own nature, which in every mythology in the world is symbolized by the rescue of the soul. For, once the mind has realized its own estate, it must rescue its own emotions from bondage to matter. In the Christian mystery we find the story of the City of Jerusalem adorned as a bride, representing the lower world as the

bride of the higher—the material nature becoming the bride of the lamb. Always in the mysteries appears this strange, romantic fable, the great love story of the mind and the soul. *The Ring* projects it through the character of Brünnhilde, representative of one of the geometric mind powers of Wotan, part of the pattern of life. She is asleep on a rock, concealed within a ring of flames and can be awakened only by the hero who can surmount the fiery wall.

That same legend has come down to us from China, and from India, and from many other countries. One of the most common forms is the Sleeping Beauty, the princess surrounded by the hedge of thorns through which the prince must come and waken her.

The soul is surrounded by a wreath of thorns, and that is the same wreath that we find in Christian mysticism. Art uses it to signify the pain and travail of the soul. The waking of Brünnhilde is the restoration of soul power, the rescuing of the human soul from the curse of *The Ring*, from the curse of disobedience to the universal mind.

The drama then moves on down through the great Rhine journey. This is the descent of the human consciousness down the river of life in the great evolutionary wave of which we are a part. Here repeated and reiterated again and again are the experiences and the incidents that have gone before, repeated not by dramatic action but by the music. The story of life comes as an overtone; Siegfried is not actually seen drifting down the stream.

Plato would say, thus is represented the soul of man drifting to physical incarnation, which is finally achieved when he comes to the house of Gunther. Here he comes at last to the purely physical and material power of life. The body is the sepulchre of the soul. In the house of the Gibichungs, Siegfried dies. The conspiracy is planned when the voice of Alberich, the gnome, speaks to his son Hagen in a dream; that is, it enters through the blood of Hagen; it is the blood tradition that speaks. It contrives the treacherous

scheme to destroy the hero of the world, finally accomplished when Siegfried is struck in the back, the unprotected part. The soul, Brünnhilde, in a great immolation scene, dies too, for in dying Siegfried has paid the debt, in dying the hero has ended the curse of *The Ring*, for in dying he has completed the mystery of death.

And when Siegfried, the hero of the world, dies in matter, the great spiritual mystery of the descent of consciousness through the worlds into form is complete. Then comes the end of the old way of life, then comes the end of the power of the gods, represented by the *Gotterdammerung*. It is significant that we see the death of the gods from the house of Gunther—see it from the material world.

What happens? When the soul enters the body, the eye of the spirit is closed and the world of the gods disappears. The destruction of Valhalla by being swallowed up in the flames does not mean that actually the world of the gods is ended; it means that the world in which the men of the material existence walked with the gods is ended. No longer can Wotan put on the cape of the wanderer and go up and down the world. Man, by entering matter, destroys his realization of the world of the gods. He perceives what appears to be the destruction of the gods, but they are not destroyed. His own vision ends when he descends into the final veil of matter.

This is the melancholy theme of *The Ring*, the creation of the material state of the world, a tragedy from beginning to end, but the tragedy of Necessity carried on the spindle of the Three Fates, the inevitable pain of ancient mythology, the universal mind sending forth its son who dies in matter.

But what happens? What happens when the great architect is slain? What happens to Dionysius dead, Attis murdered, Adonis killed? What happens to Jesus in the melancholy drama of the passion? What happens to all of the world's martyrs—Mithras, Krishna, and the whole vast group of them? The cycle of *The Ring* is only the story of

the descent of the hero soul that takes upon itself the mystery of the world that it may master the world. It is my most solemn conviction that the complete story of *The Ring* is what Darwin would have called the great involutory cycle of life, the cycle of the descent of the universal consciousness into the mystery of death, matter; and the forming of our physical world which is ruled over by the tyranny of Hagen, listening to the voice and the blood of his father, Alberich.

In the old dispensation, and in the Eddas, we are told that after the death of Siegfried, as after the death of the heroes, came the great war, when the ghosts and demons rose out of the underworld in their ships made of human fingernails; and they met on the great Plain of Ragnarok and fought with the gods. It was the last great war, and the gods, the demons, the world tree, and the great Temple of Asgard and Valhalla, all fell into the abyss. Nothing remained but the Ungrund, the Ginnungagap, the great cleft in Space. Two frightened little creatures alone were left, and they ran and hid in a cave, and the waters rose but did not reach them, and they became Adam and Eve, and from them was born the race of mortals that we know.

The whole opera cycle of *The Ring* takes place in the subjective world. When the Rhine rises, it is the moment of the physical birth of man, the beginning of the evolutionary cycle. It is the old dispensation of the law. For there was the old law, which was the law of an eye for an eye and a tooth for a tooth. This was the old way; but there is a new law, that love conquereth all things. Therefore, in the Bible there are two Testaments, the law and the Prophets; there are two dispensations, the Golden and the Silver. There are two keys crossed upon the papal crest to signify the mysteries of old and the new dispensation. And that which descends to death in *The Ring of the Nibelung*, ascends to regeneration and perfection in the second part of that other great drama which

Wagner has given us in the opera of *Parsifal*.

Parsifal is the new way. All the characters live with us once more. Parsifal is Siegfried, Kundry is Brünnhilde, Alberich is Klingsor. They are all with us again; but in the great return, the Temple of Asgard is Montsalvat, the spear of Wotan becomes the holy spear. All the parts of the drama once more live for us, for it is said that from the crown jewel of Lucifer was fashioned the Sangraal, the Cup of the Blood — not the Holy Cup. And this cup, formed from the crown jewel of Lucifer, the bright and shining stone, is nothing but the regeneration of the secret of the Gold of the Rhine. The golden chalice of Parsifal is also made from the Rhinegold. It is all part of the same great mystery, the descent and ascent of man, like the angels upon the ladder of Jacob.

In the Wagnerian drama we find something far more important than has been found by those who are addicted to the Germanic philosophies of Nietzsche or Chamberlain. For it is not the story of mere wealth, physical gold, but the story of the world. It is the story of the great mystery of life. And with its seven keys this story can solve to the fulness of our necessity anything that we wish to bring to touch the magic of its Gold.

Pure gold is consciousness. It is the mysterious power that brings all things finally to itself. It is the misuse of consciousness that destroys and brings with it the curse, and it is the restoration of the power of consciousness, the return of the world to space, that is the symbol of the release from the curse.

The curse is the Cycle of Necessity, the cycle of rebirth, the existence cycle of all creatures who must die that they shall live. Siegfried, as the hero soul, is the Ulysses of the Gothic rites, the soul tried in all things, experiencing all things, suffering all things, and dying, finally to rise triumphant with the power of his own will, the will which was broken by his father but mended by himself; the will, that sword

of light, the sword of the archangel; Excalibur, the sword of the mysteries.

It is not possible in one article to unfold the entire drama of the Gothic rites as it was taught by the Drottars of

long ago. The student of symbolism can fill in the gaps, however, by applying to the myths the same keys that unlock the esoteric philosophies of other ancient nations.

(A PUBLIC LECTURE BY MANLY PALMER HALL.)

Suggested reading: "THE SECRET TEACHINGS OF ALL AGES"; PURPOSEFUL LIVING LECTURES ON ANCIENT PHILOSOPHY; HOW TO UNDERSTAND YOUR BIBLE.)



The Labyrinth

THE ancient Cretans used the symbolism of the labyrinths to represent the maze of material life. In the old legend Daedalus constructed the labyrinth for Minos, king of Crete for the purpose of confining within its tortuous ways the fabulous Minotaur, a monster with the body of a man and the head of a bull.

Research would indicate that the Minotaur of Cnossus was in reality a form of the god Zeus and that his labyrinth represents the material or mundane universe. In cosmo-psychology Zeus is the principle of intellect—the world mind which has been captured and held in the maze of the world body. By extension into human affairs the Minotaur god is the intellect of man and the labyrinth the personality complex.

The Egyptian priest of the mystery temple of Crocodilopolis near late Moeris practiced their secret rites in a labyrinth temple consisting of twelve courtyards, representing the mansions of the Zodiac. This miniature of the world maze was constructed about 2300 B. C. It is described by Herodotus and Strabo and probably inspired the Cretan labyrinth.

The labyrinth motive is found in the artistic and archeological remains of most ancient nations. The design occurs on the prehistoric monuments of southwestern States and is also met with among the primitive designs of the Aztec and Mayan Indians. Everywhere it symbolizes confusion and has become a universal hieroglyph of human bewilderment in the presence of the universal mystery of life.

Psychologically speaking the labyrinth is an appropriate device with which to represent complexes, fixations and neuroses.

Mental Telepathy

IN recent years the subject of extra-sensory perception has come into the foreground as an unexplored field for scientific research. It was a fortuitous circumstance, for a large number of scientists were getting rather bored with the limitations imposed by matter upon their ambitions in the world of research. The material scientist exploring space came always to a wall of imponderables which he could not penetrate. He could not find the causes of the phenomena which make up physical life. He could not find the origins and the reasons for things, and in his desperation, thwarted on every hand, he turned to the unexplored world of the mind. The mind was something he could cope with in part, and he felt that he was dealing with something sufficiently material so that it was not beyond his comprehension. After all, it was the very thing which he was using to explore mind, and he was very anxious to discover a little more about the substance of the thing which was the source of his own thinking.

Science has done a great deal of practical research in this field, and out of his researches the scientist has evolved two very valuable arts or sciences, psychology and psychiatry; yet, as always, the realities elude him. He is still unable to trace the origins of the things he seeks. He is still thwarted by the imponderables that lie beyond the visible and the known.

It is to be regretted that in his dilemma the scientist does not turn to philosophy to help him out, but then the average scientist looks upon philosophy as a poor relation. He regards it as something not quite respectable, an ever present source of comfort to the uninformed, part of that same superstition which he terms religion but not a very

accurate instrument for the exploration of realities.

But, after all, what is philosophy but the experience of the race? We look back upon the great thinkers of the past and sometimes foolishly we imagine they originated, in some abstract, contemplative way, the great thoughts which they have given to us, but these thoughts did not originate with any single group of human beings. They are the story of man's search from the dawn of time for the answers to questions about himself. Philosophy was old when Pythagoras was born. It was old when the Vedas were written. It goes back into the very dawn of time, into the beginning of the human struggle to survive, and through countless ages man has devised rules for the game of life, and he has tried these rules and worked with them. When the rules were wrong, he perished. When the rules were right, he survived. Gradually, through trial and error, over a period of millions of human years, the human mind has accumulated a certain profound internal conviction about the rules of the game and the truths of nature and the will of the universe for this little creature we call the human being.

Philosophy is the story of experience. It is experimentation in the greatest of all laboratories, life itself. It is the thought of ages, preserved for us in the noblest form by the thoughts of certain individuals who have integrated whole patterns of belief and conviction and restated them in simple and definite formulas.

This old experience cannot be denied, it cannot be successfully ignored. It must be accepted and regarded as the key, the most important of all clues to human life, for it is the testimony of life itself, written not on pages of paper

but in the lives of mortals, in their conduct, in their thought, in their dreams, in their hopes and their aspirations.

We wish that science would be a little more kind to this great dream of the ages, this great vision of human hope, this great effort to organize the thoughts of the race into a rule for the race. This, in essence, is philosophy.

In exploring mental phenomena we have a large background of philosophic information available, far more than we realize, for the human being no sooner began to think than he began to think about thinking. He began to wonder about the very power that made him wonder, and out of his sober meditations over vast intervals of time have come certain evidences out of experience and out of consciousness, out of thoughtful contemplation of the workings of thought.

Antiquity divided mental phenomena into two classifications. One they regarded as phenomena of thought and the other as phenomena of mind. They clearly differentiated between thought and mind, and they regarded thought as the more important and mind as its vehicle of manifestation. So we find in one ancient classic definition, "The world is the noneternal thought of an eternal thinker."

Somewhere at the root of things was the divine thought, the universal thought, and from this thought came forth the mind which was to bear witness to it before creation, for intellect is created thought and thought is creative intellect. They are two powers closely related, and in our human estate we can never examine one apart from the other any more than we can examine man as a compound. We cannot separate the invisible from the visible, and we can know the invisible only through its visible manifestation. Abstract thought is too obscure for us to explore, and yet the contemplative mind of antiquity conceived the reality of it and declared that in the plane world of pure thought dwelt the intelligible gods, and in the plane or sphere of mind or intellect dwelt the intellectual divinities. The

intelligible deities, the ancients called "azonic," as being unlimited by place or time, and the intellectual gods they called "zonic," as bound by time and place: The mind must be somewhere but thought can be everywhere.

Thought was a universal intellect, a particular. The intelligible gods resided in a state of universal being or condition. They represented the great fountains of the streams of pure intellectual energy, and into the bodies and forms which they fashioned they poured the streams of their power, creating what were called the intellectual deities.

The difference between the intelligible and the intellectual, according to the definitions of the Platonic philosopher, Speusippus, is the difference between principle and personality. It is the difference between what we may term number and numbers, between the collective of anything and the parts which compose it.

We may say music is azonic, that it is universal, but all of those who practice the art and all of the compositions which they conceive are zonic or exist in time and place. So all universals are manifested through bodies, through forms, through vehicles by which they take up their abiding place somewhere, sometime, and in some natural place.

The Greeks regarded the source of what we may term inspiration to be the Muses, and the Muses were nothing more nor less than the centers of consciousness set up in the substance of beauty. Beauty is a universal, it is an azonic deity, and there is not a single atom of space that is not capable of manifesting beauty. It is everywhere, but from beauty emerges the beautiful, and the beautiful, according to the ancient tradition, is the source and origin of all order in nature.

Everything in nature which is just, noble, true, right, virtuous, ethical or moral is a manifestation of beauty. The world itself is the image of the beautiful. The laws that govern it bear witness to the principles of beauty, and all nature is a harmony, a design exquisitely perfect in all its parts, and the design itself is law, and the law of this

design is infinitely repeated through time and space. Therefore the pattern of the beautiful is universal law, and beauty itself, in the classic consciousness, was represented as manifesting primarily through great fountains, the Father Fountains of the Chaldean Oracles. These fountains were streams of universal consciousness, the divine reality manifesting as beauty. These streams flowed throughout all space, and they flowed like rivers out of the divine reality.

If you have traveled, for instance, along the old river the Yang-tsze, in China and seen it toss itself over great cliffs, pass through narrow gorges and broaden out into a stream peaceful and calm and narrow down again into frenzied rapids, you can know the moods of the river, and if you look closely you will see on the shores of the Yang-tsze innumerable little water-wheels set up by the ingenuity of men to use the mighty river that goes on unheeding. Some of these little water-wheels turn grindstones, others lift buckets to irrigate the fields. Far up in the North, these wheels may be turning the prayer wheels of the Tibetan lamas. In another place they are fish-wheels reeling in the nets. On the surface of the river are innumerable little craft of fishermen and merchants bringing their products to and fro, and all this great life goes on beside and upon the river. Thus it is with the river of beauty that flows out of the great spiritual consciousness of the world. This stream is used in a thousand times a thousand ways to accomplish the fulfillment of the law of life. The poet turns with the wheels of his inspiration—the artist, the musician, the writer, the philosopher, the mystic, the dreamer, all of these are nourished by the great river of beauty. It flows into their consciousness and they build their little ships upon its surface and they trust the river and it makes fertile the plains beside it.

So out of the great fountains of the world flow the streams of life that living things adapt to their purposes. These great fountains the Greeks called

the Muses, the sources of inspiration, for inspiration is nothing more nor less than the human being receiving into himself something from the universal, opening himself to the acceptance of the ever present beauty that is present in every atom of existence, great and small.

So behind the phenomenon of thought as we know it lies the great world of the gods and the fountains, the powers and the principalities, the thrones and the dominions, the great hierarchies that abide in the substance of thought or in the plane of intellect.

This realization of what lies behind the mind is very important in the consideration of mental phenomena. We will never solve the mystery of thought until we recognize the relationship between individual thinking and the world thought, between the individual mind and the world mind and between the inspiration that rises up in the human heart and that universal inspiration flowing forever in the fields of space.

As yet science has not made that analogy. It has not seen the greatness that is beyond, and it is struggling to solve the problem by recourse only to the small, visible part which is but a fragment of the larger universal picture.

The next thing we must consider is the use of terms. Up to the present time we have mistaken words for ideas, and we believe that if we can name a thing we know it. We forget the suggestion made so poetically by Van Dyke that who names it shall never find it. We are confused by names. We substitute words for ideas.

We remember the Greek philosopher with his disciple walking down by the village garden, who said, "My son, what is this?"

The disciple, observing what the teacher held in his hand, replied, "Master, that is a carrot."

"True, true. And now, my boy, what is a carrot?"

The boy said, "Master, a carrot is a vegetable."

The philosopher looked at him for a moment and said, "And now my ignorance is complete."

We try to explain life with words, entirely content that if we have found an appropriate title or have created a suitable compound term, that we are master of a situation. Nothing could be further from the facts.

We have coined the word "extra-sensory" to describe certain powers or faculties of human consciousness. We are not even sure what the word is intended to imply. It all depends on how you wish to interpret the prefix "extra." Shall we interpret it as beyond in the sense of being outside of, superior to, or further removed from the term sensory, or shall we consider it as meaning additional, something added, something more, of a similar nature but extending beyond?

There is no certainty as to this meaning for as yet there is no certainty in the minds of the individuals who are using the word. They are merely applying it generally to something that extends from that which is immediately beyond the known toward the infinity of the unknown, and within that term is grouped a diversity of unrelated phenomena.

It is the same with so many words that we make use of commonly. For example, the word "mystic" has a very definite meaning and is seldom used properly. The term "mystic" is properly applied to a kind of philosophy which assumes and believes in the possibility of a direct relationship of consciousness between the human being and the universal soul, that man without benefit of intellect or clergy can come into direct conscious communion with God. That is the exact meaning of the word. Now it covers hundreds of cults and isms with a variety of doctrines.

So many familiar terms have been misused that they have grown meaningless from this loose usage. This is why most ancient people had what they called the sacerdotal languages, languages intended entirely for the use of scholars, philosophers and the priesthood. This is because words commonly used in barter and exchange lose exactness of meaning and are no longer

appropriate for the conveying of abstract conviction.

The English language is one of the richest in the world, and yet it is one of the poorest in philosophical terms because every word that we would naturally use for philosophical purposes has been borrowed, misused and recast as part of our economic, industrial and commercial vocabulary. We have no words left that have not developed certain colloquial meanings, therefore they are not suitable for the expression of abstract truths because there is no agreement as to the final meaning of them.

In a matter such as "extra-sensory," with its immense implications, let us observe the meaning of certain other words in order that we shall understand each other and be talking from the same frame of reference. We have, for example, "superphysical," "supernatural" and "metaphysical." They are three words that have been bandied about endlessly. Extra-sensory perception has been confused with these and has been variously interpreted. "Superphysical" means that which is beyond the physical, but here we have a slight problem. Where does the physical end? No one knows. Therefore, where do we put up a signpost and say, "This is the end of the physical"? We do not know what is physical and what is not. To the materialist, all things are physical. To the spiritist, all things are spiritual. There is a grave question as to whether some simple art like that of cooking or tailoring is physical or spiritual. We use the term arbitrarily to separate matters relating directly to God and the soul, and matters relating directly to the body and the world, but where does God end in the world and where does the world end in God?

I was privileged to listen to a very learned debate not long ago between two medical specialists. The controversy brought to mind Elbert Hubbard's definition of their breed: "A specialist is a man who knows more and more about less and less until he knows all that there is to know about nothing."

These two specialists were arguing over the problem of the difference be-

tween acute and chronic disease. One of them was trying to put up the hypothetical line that an acute ailment became chronic after a certain length of time, and in order to explain it further, he had recourse to functional and organic ailments.

The other man said, "No, you are wrong on both counts. There is no such thing as a line between functional and organic. It is merely a matter of degree of the same thing. All functional ailments involve organic modifications. All organic ailments have functional elements in them. When an ailment reaches a certain degree, we declare it to be organic, but there is no line of differentiation, and to make terms too hard and fast and try to cling to them is at the expense of the fact. As the organic ailment is merely a functional ailment that has begun to affect structure, we have to realize that in all probability it started to affect structure the moment it began but we were not able to perceive the effect up to a certain point." So the terms are only used to describe our own reaction to these things and have nothing to do with the facts.

Further, how do we know where the physical universe leaves off and the spiritual one begins? If we are to believe the great philosophers of antiquity they are all one. Matter is only a condition of spirit, not a completely different substance. So we may say, what is superphysical? And we apply the term now to almost any kind of phenomenon that we do not understand and which is not explained on page 65 of the "Little Red School-book."

Now, we go from "superphysical" to "supernatural," and if there was ever a word that means yes and no at the same time it is that one. The word has actually and precisely no meaning at all because it is impossible to assume the existence of anything that is beyond nature.

The Oxford Dictionary compilers say frankly, "Do not ask us what words mean. We do not know. We wrote the dictionary, but we do not know what a single word in it means and

never expect to." A dictionary is not a book of the meaning of words, it is a book of the usage of words, and that is an entirely different thing. If Ben Johnson used a word in a certain way, that is a definition. If Shakespeare used it in another way, that is definition Number 2. If Dean Eliot used it in another way, that is definition Number 3. The dictionary will try to tell us all the ways it has been used, but it cannot tell us what it means because it just meant what the man who used it wanted it to mean in that particular place and it is usually almost meaningless apart from context.

So "supernatural," which is a very commonly used word, is simply a term which we apply to some kind of phenomenon, the explanation of which is difficult for us or which appears to contradict our accepted tradition, standard or opinion. It comes almost under the term of accident. An accident is an incident which does not seem to relate consistently with its antecedents. We are not sure that there is such a thing in nature as an accident, but we assume that when something happens for which we have no reasonable explanation we are entitled to call it an accident. And so we have words which we toss about with great gusto, believing like the old scholastics that we shall be deemed wise for our wordiness.

"Metaphysical" is another interesting term. Aristotle first used the word in philosophy in contrast to the word "physics," inferring by it a study of causes as differentiated from a study of effects. But how many metaphysicians today are studying the cause of anything? A study of the transcendental causes of physical phenomena may be termed metaphysics, or that which is beyond physics, always assuming that there is anything beyond physics, assuming that there is a difference when in reality there is only extension. Directly between man and cause hangs a veil cutting off the origins, beginnings of everything, and behind him is another veil cutting off the ends and ultimates of everything, and anything that lies beyond those veils takes upon itself the

complexion of the supernatural, the superphysical and the metaphysical.

In reality it is only the inadequacy of our own sensory perceptions, the inadequate development of our own consciousness, that results in the setting up of these relative terms to distinguish indivisible realities in nature.

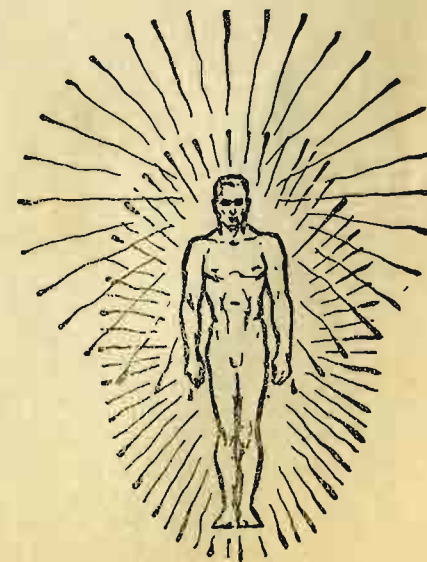
We are primarily concerned with the function of mind, though we have a very inadequate conception of what mind is. Philosophy assumes and science is beginning to accept the assumption that mind and brain are not identical. The belief held a few years ago, that thought was an irritation set up by an acid condition in the brain is no longer completely satisfactory. Of course, there are unquestionable indications that such has occurred, and I have known a great deal of thinking that was little better than chronic acidosis, but it is not fair to assume that thinking is merely the reality of an agitation of brain cells with an attendant friction which results in mental process.

The matter of examining brain in search of mind is much like examining the rest of the body in search of life. It is a useless pursuit. The brain, in order to be the source of thought and to be the source of mental process, must produce the phenomena of the parts united producing a compound greater than themselves. In other words, the whole must be greater than the sum of its parts. Certainly the brain cells as individual cells do not have much promise of Platonic erudition. These tiny little structures do not have in them a great deal of philosophy. Yet combined, heaped up in the form of the human brain, they are capable of incalculable genius, and it has always been the opinion of the wise that the brain should be regarded not as a source of thought but as a medium for the distribution of mental impulse. Man thinks not with the brain but through the brain, the brain being the link between the mental life of the individual and his external environment. From the mind, impulses are flowing constantly through the cranial vortices and centers to be distributed through

the various nervous reflexes and the sensory extensions. At the same time, the human being is receiving against the sensitive terminals of the nervous system innumerable impulses which are conveyed back into the brain through which they are also returned into mental substance to be the basis of new observation and reflection.

The brain is merely a phase of the body. It is the body of the mind. The body is no more the mind than the human body is the man. Yet in this plane of nature it is obvious that it is not likely that we shall be able to explore mind apart from brain because its manifestation here depends upon this link, this connection by which mental energy is capable of being interpreted in forms recognizable to our sensory perceptions.

Thus we have the brain and the mind behind it. We have the mind, which is the man, the real self, for if there be an entity behind the personality, that entity is definitely the individuality by which the personality is possessed and even obsessed and by which the earthy part of man is molded into temperament and disposition, and an individuality, a uniqueness, is stamped upon each person. This uniqueness is not biological or biochemical. This uniqueness is psychological and psychochemical.



The individual is created from within himself and is not merely the product of external pressure. Certainly the result of an internal pressure meeting an external pressure will be modification, but even in this modification there is eternal uniqueness. No two individuals come to precisely the same final compound but each in large measure is similar to the rest of his kind.

In recent years the study of the mind has become the obsession of science, and because the scientist is approaching the mind only through the brain, he is having difficulties, and he will continue to have them, he will continue to be frustrated and confused and will continue to see the mind framed so completely in the doorway of the brain that it is impossible for him to get a clear perspective upon the problem, but he is approaching it with a strange kind of empiric philosophy, and not having the slightest idea really what the mind is, he turns pragmatist and decides that he will determine what it is by classifying what it does. A favorite escape mechanism is the creation of definitions based upon uses rather than upon the substances themselves.

So, not knowing what the mind is, not actually being able to find it nor see it nor know its real pulsing,—the scientist proceeds to divine the unknown into three equal parts.

He divides the mind, roughly speaking—and it is rougher than we realize—into conscious, subconscious and super-conscious. Now, this is especially helpful since we haven't the slightest idea what the word "consciousness" means. We have a feeling that when we are awake we are conscious, that when we go to sleep we are unconscious. Plato says that is all wrong, that when we wake up we become unconscious and when we go to sleep we may be conscious. We haven't even a uniform viewpoint on that simple problem.

Plato says that any individual who regards the material universe as more important than the spiritual universe is unconscious. That makes consciousness a rather rare ingredient in our composition.

Any individual, according to Buddha, who will live seventy-five years on this planet for the primary purpose of accumulating wealth, becoming famous or influencing other people, is completely unconscious, and he adds to that the group who are desperately trying to be happy and regards them as sort of sub-unconscious.

In other words, it depends upon what we mean by consciousness. If consciousness is merely a waking state in which we know we are walking around or think we are, and in walking around are always looking for a place to lie down, if that is consciousness, then possibly we can have a kind of definition.

But consciousness is a fourth dimensional thing. It is a dramatic abstraction in itself, and if it has any meaning at all, consciousness means awareness of universals, and in that meaning there is not too much of it in evidence. Consciousness would make all the world brothers. Consciousness would elevate peace above war. Consciousness would elevate honesty above profit because consciousness would be awakened integrity. From that definition, we are a mighty subconscious lot.

According to some schools of thought, ignoring all these elements, we can follow the Kantian mode which explains that the individual when awake is conscious because at that time he is aware of himself and other things.

All we can say is that he is aware because he doesn't know anything about either group. He is mistaken in most of his estimations of other people and completely without an estimation of himself. But this consciousness is termed our conscious mind, and, according to our modern mental scientists, this is a norm, this is a reasonable state of affairs. If our level of stupidity agrees with the reference frame of our contemporaries, we are then normal. If we are a little better than the rest, we are supernormal. If we are a little worse than the rest, we are sub-normal. Again, a strange problem because nobody knows what normal is.

I was talking to an old physicist one day who was reading a new textbook.

He was reading about the location and structure of a certain gland, and he came to the line where it said, "In the normal individual, the gland, nerve, and so forth, are thus and so." The old man looked at it, and said, "The textbook is correct, but you will never find it there if you look for it." So the normal is a level which exists theoretically and to which our whole civilization is dedicated, but when you try to find it, it doesn't exist, it is a mirage, it is a common ground, it is as hypothetical as ether, frequently referred to but never discovered.

By the conscious mind we must, for the sake of utility, assume the waking state of man, that is, when he is awake physically and asleep spiritually. This waking state reveals mankind with a certain group of sensory perceptions. These perceptions are like appetites, attempting to devour knowledge and absorb it into themselves. They are like orators on soapboxes, clamoring their discoveries to the world. These sensory perceptions are the mediums for the distribution of the experience of our living, for taking in new experience and sharing that which has already been experienced; and these faculties have certain boundaries, or we may say uncertain boundaries, for it is probably true, if we had any method of estimating it, that no two human beings have exactly the same sensory gamuts. As long as no one can be anyone but himself, there is no way of knowing whether rhubarb tastes the same to someone else as it tastes to us. We assume that it does. Therefore we wonder why anyone else can like it if we do not or why anyone else can dislike it if we like it.

We have a certain better knowledge of color for we are able to recognize some types of color blindness. It is a well-known fact that there is no such thing as a perfect ear, and every great musician, even though he be immortal has had some defect of hearing. It may be a very minor defect affecting only one tone, but there is always a defect in the sensory system, and there is no

proof that we each hear in precisely the same way.

As most of hearing and seeing, much of tasting and much of feeling is mental rather than physical, we recognize more and more the importance of the internal being in the interpretation of sensory reflexes.

For example, in the case of sight, the lens of the eye is no more extraordinary as a means of vision than the lens in a Brownie Kodak. In fact, there are many artificial lenses far more accurate than the lens of the human eye, presuming it to be that elusive thing called "normal." The human being really does not see entirely with the eyes. He sees through the eyes with the mind.

Every amateur photographer in doing certain photographs makes mistakes because he does not know his instrument or because he does not allow for certain mechanical limitations of the instrument. One of the most common mistakes of a photographer who does not know too much is his effort to photograph the front elevation of a tall building. When the picture is developed, he always sees the building falling over backwards. The top of the building is too small, it seems to be retiring.

We do not know it, but we see the building in precisely the same way. Through the eyes we see a building falling over backwards, but with the mind we straighten the building up again and we are not even aware that it is falling over backwards because the intellect compensates for the visual limitation. It is precisely the same with perspective. We see perspective precisely as it is shown in a camera, but the intellect tells us that because something farther away appears to be smaller it is not actually smaller. Thought is constantly correcting the limitation of the sensory perceptions. So a large part of seeing is thinking and a large part of hearing is thinking. Remove the intellectual factor, and we are the victim of a series of devices utterly inadequate. The correction is done by consciousness, whatever that may be and wherever that may be.



One of the problems that we are now primarily concerned with is to consider against this larger reference frame the beginnings of the subject of extra-sensory perception. What is covered by this field? To the popular mind, it includes mental telepathy, clairvoyance, clairaudience, second sight, prophecy, visions, and a host of unrelated phenomena that really belongs in a dozen classifications, and the moment we begin to approach these things, we realize there is need for exact thinking or we are going to fool ourselves, deceive our own intellects and become the victim of our own self-deceit.

For example, there are many, many ways by which we can explain so-called sensory perception without any recourse to extra-sensory or extra-physical phenomena, in the same way that we can explain a great deal of psychical phenomena by knowledge of psychological reflexes.

Let us take an example of this, to point up the issue. Suppose we use the term "subconscious observation." That really means exactly what we want it to mean if we can all get together on the meaning. In your daily living, you are constantly observing things, you are constantly in the presence of incidents and circumstances. You react to these

according to interest or indifference. If the circumstances bear some relation to the familiar, you will be aware of them; if they are peculiarly associated with your interests, you will be strongly aware of them. If, however, they belong to spheres in which you have no point of contact and have no particular interest, you will not even be aware of the occurrence or, if you are passingly aware of it, it will make no impression. We are continually finding what we are looking for, good, bad or indifferent, and ignoring anything that is contrary to our expectation, our opinion or our conviction. That is how we can prove anything we want to. We just don't see anything that doesn't prove it. It is very convenient.

The brain, which is the immediate recipient, a sort of scrap-basket for this miscellaneous group of observations, is a kind of filing system which is forever filing things in the foreground, then filing something else in front of them, until the foreground gets pushed further and further into the background to be lost forever. The brain is always responsive to new interests and always discarding into oblivion that which was yesterday's interest because something new has come along. It is very much a servant of the imminent, but at the same time that your conscious mind is playing with your interests and indifferences, we must recognize that there is present in the intellectual equipment that faculty which science has now called the subconscious which has an infinitely greater sphere of awareness than the conscious has.

Experiments have proven, for example, that if you walk down the street and you pass ten people on the street that you do not know and then walk up and shake hands with the eleventh because he is a friend, your conscious mind has no recognition or remembrance of what the other ten looked like, and yet your subconscious can describe them exactly because they were briefly photographed. They were not of interest but the subconscious is infinitely more sensitive to impressions than the conscious. Why? Because the con-

scious is conditioned. Your conscious point of thought is a point of tension, and your point of tension diminishes rather than increases awareness. Your point of interest limits you to the thing in which you are interested and makes you dynamically indifferent to the rest.

A study of this matter will show that we are most receptive where our own opinion, conviction or attitude is least present. Our conscious mind is a tumbling ground for personal whimsies. It is full of our own convictions about everything. What we are desperately attempting to do with the conscious mind is to prove that we are right, whether for better or for worse, that whatever attitude we are holding, whatever things interest us, whatever opinions or beliefs we are addicted to, we are constantly seeking for proof that we have been right all the time. That is why we like people to agree with us and have a tendency to regard those who disagree with us as belonging definitely to the proletariat.

But the subconscious is not so burdened with these superficial material considerations. It is receptive, and into that receptivity there flows a vast amount of knowledge that never seems to touch the conscious mind at all, innumerable observations, innumerable details slip in, and it has a very long memory. It remembers not for a day or for a year but for a lifetime. Nothing is ever lost in it. Nothing is ever truly confused in it. There is a strange strata there that is peculiarly tenacious in holding on to an infinite diversity of minute detail, and these details and all this information that is stored there becomes a sort of background, a psychological reference frame, and there is much in it that we do not realize is there at all.

For example, under specialized research work, by means of special psychological technic, we have been working with the problem of isolating some of the things that are in the subconscious. One of the ways of doing this is to isolate a time period in an individual's life. We have found that you can psychologically isolate the fifth (or

any other) year in the life of an individual, even one who has reached the mature age of forty or fifty. Now, how many people have at most more than a rather hazy conception of what they were doing when they were five years old? Oh, yes, there may have been two or three things that stand out in the year. Maybe that is the year they had the measles or something of that nature, but very few individuals could sit down and tell you exactly what they did on any particular day of their fifth year thirty-five years later. They would tell you it is utterly impossible.

But we have been able to prove under psychological conditioning that the individual can isolate not only his fifth year but any hour of any day of any week or month of that year and give you a complete account of the smallest detail of everything that has occurred at that time; yet he hasn't the slightest conscious memory of it.

We isolated a fifth birthday party, when the person, let us say, was a little girl of five. We found out what kind of cake it was, the color of the decorations. We found out the detail of the child's clothing even to the fact that she was wearing three-button black shoes. We obtained the names of the guests, their age and their description. We also found out how many dishes of ice-cream, how many cookies the child ate, what games were played and who won each of the games. The details included the description of pictures hanging on the wall of the room (and these hadn't been in the room, which was only a rented apartment, for more than thirty years) the color of the wallpaper, the pattern in the rug, the reflexes and feelings of the individual, and the fact that it was exactly five minutes after eight when she went to bed. Everything, absolutely without a break, all preserved!

When you realize that the mind has that kind of retentiveness behind it, you can also realize that it is not difficult for that incredible background to come forward occasionally and impel itself and impose itself upon the foreground, producing a circumstance little

less than miraculous, but there is not any miracle there at all. It is simply that we haven't the slightest conception of what mind is.

By psychological mind association, we attain to a marked degree what may be termed extra-sensory perception on certain occasions because this awareness of that which is not ordinarily noticed results in judgment patterns much larger than those of the conscious mind.

In our daily living, we ignore so much that we have not really an adequate pattern of the things around us. We haven't consciously noticed innumerable small straws in the wind. We haven't been aware of the little varieties of circumstances which are indicative of something, because we were interested in some other subject. We did not observe consciously the testimonies of things that were about to happen; dissatisfactions that might easily release themselves into important patterns, symbols which might indicate future health conditions—all these things were unnoticed by the conscious mind but indelibly recorded in the subconscious. The result is that the subconscious may frequently come to a conclusion about something contrary to our conscious expectancy and far more intelligent. Then we may experience what is familiarly known as a hunch, a sudden conviction of important occurrence which seems to come to us clearly out of space but it really comes from the testimony of perceptions which have been working without our realization. It does not represent anything extra-sensory, usually just something common-sensory, usually just something to which we have been blinded by prejudices and opinions that refuse to see the facts consciously.

Another type of problem is your subconscious interpretation of basic symbols. The subconscious mind has a tendency to deal in symbols. We find this clearly indicated in the dream mechanisms. The subconscious knows something that we do not normally accept as a factor in living, and that is that all material things and all material situations are symbolic of something else.

All forms are in some way related to the life that is within them but we do not make this relationship. Yet it is true, as the Chinese have so wisely pointed out, that every man's character is written on every part of himself. If we want to like someone, we will not look for the symptoms and symbols of the real characteristics; we will blind ourselves to that which we do not want to see or we will insist upon interpreting according to our own desire that which we do see, but the subconscious is not fooled in that way.

The subconscious mind is perfectly capable of recognizing the characteristics of all things in their symbolical manifestations. This may result in another type of what is called an extra-sensory perception. It may give us a clue to events to come. It may give us an understanding of people so that we intuitively know more about them than we know apparently, factually, but this so-called intuitive knowledge is probably really the factual knowledge which we attain free from the pressure of superficial opinion. So we have one whole group of phenomena that is related definitely to the subconscious but which is usually attributed to some metaphysical cause or source.

We are interested primarily in one phase of this phenomenon now, and that is mental telepathy or the transmission of thought through space. In the Duke University experiments, this has not really been the primary consideration. Many of the so-called telepathic experiments at Duke are not mental telepathy at all but are merely included in the large general term for lack of discrimination in the processes working in nature to accomplish any particular phenomenal circumstance.

Let us drop back again for a moment and see if we can find out from philosophy something in the form of a reference frame by which we can consider the telepathic issue. Let us go back to the problem of the zonic and azonic gods. The Greeks said that the azonic or deities free of time and place were like the mysterious power that has its center nowhere and is cir-

cumscribed everywhere. Azonic deities were in a way fourth dimensional, they were not bound by the conventions that we regard in connection with time and locality.

According to the Greeks, there is more than one way of estimating interval. Interval may be quantitative or qualitative. Quantitative interval is measured in material distances and physical dissimilarities. Things that are a mile apart may be said to have that quantitative interval. Tones that are an octave apart have that quantitative interval. Things which are different in appearance have a quantitative interval either of multitude of parts or magnitude of parts. There is a quantitative interval between a rock weighing a pound and a rock weighing a ton. There is a difference in those two, and it is a quantitative difference. It is a difference in the magnitude of the mass and the multitude of the parts which make up mass.

There is also another type of quantitative interval based upon the pattern of place by which we know that there must be an interval between any two objects of the same material that attempt to be in the same place. They may be approximately in the same place or approximate to each other or in juxtaposition to each other, but two objects of the same material cannot be in the same place at the same time.

As a momentary realization from that strenuousness of thought, we cannot but remember the tragic case of poor old Euclid who committed suicide over a problem of this kind. I want to tell you his experience so that you will not be moved to do likewise. Euclid worked on this problem. He said, "A thing to move must move from the place which it occupies to a place which it does not occupy, yet no thing can ever be anywhere except where it is. Nothing can ever depart from the place where it is because the place where it is must be with it at all times, and nothing can ever enter the place where it is not. Therefore I perceive that things move but rationally they cannot move for all things must eternally be where they

are." No wonder he committed suicide; it was the easy way out.

But the problem of place and time is hypnotic to us because everything we know of is in place and everything that we know of is in time or slightly behind. This time-place fixation is peculiar to body, for, as Aristotle points out, all form must occupy formal place and exist in formal time. If it is, it is somewhere.

This peculiarity of our figuring has a particular bearing on the problem of mental telepathy because the Greeks recognized not only quantitative place but qualitative place and qualitative interval, declaring that quantitative place and interval were zonic and qualitative interval and place azonic. Qualitative interval is interval of sympathy, and the Greeks pointed out that no two substances identical in nature can ever be separate in qualitative place. That which is similar is always near to that to which it is similar. Similitude is proximity. Difference is distance in qualitative place.

Plato, pointing this out in the relationship of philosophy, said that as man increases in wisdom, he approaches wisdom qualitatively because he must always approach that which he becomes like, and he must always depart from that from which he becomes different, so that two persons of identical consciousness on opposite sides of the earth are nearer together than two persons side by side with opposite viewpoints.

You can never separate spiritual similarities, and you can never unite material dissimilarities. A stranger who understands you is closer than your own kin who does not understand you. Understanding is a kind of sympathy. We are near in quality to that which we understand. When we understand truth, we approach it. When we understand beauty, we approach it. And how do we approach it? By becoming like it. We approach by becoming similar. We approach God by becoming God-like. We approach beauty by becoming lovers of beauty and the performers of beautiful action.

The pilgrimage of life toward reality is a qualitative approach to values through the creation of similar values within ourselves. As man becomes universal in himself, he approaches universals. To the degree that he is personal, he is pulled back into personals because he must be part of and near to that which he is like.

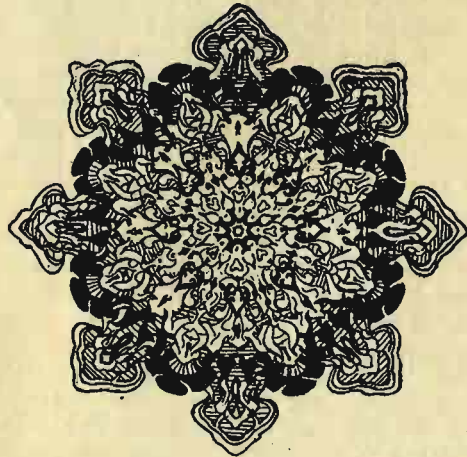
This universal sympathy of similars is a fourth dimensional interval. It means that there is a tie, a link, and a bond between everything in nature that is similar, and in compound natures as in man, there are links between the various parts of himself and the various similars of those parts throughout nature, and the effect of all externals upon the internal life of the individual depends

upon him, himself, possessing within himself polarities or centers of receptivity to external force.

It is because there is a sun within his own body that man can partake of the power of the sun in the heavens. It is because there is a seeking in him after truth that there is a possibility of his becoming one with the truth in space. As one tuning fork will awaken others which have the same pitch, as one bell struck will echo in other bells having the same tone, as one violin will awaken another the strings of which are tuned to precisely the same tension, so wherever an impulse in nature meets a similar, it awakens that similar and wherever it meets a dissimilar, it passes by without touching it.

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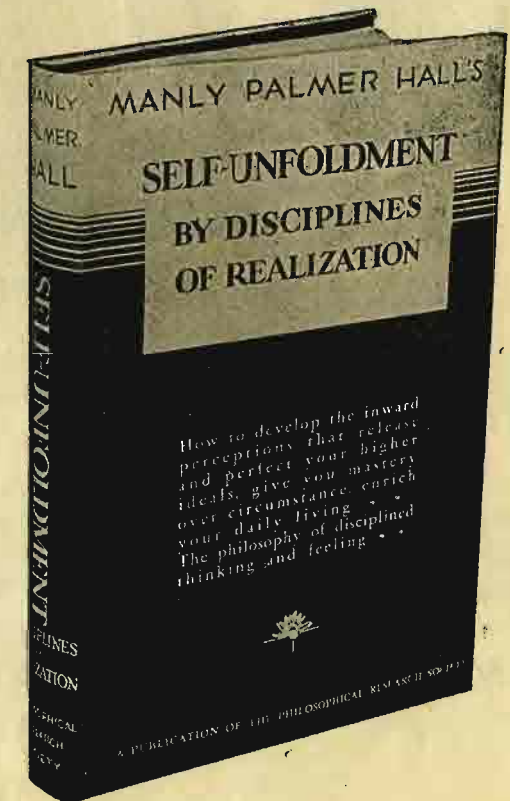
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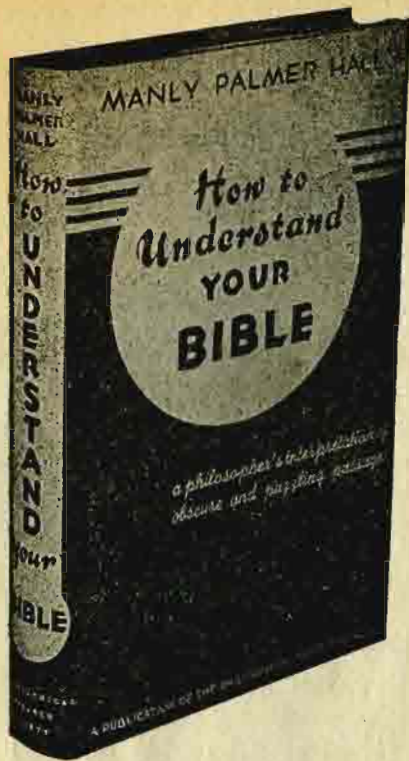
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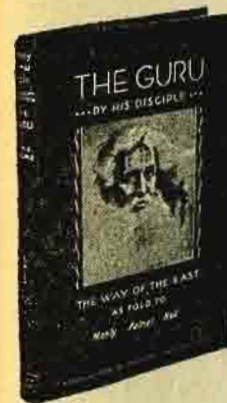
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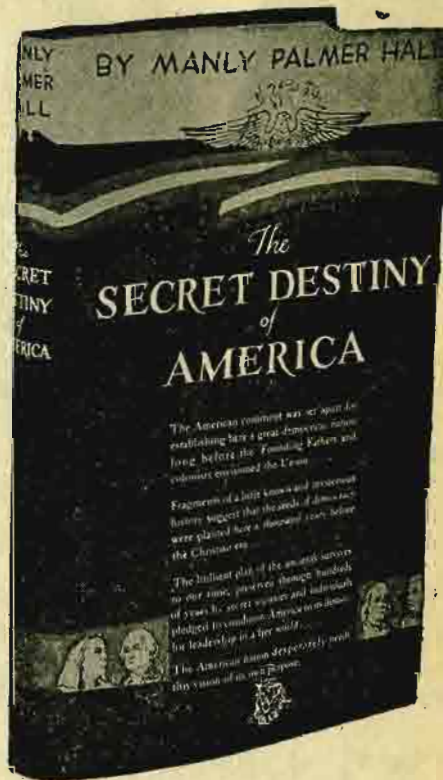
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