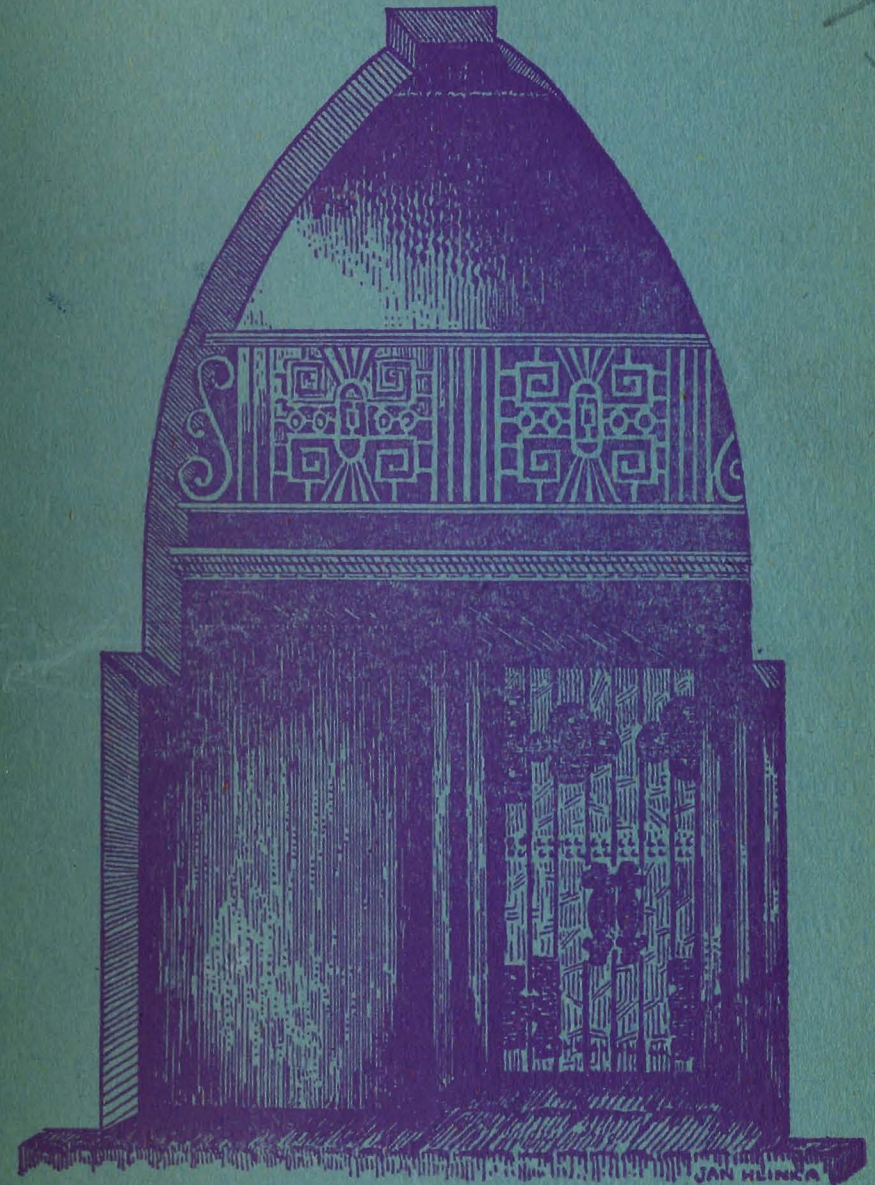


HORIZON



JOURNAL OF THE
PHILOSOPHICAL RESEARCH SOCIETY

SPRING 1949

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.
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Journal of the
Philosophical Research Society

SPRING
1949



ISSUED
QUARTERLY
VOLUME 8 No. 4

HORIZON LINES

AN EDITORIAL
BY MANLY PALMER HALL

In Defense of Nothing in Particular



IT WAS my privilege not long ago to sit quietly in an obscure corner and listen to a scientific defense of science. The experience was broadening, if not illuminating. I have often wondered how the physicists, biologists, and astronomers explain themselves and their conduct patterns. At this time, therefore, I faithfully report certain observations and conclusions for the benefit of those it may concern.

It can now be told! A scientist is a man with a method. The implication is inevitable: the nonscientific world is *sans* method, and therefore doomed to an unmethodical existence, plagued with vagaries and uncertainties. Incidentally, the primary virtue of this method is exactitude, and the secondary virtue is universality. While they may disagree on numerous issues, the scientists are in complete agreement on the subject of method. Semantically, this priceless little word has exactly the same meaning to the Poles, the Slavs, the Tatars, and the Anglo-Saxons. Method is for them all not only a means but a bond, and by

agreement upon method, all exact thinkers are united in a universal brotherhood.

Scientifically speaking, those with the same method speak the same language. They understand each other and develop an abiding sympathy. About this sympathy, they become positively rhapsodical; in fact, the delirious delight over unity of method appears to be the one scientific emotion. It is a sacred duty, in fact, a glorious privilege, to rally to the defense of method. To die in the cause of method is to be elevated to a heroic estate; and to betray method is the unforgivable sin.

To the tyro, the word *method* seems to imply technique. It has something to do with complicated mathematical formulas and vast laboratories filled with formidable-looking instruments and machines. But these are only the products of method. The method itself is a conviction—a tradition about ways and means. We may not always be sure *what* the method is, but we must never doubt *that* the method is.

It is also most indelicate to inquire about the consequences of a dynamic devotion to the service of the method. To have the correct viewpoint, we must accept the "self-evident fact" that all real progress results from addiction to the method. In other words, the persistent application of the method leads to a succession of discoveries, and this succession is progress. It is indiscreet to inquire about the constructiveness or destructiveness of the discoveries. Be they good, bad, or indifferent, the findings are progress.

To interfere in any way with the absolute and uncontrolled process of discovery is to be stamped as a benighted reactionary. For woe or weal, we must protect at all costs the "divine right" of the method. If, perchance, the use of the method should lead to the destruction of our civilization or our world, it is regrettable, but progress demands that we continue in the present course. We must progress, even if we exterminate ourselves in the process. Important discoveries will be made whether or not anyone survives to find out about these discoveries.

Furthermore, we must not expect scientists to be supermen in all departments of their characters. It is enough that they excell in that which is most excellent. Others not capable of rising to the height of the method may cultivate lesser virtues. Only a few can be high priests of the method; the rest must content themselves to be merely worshipers. Except for the method, scientists are just ordinary human beings. They may differ in politics, religion, and sociology; they may also lack agreement on all matters relating to morality and ethics. They make no claim to superiority except in the certainty of their method. This technological burden is enough for the flesh to bear.

From the discussion, which of course may express only the opinions of the individuals involved, it seemed to me that the ethical equation in mortal affairs was completely ignored, or ethics was defined as absolute devotion to the method. It was admitted that many scientists might be deficient in ethical content, but if so it

was the privilege of the rest of the world to be patient and overlook nonscientific equations in the personalities of scientists. After all, ethics is not indispensable to the practice of the method, and that which is not indispensable can be dispensed with, at least until some future time.

Naturally, it would be nice if ethics should come to dominate the conduct of the scientific elect. But why should we expect these savants to practice virtues not obvious in the conduct of laymen? How can men dedicated to progress and bestowing upon us an endless stream of blessings turn from their major projects to follow the so-called ethical foibles of the unenlightened? Let the rest of the world practice the virtues, while the scientists practice the method. Theoretically, this will lead to a Utopian state. We will live in a world of glorified gadgets with the full realization that all we are we owe to scientists and the method.

Men like Sir Richard Crookes, Sir Oliver Lodge, and Sir Arthur Conan Doyle were admirable scientists until they dabbled in the problem of life after death. Then they betrayed the method, and it was the duty of science through her priests to anathematize these heretics. Like a loving parent, she anathematized them gently, regretfully, sadly, for their own good. Obviously, like Baron Emanuel Swedenborg, these honored knights had become prematurely senile. It might be the kindly thing to suggest that they had overtaxed their minds by exhausting devotion to the method.

Human doubts and misgivings must not be allowed to interfere with scientific progress. These negative attitudes arise among those who neither appreciate nor understand the true concept of progress. It is also obvious that there can be no essential advancement except by the pursuit and practice of the method. To interfere with the free exercise of the method is to be false to life, to nature, to man, and to the electron. It would seem that all nature waits breathlessly for scientists to apply the method. As it was rather naively put: Shall we advance

the method, or shall we fail utterly to fulfill our glorious destiny?

As peculiar proof of the efficacy of the method, a number of new and useful improvements bestowed by science upon a waiting and adoring world were mentioned. These included researches in the cultivation of bacterial organisms, for offensive or defensive warfare, jet propulsion, rocket planes and bombs, poisons capable of depopulating a continent by the pollution of the water supply, and various types of atomic bombs. It is somewhat regrettable that progress and the method should lead in the direction of high explosives. But we must be realistic, and sentimentalism as practiced by laymen is almost certain to interfere with the advancement of science. After all, discoveries of this kind are inevitable, and humanity must adjust itself to the products of the method.

To raise a voice against scientific progress is to frustrate the eager intellects of our objective thinkers. Our duty, it would seem, is to prepare ourselves internally for an endless sequence of shocks and disasters. Only in this way can we escape from traditional limitations imposed by a sickly morality upon the natural instincts of the scientific-minded.

Of course, we must realize that it is not the scientist who is responsible for the misuse of his precious findings. Personally, he does not dislike anyone sufficiently to plot individual or collective annihilation. He is only revealing facts; others must apply knowledge according to their convictions and capacities. The scientist is not to blame if men wish to manufacture atomic bombs; all he did was to supply a formula by which they could be made. Scientific discoveries can be put to good use if humanity in general so decrees. Knowledge can preserve or destroy. Use is a moral issue, and that is entirely outside the province of science. The physicist washes his hands of all responsibility and feels deeply wronged if anyone suspects him of contributing to the misfortunes of his fellow men. The scientific look of injured innocence is most, most pathetic.

There is the delicate subject of finance. It costs money and a great deal of money

to indulge the method. The scientist is usually above such profane concerns. It is no fault of his if the billions of dollars which he needs to pursue his chosen calling are most easily available from those interested in competitive armament. Gold is where you find it, and you must work for the man who has it, and, likely as not, this affluent patron is not suffering from an overdose of ethics. Even if war were not a dominant factor in the equation, there are other highly personal and selfish interests which might prevent the public from enjoying its full share of scientific progress at a price within the means of the public purse. But this is up to industry or economics to decide; scientific responsibility ends with the discovery.

Occasionally, there is a tendency to mutiny among the "methodolators." A scientist appears who becomes aware of the possible consequences of this alleged progress. He may gather with a few of his own kind, who have similar misgivings, and a group of prominent laymen to consider some means of preventing a universal deluge. Under such conditions he is likely to recommend an ethical program. It is high time, this scientist may decide, that humanity in general should seek a permanent solution to war, crime, and destructive competition. He may write articles for the national press affirming his belief in the brotherhood of man. In these articles he emerges as an idealist of good parts. We are inclined to say, "Poor fellow. He is a victim of the interests."

Usually, the famous scientist is the darling of higher education. Universities sing his praise and like to think of him as gracing the campus and the cloister. Young folks are taught to look up to him as a man of consequence. He is a noble example of the noblest work of man. He is too high for morals, and too remote for ethics—a law unto himself.

In this way higher education endorses both the method and the results of the method. Science is divided from philosophy and religion and is elevated above them both. There is a method in science, but no method in religion. All the idealist can do is attempt to neutral-

ize the destructive consequences of the method. He is not permitted to question or criticize the inevitable process going on in the research institute.

It seems to those less enlightened that science has handed the world a disaster, and then has said, "Save yourselves, if you can, and us along with you, if you please." It is like handing an untutored person, with no extraordinary virtues, an awful weapon of the most precise workmanship and supplied with ammunition deadly beyond accurate estimation, saying at the same time, "Now don't hurt anybody." With this useful admonition, the savant retires to his laboratory with no further concern over his invention, and proceeds to make the weapon more efficient and the ammunition more deadly. The overall term to cover this combination of occupation and preoccupation is progress.

If, while the scientist is quietly renovating his formulas, he happens to hear a number of explosions outside, he is properly amazed. Is it possible that the man to whom he has handed a new and vastly improved carbine has fired it at someone? If so, evidently the chap is a degenerate. This gives a moment's pause and a flash of apprehension. Would it, *could* it come to pass that this same unenlightened marksman might someday aim the carbine in the direction of the scientist? This calls for an immediate display of ethics on the part of someone. It would be most unsporting to shoot an inventor with his own invention.

There may be some scientific doubt as to whether ethics has any foundation in fact, but in an emergency it appears to have some practical advantages. If most people were ethical, the scientist could continue to invent anything that intrigued his fancy, and the products of his ingenuity could be displayed in museums without hazard to life or limb. Thinking in this direction, the scientist bestows his benediction and encouragement upon a variety of ethical programs suitable to inspire his fellow creatures with noble instincts and inclinations.

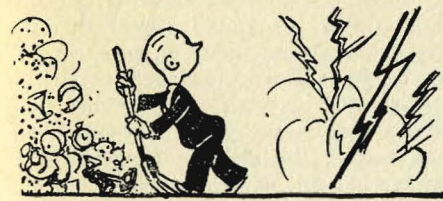
The trend toward ethics as a solution to the consequences of progress is taking form and dimensions in several strata of

our national thinking. To date, however, there is nothing especially original in the policies or structures in these integrations of ethics. We are following the customary well-worn formula of wishful thinking. We ponder deeply, make a broad survey, gather statistics, have a series of conferences, and decide to organize. Just what we intend to organize remains uncertain, and what we expect to attain by organization is obscure, but a crisis always demands an organization. The organization suggests committees; committees need chairmen, and chairmen always need funds.

Never in the history of the world have we had as many ethical organizations as flourish today. The public mind is bewildered by an assortment of opportunities to align itself with groups of every type, quality, and persuasion which human ingenuity has been able to devise. The concept of organization is so diluted by opinionism that the serious-minded citizen is inclined to remain aloof. He is incapable of arriving at any definite conclusion about the actual merits or demerits of these innumerable movements. He is reasonably certain that some are subversive, others fanatical, still others merely catch-penny productions, and not a few downright stupid. Each group has a small and intensive membership devoted to the project, but usually unable to define its own objectives objectively. We cannot become overly enthusiastic about these assorted organizations while in the midst of them ethics itself languishes more miserably than at any previous time in recorded history.

That we need ethics is a statement so true that it bears all the appearances of a platitude, but we cannot feel that the world will be converted to an all-pervading integrity by these countless private organizations which gather to discover a reason for their own existence. Most of them have no program except an optimistic belief that they can discover one by these eternal conferences. Successful movements integrate around ideas and not around a hope that in the course of time one of their members may have an idea.

Several years ago one of the alumni of a small but exclusive eastern college came to me with a complaint. The regents of this institution, which emphasized its scientific courses, were sadly disappointed because the alumni displayed no patriotism for the alma mater.



The graduates had gone out into the world attaining fame and fortune, but had never thought of supporting or assisting the college which had made possible their success. I took the opportunity to point out that this same institution of learning had a strong prejudice against diluting its curriculum with ethics, morality, or religious idealism. The graduate had never been taught to have any sense of ethical responsibility for anything, which might account for the depletion of the college treasury.

When we eliminate ethical overtones from our way of life, we must be prepared to live in the shadow of the consequences. In the world as it is today the knowledge of basic ethics is as necessary to constructive planning as a knowledge of the multiplication table. Without ethics we may not survive to sing the praises of progress and the method.

If it is true that the world of exact science has anything in common, especially so momentous a factor as the method, this community of concept can be used to advance the cause of human security. If scientists talk the same language regardless of dialect, perhaps they offer the most natural and suitable group with which to begin the universal reformation. Instead of the laity organizing into innumerable groups to protect itself against progress, how about the sources of this progress organizing themselves to protect the laity? After all, the laity consists of two billion human beings who as yet have no method in common. They are divided by innumerable bar-

riers, physical and psychological. The majority is unlearned, if not illiterate. It is composed of farmers, merchants, storekeepers, clerks, mechanics, and the like, with an enormous bloc that at election time describes itself as "housewives."

This laity has never split an atom and has an extremely hazy idea of both the atom and the fission thereof. It knows nothing about the relative atomic power of uranium versus plutonium. Burdened by the natural problems of survival, this vast majority does the work of the world, supports the intellectual minority, and lives in a constant state of anxiety, uncertainty, and insecurity. Ethically, there is also appropriate division partly caused by isolation. It is difficult to appreciate matters entirely beyond experience or to co-operate intelligently with foreign powers and distant peoples. The laity depends upon its leaders for intelligent guidance, and if appealed to reasonably and honestly usually makes a rather good showing.

Against this vast unorganized majority is a small minority group exercising an enormous sphere of influence and holding most of the elements of solution. This minority makes and sways public opinion. It is entrusted with the education of the young, the preservation of the public health, and the survival of nations. Theoretically, this minority is intellectually emancipated from the superstitions, fallacies, fears, and limitations of the untutored. Most of all, it has a method by which it can conquer nearly everything except a bad head cold.

No figures are available to cover the facts, but it might be reasonable that the scientific destiny of the world is in the hands of a group numerically small, say at a maximum, ten thousand. Of this ten thousand, the majority is dependent upon a still smaller number of outstanding thinkers within its own group. The outstanding geniuses actually capable of calculating the basic formulas of scientific progress may be less than five hundred in number.

The implication seems reasonable that it might be more profitable immediately to reform this clique than to attempt a stimulation of an immediate ethical re-

generation among the two billion scattered about the earth's surface from pole to pole. We might also be entitled to assume that this dynamic minority should be more capable of rapidly assimilating ethical convictions and, in turn, distributing them throughout the educational system of the race. How about organizing the causes rather than the victims of the impending disaster? This is probably very unscientific thinking, but, to me at least, it is a most attractive idea.

Are we to assume that it would be easier to organize the Hottentots and the Australian Bushmen into a united front than to extract a little ethical content from our physicists? But we must not permit ourselves to drift along in such a mood. There are other phases of the subject which invite immediate consideration.

In searching for some individuals or conditions of affairs which we can reasonably hold responsible for the obvious difficulty, we run into a remarkable state of affairs. No one is guilty of anything. Each is the reluctant righteous-minded victim of someone else or something else. In this world with everything at loose ends, everyone is a paragon of the virtues. Our intellectuals are a God-fearing humanity-loving assortment that labor unceasingly for the improvement of mankind. Our politicians think only of their constituents; our legislators are martyrs to their high offices; our physicians unceasingly and unselfishly serve the sick; our industrialists live only to provide us with the better things of life, and our military exists only to protect the peace. Never have we seen such martyrdom to principles, and never have we heard so many claims to the highest ethical codes by everyone about everything. When we take a survey, we cannot find a rogue among the lot; nothing but misunderstood humanitarians.

It seems that each would be ethical at all costs if it didn't cost something. Each of us is the unhappy victim of everyone else. We do our best and along comes someone who misuses, perverts, and misappropriates the products of our good intentions. It is not perdition but

our present sphere that is paved with good intentions, and promises to be buried under them if present policies continue. It is an amazing spectacle of everyone being right in a world in which nearly everything appears to be going wrong.

There is indication, however, of one slight defect. It would appear that the wrong people are financing progress. A lot of folks financing inventive genius are inspired by some motive other than loving kindness. Perhaps some scientists suspect this delicate fact, but it is impractical to emphasize such misgivings. To do so would dry up the streams of endowments, funds, appropriations and the like, which are the very life blood of progress. It is unreasonable, it seems, to ask this intensive little group of technicians to cut off or limit the resources necessary to split whatever is left of the atom after it has already been split.

Then, there is the ever-present justification which makes all things justifiable. The physicist and his retinue point out with all seriousness that if they do not make these discoveries someone else will. What passes for security depends upon the right side making the discovery before the wrong side has a chance. The way things are, that is a reasonable and undeniable attitude, but we are assured that all scientists and all technicians in all countries are a great big brotherhood united by high purpose and the method. Naturally, one small group cannot change its ways without being annihilated, but science is the master of ways and means. It is the great "reasonable" in an unreasonable world. It is dedicated to the highest search possible to man — the search for the answer to the mystery of life. These savants are members of learned societies recognizing no boundaries among nations. What a magnificent opportunity for a worldwide motion in which the leaders do a little ethical leading, instead of following along behind the larger purses.

Some scientists have suggested that the world make itself into an ethical combine and change its entire code as a solution to the challenge of an atomic age.

It would seem, therefore, that the layman is expected to give up if necessary everything that he has to prevent catastrophes. For example, it would require billions of dollars to decentralize our metropolitan areas. The confusion of such a project is beyond human estimation, and would probably exhaust the economic resources of the entire earth. But if such is necessary, the technician is prepared to step in and direct the project. Also, it would be quite a task to move essential industries underground, and turn ourselves into active competitors of moles. But this is feasible and can also be accomplished with a maximum of technical skill and a maximum of expense. In terms of pure ingenuity, this would be a wonderful and stimulating pastime. On the other hand, it is unthinkable that a scientific institution should refuse to advance research in bacteriological warfare, and by so doing cut off a million dollars a year from one of its cherished projects.

Occasionally we hear that atomic research could produce magnificent blessings if funds were available to adapt such research to the requirements of civilian populations, but unfortunately this would take vast sums of money. Thus it seems that we have means available to repair damage, but little if any money with which to prevent damage. The ethical problem is thrown back into the public lap, and we must find a solution that does not interfere with the rights of institutions to continue the discoveries and applications which threaten the common good.

When the scientist insists that he is not responsible for the uses made of his discoveries, his self-defense seems a little lame. The application to destructive ends would be impossible unless these bridges were built by technical experts under scientific supervision. The politicians can not make a bomb, but in various ways they can decide how it is to be used.

But this is not intended as merely a diatribe against a single bracket of our society. We are not defending anyone nor convicting them, rather we are pointing out the curious circumstance that

something is happening that no one wants to have happen. The average scientist is in fact not nearly so scientific as the public mind imagines. While one small part of his personality may be all wound up in a method, the rest of him is just as human as the untutored layman.

Physicists and biologists and chemists and astronomers have families, love their children, enjoy picnics, and take long rides nowhere in particular on crowded boulevards every Sunday. They are Republicans and Democrats, and have nominal allegiances in many churches and clubs. Each one of them is a rather nice person, at the moment profoundly worried. All the classes of society are great brooding, menacing collectives, made up of the nicest people you would ever want to meet. If you took some kind of a poll you would find nearly all the peoples of the earth would stand firmly for justice, peace, fair-mindedness, and honesty. Also, if we had the equipment necessary to test the sincerity of their declarations, we would learn that they really mean exactly what they say.

When the judge drags the parents of delinquent children into court, he does not usually discover evil-intentioned elders. They are just as bewildered as he is, and have no reasonable explanation of why the heir apparent to the family name and fortune should have stolen an automobile. They may in desperation ask the judge what is wrong. He will tell them a number of learned observations, but will himself be extremely dim when it comes to offering a particular remedy for a particular case.

It is all very strange and all very dim. Folks with high principles do not get along together. Nations dedicated to peace are always preparing for war, and religious sects dedicated to the brotherhood of man cannot gather in the same building. But not a single member of any of these sects would confess to a prejudiced thought. All are bubbling over with godliness and charity.

It is observable that the natural trend of the human being is in the direction of intemperance of one kind or another. He can make countless mistakes with

very little effort, but the practice of one virtue results in complete exhaustion. Furthermore, he seldom permits any abstract idealism to interfere with his natural instincts. When he feels like being difficult or disagreeable, it is hard to convince him that he should refrain from habits and practices keenly enjoyable to himself.

The simple fact that being good is an arduous chore requiring eternal vigilance is most revealing. It seems to indicate that the average human being is somewhat less mature internally than we have been led to suppose. Perhaps we are not suffering so much from depravity as from immaturity. We cannot expect small children to function from a vast amount of experience or a highly refined standard of values. We have always thought that folks were just plain stubborn when they refused to become enlightened. It might be wise to suspect lack of capacity, rather than lack of inclination. It is impossible to conceive of a group of adolescents managing their affairs with the consummate skill exhibited by mature scholars and philosophers. We wonder whether men fall into sin or simply have not yet outgrown their vices.

The conditioning of the juvenile mind by motion pictures, radio, comic strips and books, and, finally, television must be regarded as an important factor in the molding of character. Children are especially sensitive, therefore susceptible to this kind of influence between their seventh and fourteenth years. While it is true that exceptionally intelligent children are able to exercise censorship over fantasy in their own minds, others less stable will be unduly influenced. The degree of this influence may be in proportion to the degree of stability in the family life. Where the home is unstable, there is always a tendency to fantasy in the thinking of the young.

The popular-entertainment diet for preadolescents is divisible into several categories. These include adventure—historical, factual-scientific and biographical—detective and crime stories, horror fantasies, pseudo science, fables or caricatures involving humanized animals, and

typical juvenile fiction. The educational importance of many of these productions is evident, and some of the less serious are delightful and charming. There remains, however, a considerable group which can be regarded only as basically detrimental. These exist only by catering to the child's, and for that matter the adult's, neurotic tendencies. G. Edgar Hoover has pointed out that crime and gangster stories have contributed to juvenile delinquency.

Picking up a child's comic book recently, I noticed that it contained a page stating that the cartoons had been examined and passed upon by a qualified child psychologist. It appears, therefore, that popular concern is receiving some consideration, but that such censorship is required is itself an indictment of something or someone. Child entertainment is only one of several fields in which it has been noticeable for some time that we have failed to take reasonable precautions to protect the vital foundations of our modern way of life.

For the moment, however, we shall limit our consideration to the scientific and pseudo-scientific pabulum with which we are nourishing the citizens of the next generation. Superman and the numerous reasonable facsimiles thereof are assuming the proportions of "volk" heroes. Siegfried, armed with atom guns and death rays, now travels about in space by jet propulsion, slaying dragons, giants, and ogres. The composers of these ingenious productions draw heavily from recent scientific discoveries to bestow a quality of reality upon their works. Few seem to be aware of the overtones which have come into being as the result of this type of adventure-fiction.

These "unfunny" comics are subtly paying tribute to a materialistic, scientific way of life. They glorify a human being made invulnerable by science, in comparison with which Nietzsche's dangerous concept of the superman becomes comparatively insignificant. This subtle deification of the physicist and the biologist helps to condition the men and women of tomorrow to accept a world program dominated by completely phys-

ical ideals, convictions, and purposes. We are invited to forget the importance of self-mastery by substituting a superman armed with an arsenal of gadgets.

It will not be difficult to convince a generation so conditioned that science is an imposing structure of infallibles—the scientist, the natural ruler of all men, and scientific progress, the inevitable solution to all problems. Such thinking may have had an effect upon the group of young scientific intellectuals whose discussions inspired the present article. They were all obsessed or possessed by the simple conviction that the supremacy of an unmoral, scientific method was inevitable.

To question the wisdom of the materialistic trend in learning is for these young scientists unthinkable. To recommend programs of re-education or re-orientation for these superb intellectuals is sheer audacity. To young men and women born during the first World War, reared through the depression, and ushered into maturity by the second World War, idealism is a meaningless word. Religion and ethics are superstitions suitable only to the mindless herd. Solutions, if they exist at all, are to be obtained only on the physical plane. The human being himself becomes less and less significant, and we are completely justified in sacrificing man and all that is meaningful to his personal existence to the perpetuation and enlargement of science.

The thin excuse that science works only for the improvement of the human estate is disproved by the tragedies of Hiroshima and Nagasaki. Had science devoted itself with the same consecration to essential progress and to the simple needs of the human family, the average man and woman would live far more happily and securely than they do today. Had the world advanced ethically as rapidly as it has scientifically, we would not have the sorry spectacle of millions of human beings deprived, because of financial limitations, of the available products and the available skill necessary to preserve life.

There is a great deal of dangerous thinking abroad in the world. Most of

it is being done by otherwise honest persons, who do not realize the inevitable consequences of the policies which they recommend. Most of our dominant institutions—scientific, educational, religious, political, and industrial—are functioning today from mechanistic premises. Principles have compromised with profit, and profit has compromised with principles, and these two have formed a partnership to exploit the public. Ethics has been eliminated by faint praise, until modern folks are almost ashamed to acknowledge an acquaintance with its principles.

Yet man himself is a sacred creature in a profane world. He finds it difficult to get along ethically with his fellow man, and equally difficult to get along unethically with himself. No doubt this conflict has much to do with the wear and tear now undermining health and peace of mind. We cannot complain if humanity is not yet sufficiently mature to guide its own course wisely and kindly, but it does seem unnecessary that the upper intellectual bracket should contribute relentlessly to the collective sorrow. It is bad enough to languish because of ignorance, but worse to perish because of higher learning.

Suppose for a moment we consider the possibility that man was not created primarily to exploit natural resources. I advance this possibility fully aware that I am guilty of high treason against the dominant notion. If men were not predestined and foreordained to become master of the earthly molehill, many feel that human existence would be without justification. Perhaps it would be a good idea if we studied more closely the photographs taken recently at an altitude of sixty miles. The camera lens revealed



the surface of our planet as not so different from familiar pictures of the moon. Of course, the camera may have been out of focus a wee bit or have been pointed in the wrong direction. In any event, we could find no trace, among the hills and gullies of earth, of those prominent intellectuals who with proper modesty are about to take over the management of the cosmos.

Could it be that we are suffering from delusions of grandeur? The devastating thought occurs that astronomers on other planets, if any, may be laying wagers as to whether or not the earth could sustain any form of life more advanced than bacteria. Our poor earth! The rich want to own it; dictators want to rule it; speculators want to exploit its resources, and we are promised that the meek shall inherit it—but what they will do with it remains uncertain. In spite of reports to the contrary, it appears true in the light of the human experience that man is at best a tenant farmer.

We will never have much peace nor security on this grand old planet until we realize that we are here to learn to govern ourselves and not to become governors of the globe. The moment we depart from a code of self-culture, we bring down upon our heads the weight of a universal displeasure. We cannot survive as individuals by attempting to impose immortality upon our institutions. We can never build a human society that will survive unless it be a *humane* society. Science can be a useful servant of the human need, but it cannot substitute for the internal growth of man himself. We can never learn enough to save ourselves unless we unfold our own internal potentials. The science of salvation is not material, but spiritual.

All this brings us back again to a consideration of the method. The scientific world claims through its loudest, if not its best-qualified, spokesmen that only higher critical scholarship is equipped with the exact formulas of progress. If, then, there is a method by which man can conquer the world, is it not equally possible that there is a method by which he can conquer himself? Must material progress always be by intent, and spir-

itual progress by accident? Is any well-educated scientist unaware that a method for the regeneration of the human being has existed in the world since the beginning of history? Is it the fault of the great religious and philosophical institutions that material-minded mortals have refused to apply spiritual methods to themselves, and from this complete lack of personal experience have proclaimed the whole subject to be chimerical?

Consider for a moment the esoteric sciences of Asia, as they are still taught by qualified gurus to their initiated disciples. Beneath such unfamiliar terms as *Yoga* and *Tantra* is an exact science of the unfoldment, direction, and control of the universal energies, forces, and powers within the human personality. There is no more exact science ever perfected by man than the disciplines of *Yoga*. To what degree have our modern experts in atomic fission considered or examined systems of spiritual culture which have been available to sincere truth seekers for thousands of years?

A venerated Eastern teacher once suggested to me a simple solution to a long and involved controversy. He recommended that Western scientific institutions should select a small group of qualified intellectuals willing to consider fact without prejudice, and send them to India. Let these scientists remain for seven years, fulfilling the requirements of Eastern discipleship. After they have lived and studied the science of the soul with Asiatic masters, they can return to their own country and prepare an honorable report of what they have learned and experienced. They will discover, probably to their complete amazement, that the esoteric sciences, and not the materialistic sciences, have the only method appropriate to solve the essential problems of humanity.

A method is only sufficient if it meets the challenge of realities. It seems doubtful that the production of a super-scientist, according to prevailing concepts, will make the average man wiser, happier, or more virtuous. The perfect scientist is about as depressing as Nietzsche's perfect man; neither will insure the future of our plundered planet. We

continue a strange and morbid devotion to materialism, even though we know in our hearts we have lost faith in the ultimate utility of the mechanistic theory. Like the proverbial moth drawn to the flame, we are consumed by the very light that blinds us to the truth.

The sacred method, the eternal science of salvation, is not in the keeping of the physicist, the biologist, or the astronomer. Perhaps the very patterns of exactitudes which delight the hearts and minds of our savants are only the shadow or symbol of that eternal framework of laws which supports creation. The scientific method may bear witness to the divine discipline, but it is not the proper substance of that discipline.

It is important to know that the universe is ruled by law, but this fact is meaningless unless the law is revealed as the promise of man's own redemption. In a universe that is without accident, man himself can grow and enlarge only by intent. Those rules that can be applied to Nature are applicable also to the human estate. The promise of law is not fulfilled by a steady stream of new and useful devices. Fulfillment lies in the generation of the new man—the man of spirit—who alone can inherit the earth without destroying his inheritance.

Let us, then, have some respite from this continuous eulogizing of the scientific method, which appears deficient in those elements and principles necessary for the preservation of our race. It is not fitting that we should be poisoned by the universal medicine. It is time that

we ceased thinking of religion and philosophy as theoretical, and science as practical. Certainly, spiritual arts will have slight vitality while they are taught only as historical and traditional vestiges. The fault is not all with the scientists, for most philosophers and theologians, especially the moderns, are entirely unaware that metaphysics can be organized into a working method. Not having attempted to live higher convictions in their own lives, most spiritual leaders are victims of the very vagaries which they pass on to their followers.

When we realize the condition of science in the 15th century, where nearly everything that was taught was either untrue or hopelessly inadequate, we can understand why the medieval scholar had little hope that scientific thinking would ever be practical. Gradually, however, science emerged from a background of superstitions as fantastic as any cherished by strange religious cults. In the same way, religious philosophy must emerge from the conflict of opinions and prejudices, and state clearly for the whole world its true and essential method. When that time comes, a truly enlightened humanity practicing the disciplines of human regeneration may well include the materialistic scientific method we venerate today among the gropings of small minds. What is good in the scientific method will be absorbed in what, for the moment, we will call the divine method, which is the only hope for the restoration of the institutions that can meet the great necessity.

Diogenes Laertius preserves an interesting description of the philosopher, Aristotle. The substance of his report is as follows: "Aristotle's eyes were small, his voice hoarse, and his legs lank. He stammered; was fond of magnificent dress, and wore costly rings. He was open, pleasant, and even charming, but fiery and volatile under pressure. When crossed, he was fierce, disdainful, and sarcastic. He joined a taste for profound erudition and elegant dissipation. His passion for luxury caused him such expenses that most of his inheritance was consumed before middle life."



Jaipur, the Astronomer's City

When H. H. Madho Singh went to England for the Durbar (coronation) of King Edward VII, he carried with him a plot of the soil of Jaipur so that he could have his meals served to him on his native land. This peculiar attachment to their good earth has distinguished the Rajputs for many centuries.

The Indian State of Jaipur is located in the Rajputana agency of northwestern India, and is approximately the size of Switzerland. The principal city in the State is Jaipur City, remarkable for the width of its principal thoroughfares. The main streets of Jaipur City are 111 feet wide, and these divide the community into six large rectangles.

The city shows careful and intelligent planning, and for its size (1941 census gives population as 175,000) offers unusual cultural advantages. There is a free college, a fine hospital, a good public library, and a School of Art devoted to the perpetuation of the traditional artistry of the district. There are also beautiful public gardens and a well-stocked zoo. Of course, the public buildings include the palaces, guest houses, and mausoleums of the reigning family, and are appropriate examples of Oriental splendor.

The rows of buildings facing the broad streets are colored, tinted, and plastered in bright colors, with dull rose shades predominating. The local merchandise exhibited in the bazaars is remarkable for its vivid tones and tints, and the visitor becomes acutely color-conscious. The crowning glories, however, are the

magnificently hennaed whiskers of the Rajput gentry. Green, turquoise, and baby-blue beards are less common, but can be discovered with a little research. Lengths of cloths freshly dyed are also stretched along the walls of houses to dry, and the native costumes are in keeping with the prevailing high color key.

Rajput artisans are skillful and patient workers. There has been less tendency to fall into slipshod ways in this State than in most other parts of India. Many fine examples of marble carving and inlay are produced annually, also enamel and jewelry. Gem cutting in the district is world famous.

The School of Art was created in 1866 by the Maharaja Sawai Ram Singh, who was not only ambitious for the improvement of his people, but was a connoisseur in his own right. The School is subsidized by the reigning family, and talented pupils are educated without charge. One department is devoted to pottery, and fine examples of glaze are produced. The dominant designs use a curious contrast of cobalt blue and turquoise. Another department, easily distinguished by the endless pounding of hammers, is devoted to hammered copper, brass, and silver. To quote from a description by Major H. A. Newell of the Indian army, who describes in some detail the School of Art: "In a diminutive room, a very old man bends over what appears to be a many colored jewel. In reality it was a very small round locket which he is enameling Jaipur fashion, the most celebrated method in

India. The process looks misleadingly simple as he dips a sharply pointed instrument into a palette composed of an oyster shell, taking a speck of emerald dust here and a grain of ruby powder there until a beautiful little bird or flower has grown under his wrinkled, brown hand. At this juncture he places the jewel in a crucible. When fired he polishes it in a little sand and water."

Down a long corridor, in a large well-ventilated room, a number of students are attending a drawing class. The work is highly diversified, but we should mention one style cultivated in the area. First, the body of some large animal, as a camel, elephant, horse, or tiger, is carefully lined. The form is then filled in with ingenious figures of other creatures, fitted together to form a sort of composite monster. The product is reminiscent of the *Arabian Nights Entertainment*. One of the most skillful artists in this technique was a deaf mute.

Tourists have a grand time in the display and sales department of the School of Art. The prices are reasonable, and the quality of the workmanship meets the most discriminating taste. The reputation of the Maharaja and the dignity of his School prevent the offering of shoddy merchandise. Some of the finest pieces are preserved permanently in the State Museum.

The Maharajas of Jaipur claim descent from the hero-god, Rama, whose life and exploits are preserved in the great Indian classic, *The Ramayana*. In this splendid poem, Rama is assisted in his expedition against the demon-king of Lanka (Ceylon) by an army of apes under the leadership of the monkey king, Hanuman. After India experienced certain political difficulties with Great Britain, there was a popular legend to the effect that in reward for their assistance to the cause of Rama the monkeys were given the British Isles as their permanent home and became Englishmen.

All the monkeys, however, did not leave the motherland, and a goodly number took up their abode in the wild country about Jaipur City. It should be pointed out that a feature of this community is its tin roofs. These are gal-

vanized awnings extending from the buildings out over the sidewalks, and providing a torrid shade at high noon. The corrugated metal has rusted through, here and there, and considerable sections of it are loose, bulged, and bent. Each evening these tin roofs become the playground of the monkey population. They troop in like an invading army, and their number is legion. They divide into battalions, companies, and squads, and select those metal awnings which offer the greatest possibility for noise. Here they jump up and down, roll about, and stage impromptu ballets.

The approach of the monkey legion is announced by a rumbling on the outskirts of town, as though a thunderstorm were gathering in the hills. Slowly the noise approaches until, on a fine moonlight night, the din is prodigious. With the dawn, the exasperating little creatures scurry back to their forest home, leaving an exhausted human population to carry on the activities of the day.

Jaipur City, according to local report, was built on a small plain which was once the bed of a lake, from which the water has long since vanished. The city is surrounded by a wall of crenelated masonry about twenty feet high, pierced by seven huge gateways. Except at the south, Jaipur City is enclosed by a range of hills; and to the north, along the crest of some rambling hills of the Kah-Kho mountains, stands the ancient city of Amber, which was deserted at the time of the founding of Jaipur. Amber is very old and is mentioned by Ptolemy, and was a flourishing community as late as the 10th century. It is customary to visit Amber on elephant back, and to reach the city one must pass the tombs of the Maharanis of Jaipur and also the elaborate mausoleum of one of the prince's favorite elephants.

A trip to Amber is quite an experience for a comfort-loving Occidental. The gait of an elephant is reminiscent of the motion of a rowboat in a heavy sea. The howdah sways and swings and pitches and tosses, until the rider regrets that he did not bring with him a supply of Mother Carey's Seasick Remedy. The elephant is an extremely intelligent ani-

mal, with an acute and perverse sense of humor. I remember several examples of the animal's sly ways as it plodded up the road to Amber.

Mrs. Alexander Smyth-Smyth was enthroned in the northeast corner of the howdah directly behind the elephant's ear. She was an angular character, in burberry tweeds, flat-heeled shoes, and a small but extraordinary hat. The chapeau was adorned at the front with a brilliant cluster of artificial cherries. The small watery eye of the elephant glimpsed these cherries while Mrs. Smyth-Smyth was arranging the paraphernalia necessary to her day's outing. As she climbed into the howdah, a wicked and calculating glint sparkled in the pachyderm's eastern optic. A note of resolution also appeared around the corners of the ample mouth, and the psychic tension produced a number of snorts, wheezes, and a mild trumpeting through the long trunk.

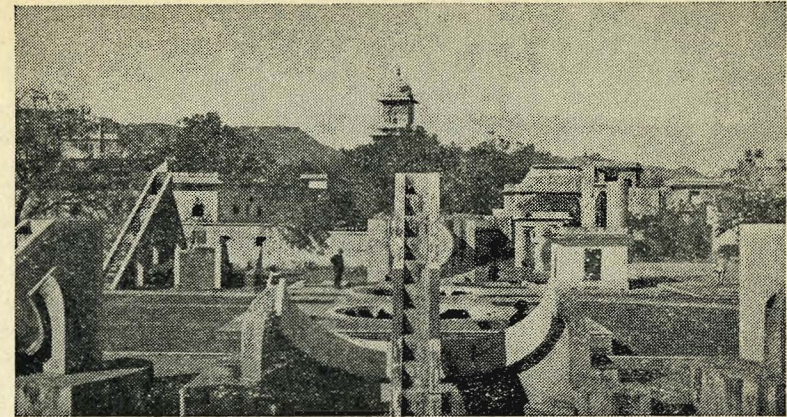
About half way to Amber, it could have been noticed that said trunk was working slowly upward and backward behind the ear, feeling its way like a long inquisitive finger. It was a problem in extrasensory perception executed with extreme delicacy and finesse. Suddenly the end of the trunk swept upward and the tip deftly removed Mrs. Smyth-Smyth's hat. The lady let out a scream in alto, and snatched for the departing headgear; but the elephant's timing was perfect, and the red cherries were dangling high in the air while the elephant gurgled ecstatically. The hook of the elephant boy availed nothing, and the procession to Amber straggled out behind the upraised hat as though it were a banner of some Roman legion. It was not until the end of the trip that the elephant, with a gracious gesture, relinquished regretfully his prize. Incidentally, the hat was not injured in any way, but Mrs. Smyth-Smyth was considerably the worse for the experience, and even mentioned the possibility of suing the State of Jaipur.

The gates of the city of Amber are of varying heights and widths, and left to its own devices the elephant will always choose a doorway tall enough for its own

passage but insufficient for the howdah. Many groups of travelers have had to slide down the southern elevation of an elephant, followed by the riding pavilion. Care also must be taken when watering the animals to make sure that a supply of liquid is not secreted in the trunk for future use. An hour or two may pass before the precious moment presents itself. It is always a dramatic accident. The elephant selects his target, stops for a second, its sides heave with a vain effort at self-control, and then comes a shattering sneeze accompanied by a deluge. A British army colonel in an immaculate white uniform is always an appropriate target, and this endears the elephant to the native population.

The walls of Amber guard the treasure house of the ancient princes. According to legend, each Maharaja carries some of his wealth to the secret vaults until the accumulation can no longer be estimated. Many adventurers and thieves have tried to loot the ruined palaces, but all have met tragic fates. The natives believe the treasures to be guarded by spirits and demons, and not even the bravest of mortals would dare to venture into the ruined fortress at night.

Back in the city of Jaipur, the visitor can wander through the streets toward the great central square where countless birds congregate and native carriages always stand awaiting hire. Turbans of a thousand hues folded in a score of ways form a sea of bobbing color. Perfume bazaars and fish markets vie with each other to scent the atmosphere. In the bazaars everything can be bought from handmade cigarettes to antique furniture. Of particular interest are the little shops where religious pictures are sold. Pilgrims delight in these chromos, even though most of them are printed in Germany. There are bookstalls where, for a few annas, choice philosophical and religious works in the native dialects may be purchased. On the streets the Brahman, the Moslem, and the Jain brush elbows, and hardly an hour passes but that some procession winds its way along the busy thoroughfare, heralded with much commotion.



—Photographed by Manly P. Hall

PANORAMA OF THE OBSERVATORY AT JAIPUR

Great sundials in the foreground; right center, small square house of the astronomer; left center background, mountain ridge with the palace of Amber.

During the lifetime of its founder, Jaipur was white. A later Maharaja, with an eye to color, decided to vary the landscape by ordering the buildings on each street to be painted a different color. Thus one district became green, another yellow, and a particularly squalid area bloomed forth with a lilac hue. During this period, Jaipur was well-named "the Rainbow City." This conglomeration, however, rapidly became an eyesore, and Jaipur eventually sobered down to its present tone with raspberry dominant.

Almost in the heart of Jaipur stands a remarkable building called the Palace of the Hawa Mahal, or Wind. It rises nine stories, of beautifully carved pierced-stone screenwork. It is the guest palace of the Maharaja. Concealed by this ornate front stands a solid and unattractive building, which, however, is peculiarly suitable for the housing of important visitors. The Hawa Mahal reminds one of a Hollywood motion-picture set—such an impressive front and so little behind. As a further contribution to the exotic disorder is the contrast of native architecture and the prosaic, modern, iron street lamps scattered throughout the city.

To the southeast of the Maharaja's palace is a great walled courtyard, containing one of the most remarkable as-

tronomical observatories in Asia. The Jantar Mantar, as it is called, was built between 1728 and 1734 by Sawai Jai Singh II. This is the finest of five observatories erected by His Highness. We cannot do better than to reproduce the description of this observatory given by Major Newell.

"From early times the study of the stars had appealed to the Princes of his line. None, however, had displayed anything approaching the mathematical genius and passion for research possessed by Jai Singh II. This gifted ruler not only exposed the errors of existing Oriental and European systems, he also issued a revised star catalogue, produced a set of tables of the Sun, Moon, and planets, and corrected the calendar for the Mogul Emperor Mohammed Shah.

"After Jai Singh's death in 1743 the Observatory fell into neglect. Fortunately the present Maharaja Sawai Mahdu Sing has rendered valuable service to science by restoring a collection that has happily been termed the 'last survival of the stone age in astronomy.'

"Every item is curious and interesting, from the great sun dial, 90 feet high, aptly named Samrat or the Prince of Dials. The Rashivalaya comprises twelve models marked with the signs of the Zodiac, commencing with Aries the

Ram, and ending with Pisces. The Kranti Writta is the partly finished instrument first seen on entering the yard, while particular interest attaches to the Yantra Raj, a very peculiar instrument of Hindu origin designed to represent the visible portions of the celestial empire. The two models known collectively as the Chakra Yantra determine right ascensions, declinations and hour angles. Other instruments are the Darkshino Bhatti Yantra, for observing the altitude of heavenly bodies when on the Meridian, the Shasthasma Yantra, a sextant situated in the side walls of the great sun dial, the Ram Yantra, twin buildings for measuring altitudes and azimuths, and the Unnatansha Yantra, a large graduated circle hung vertically and fitted with a revolving brass circle for taking altitude observations."

While visiting the observatory, I discussed the subject of astronomical calculation with the Hindu scientist, who had been appointed by the government as caretaker and astronomer-extraordinary of the observatory. His office was a small square building in the midst of the large enclosure. He assured me that the old instruments were still highly efficient and were suitable for a wide variety of calculations. He proudly pointed out that with his huge dials he had detected several minor errors in European nautical almanacs. He was quite elated at the thought of discrediting his European confreres with the antique equipment at his disposal.

There are no telescopes in the observatory, and many of the devices used are similar to those employed by the ancient Egyptians, who without the aid of lenses laid down most of the fundamentals of astronomy. In addition to the stone instruments, the Jaipur observatory boasts several contrivances of brass resembling huge clocks, or more exactly, watches hung from marble columns. These brass disks, with movable pointers, are from six to eight feet in diameter, and their surfaces are covered by intricate mathematical symbols and calculations. Taken all together, the observatory is very imposing, and far more remarkable than the great Chinese observatory on the wall of

Peking. All the Chinese instruments are of bronze, and comparatively small; but at Jaipur the dials run a wild riot of forms and sizes, and even from a scientific standpoint the ensemble is most impressive.

The native feudatory states of India are small autonomous nations, which, until recently, depended upon Great Britain for the protection of their sovereignties. Each of these states is a little world with traditions, cultures, and social patterns, distinct and fascinating. For the most part, the population of these states appears to be contented and reasonably secure. Much, of course, depends upon the rajahs or maharajas. Some of them are fine progressive men, devoting most of their wealth and time to the improvement of their people. Others are less praiseworthy, and hold court much as in the days of the splendor and intemperances of the Mogul emperors. In recent years, the reactionary princes have found it advisable to cultivate contemporary attitudes, as their States have become hotbeds of radicalism. Considered as a group, however, I think the Indian rulers make about as good a showing as Occidental politicians. Even in the West one occasionally observes lack of unselfish motives in the character of public servants.

It has long been a solid conviction among Eastern potentates that it was necessary to display fabulous wealth in order to satisfy the popular taste for extravagance. Thus the Rajah of Benares deemed it advisable to ride about his domain in a carriage constructed entirely of ivory. The Gaekwar of Baroda has his gold and silver cannon and his solid-gold elephant howdah. His "Star of the South" (the largest diamond in India) is set in a broad collar containing over one hundred large diamonds; but his French plate-glass enclosed bathtubs are the greater cause of envy. The Maharajas of Jaipur have long been outstanding judges of horseflesh, and their enormous stables are world-famous. Each horse has its own groom, who sleeps in a niche at the end of the stall with the animal.

Recent political developments in India will ultimately bring to an end the feudalism of the native princes. It may require considerable time, but the old grandeur must fade. The Moslem States on one hand and the Hindu States on the other must become parts of the federations of Pakistan and Hindustan. While this forward motion certainly has its advantages, we wonder if progress will not be bought at a very large price. Those States now misgoverned may be released from some of their pressing misfortunes. But the chances are that the princes who have governed wisely and have been patrons of art, science, religion, and philosophy will be seriously missed after the first wave of enthusiasm has passed. We may expect that culture will decline where it remains for the average citizen to administer his own affairs.

Change must come, and the picturesque must be sacrificed to the advance-

ment of industrialism. Future generations may see the modernizing of Asia. There may be dams and power houses in the hills behind Amber, factories on the broad plains, and the raspberry walls turned a dirty gray by soft coal and crude-oil smoke. Standards of living will rise correspondingly. The Rajputs will lose their elegant, hennaed beards, and will hustle about the landscape in jeeps or their Hindu equivalents. There will be no time for the beautiful handicraft, because the cost of labor will rise sharply, and art goods for export will be stamped and molded and pressed with all the emphasis upon quantity and little pride for quality.

We can but wonder if the citizens of the little State of Jaipur will be any happier. We hope that progress will bring to them many blessings. Personally, we like to remember the quiet gardens, the colorful bazaars, and the monkeys frisking on the tin roofs.



The Engastrimuthoi, or ventriloqui, were a class of wizards, who in ancient times pretended to foretell future events by voices speaking from within their bodies or from under the earth. The modern-stage ventriloquist is named in honor of these sorcerers who spoke with their stomachs.

Aristippus was one of those practical philosophers who believed that the pleasures of the body were much better than those of the soul, also quicker and more certain. One day he appeared at the court of Dionysius, a powerful prince. The tyrant inquired of the philosopher, "What brings you here?" Aristippus gave an answer that is a classical example of brutal frankness: "I come to give what I have, and to get what I want. When I wanted wisdom, I went to Socrates; now I want money, so I come to you."

Dionysius, the Tyrant, taunted Aristippus by reminding him that wise men did not want material things. "Give me what I ask for first," explained Aristippus, "and we will discuss the philosophy afterwards." Dionysius gave Aristippus a fat purse, and then said, "Now tell me the philosophy." The wily old philosopher smiled blandly holding up the purse. "You were right in the first place, Dionysius. As you see for yourself, wise men are never in need of anything."



Mandala Magic

THE *mandala* is a device or instrument for the vitalizing of the apperceptive powers of the human mind. It depends largely upon the impact of patterned ideas, in which certain principles are represented, their relationships to other principles and dependent extensions are shown, and the qualitative intervals set up by the interaction of forces become apparent. They present ideas in wholeness or completeness, appealing to the mind through order, color, number, and form. They are not diagrams in the familiar use of that word; rather, they are depictions, which not only stimulate thought but satisfy the aesthetic instinct for harmonious aesthetic expositions of cosmic concepts.

Although the *mandala* is drawn on a two-dimensional surface, it carries with it the implication of further dimensions and a definite impression of motion or movement. The mind itself moving along the radii of the central motive is carried through a series of unfolding qualities. This movement of the intellect is, however, under the severe discipline of balanced mathematical form. By this control of the natural instinct to coverage without penetration, the *mandala* intensifies the factor of continuity.

Among Western thinkers especially, continuity is deficient as a means of ordering thought. The scientifically trained person may have sufficient continuity, but with him the aesthetic balance is lacking. He perceives the universe as a product of a divine geometry, but he has not experienced the universe as being sublimely beautiful.

In certain Eastern schools, the science of the *mandalas* has been developed to such a degree that nearly all the mysteries of universal and human consciousness are represented through these strange devices. Some are extremely simple; others unfold into an almost incredible complexity of detail, but all alike are modes or expressions of the universal geometry. A common key unlocks all the patterns, and no inconsistency is possible. This is because the moment inconsistency enters into a composition of this kind it is revealed as a distortion in the collective symmetry. Error disfigures the symbolism in the same way that it disturbs the rhythm of consciousness.

There are three equally-important factors involved in *mandala* magic. Each of these factors is an actual experience within the operation of the mental and emotional life. The first experience

arises in connection with the design of one of these syncretic symbols. The moment a student of some obscure science is required to diagram or delineate in an orderly manner the motion of his own ideas from their center to their natural circumference, he is likely to find himself in difficulty. He discovers, frequently to his consternation, that what he accepted as an orderly concept or series of concepts was in fact a group of isolated convictions not lending themselves to a harmonic or systematic arrangement.

That which we truly know we can express in simple and direct terms. That about which we are not certain requires a greater degree of ornate ornamentation to conceal basic weakness in thinking. This ornateness may convince even ourselves that we actually know whereof we speak, but the *mandala* quickly reveals the shortcomings of any system subjected to its control. Like mathematics, of which it is a direct dependency, this sacred depiction imposes a severe censorship upon any group of ideas the elements of which are mutually inconsistent.

Under this same general consideration is the power of dynamic symmetry to extend knowledge by the very process of unfolding the inherent potentials of a balanced design. As used by the skillful symbolists, *mandala* art is a vital form of self-instruction. The consciousness accepts a series of discoveries, and knowledge itself opens from theoretical speculation to practical realization. The making of the *mandala* is entirely different as a form of instruction from reading or listening or even pondering. The disciple is actually doing something himself. He gains the peculiar intensity that comes only from action, as though he were actually living the principles that he is representing with his artistry.

It is almost impossible to express in words a form of instruction which transcends language as a means of communicating ideas. For example, the average person thinks with words and usually in his native language, even though he has acquired some other mode of speech. Thus when the individual thinks of God, the word God arises in his mind,

rather than the concept for which the word stands. This makes it possible for the mind to juggle words and substitute them for ideas, as easily and far more quickly than the vocal equipment can articulate these same words. Anything that is experienced vicariously, that is, without personal participation in the fact itself, can be known only by a name or a sequence of terms. The mind is eternally coping with two types of intellectual elements. One group consists of words and names, and the other with experiences and reactions from these experiences. By *mandala* magic, it is possible for the skilled esotericist to unfold these symbolic word forms and release the vital energies which are locked within sound or letter patterns.

The Egyptians are reported to have been one of the first nations to recognize the dynamic impact of harmonic and harmonious patterns. The priests of the temples of Egypt instructed the Greek philosopher, Pythagoras, in the mystical and therapeutical powers of the symmetrical geometric solids. They represented the divinities in the forms of cubes, tetrahedrons and dodecahedrons. Pythagoras, in his turn, taught his disciples the importance of nutrition through the eyes. He believed that, as the physical body is fed through the mouth, the soul depends upon the eyes for nourishment and instruction. Thus, colors, forms, and rhythmic motion, if they are combined with wisdom and skill, contribute to spiritual well-being.

Symbols become microcosms of universal patterns. The science of symbols, including the reason for their use and the means of constructing them, was among the esoteric arts of the ancients. The symbol is usually a mirror held before the face of nature, in which universal principles are reflected and reduced to convenient proportions without interfering with the relationships between the elements of the design. Nearly all abstract learning must be communicated by symbols of some kind. Words fail completely to express ideas which are beyond common experience.

An artist or art connoisseur is especially sensitive to the impact of pattern

and design. He may read a truthful and accurate account of a graceful chalice designed by Cellini. The written description may cover every detail and may lead to a degree of mental visualization. But the actual chalice can only be *known* when it is beheld in its proper and natural form. The impact of the artistry upon the beholder excites emotional and aesthetic reactions that can never be captured in words nor completely communicated by a photograph. The impact is the vital reality that transforms the mental image into a living fact of experience.

It is difficult to imagine any object to be devoid of life or vitality that is capable of creating a dynamic reaction in the human consciousness. We must conclude that as the object itself is inanimate, its power must lie in the dynamics of its composition and in the relationships of form, color, pattern, and materials, by which it exists as a unit of human achievement.

It is said that when a conquering general entered the temple of the Olympian Zeus and gazed up at the noble features of the Father-god, he cast away his sword and concluded a peace. Certainly it was not the ivory face of the deity that wrought this change in the disposition of a warrior. The power of the god was the result of the exquisite artistry of a master sculptor. In some mysterious way, the artist had captured an impression of divine splendor, and the impact of this impression brought a victorious soldier to his knees. Thus, forms are things of power, if in the preparation of these forms some universal reality has been captured or revealed by the genius of high artistry.

In the Orient most religious pictures are designed by priests and monks. These holy men are controlled entirely by the experiences of their inner lives. In concentration and meditation they have become aware of certain cosmic truths, and these they attempt to reveal through the painting of sacred pictures and the modeling or carving of their holy images. In a way, therefore, each of these religious symbols is a *mandala*, a likeness of some phase or quality of

the divine nature as it is experienced by the monk in his contemplation. There is very little truly profane art in Asia, and most of that is of recent manufacture and intended primarily for export.

Even simple utensils and the so-called practical implements in daily use have been touched by some degree of sanctity. To the Easterner, all useful labor is a spiritual experience and a religious ritual; therefore, his cooking utensils, his clothing, his shelter, and even the texture of his food have implications beyond the obvious. As far as symbolism goes, he does not live merely on the surface of his daily activities. There is always a quality of penetration in the direction of those deeper values which abide in a sphere of principles or ideals.

Many Occidentals are offended by what they regard as the profane elements in Eastern artistry. With standards of Western morality, they refer glibly to Eastern decadence as something in dire need of missionary endeavor. These Westerners do not realize that the symbol is a mirror held before their own faces. The symbol is only profane if it awakens such impulses in them. To a man with a different concept of the divine plan, that which seems exotic or even erotic to the Occidental may excite only the deepest and most reverent feelings. We may always suspect the person who sees too much evil around him. His hypersensitivity arises from the limitations of his own consciousness and his inability to appreciate the true proportions of the universal good.

To those held in the mental or emotional bonds of a crystallized belief, all that lies outside of that belief is regarded as in some way and to some degree inferior. As consciousness ascends to the contemplation of causes, there is a gradual transmutation of instincts and attitudes. As we become ever more conscious of the truths concealed within or behind symbols, emblems, and allegories, we lose the inclination to criticize the merits or demerits of forms. All forms created by men in the world of religion are limited human efforts to delineate that which is essentially formless. Forms change with the passing of time, and dif-

fer according to place and condition. Some seem grotesque and even repulsive, but they are essentially noble if they express the simple but honorable convictions of human beings seeking a way to convey their ideals and dreams to others of their own kind.

Any work of art that conveys an earnest and honorable concept of moral, ethical, or spiritual belief is a *mandala*, if we wish to consider it on the plane of symbolism. As a *mandala*, it cannot be understood by being seen; rather, it must be *seen by being understood*. We see the surface of things by the eyes only, but the moral dimensions must be discovered by the understanding of both the heart and mind. One of the difficulties of our present way of life is that we judge all things by their surfaces and not by their essential substances.

When the religious artist designs a *mandala*, he is consciously or unconsciously drawing a symbolical representation of his own consciousness. He is telling what he is, and revealing both the strength and the weakness of his understanding. Like the Japanese flower arranger, he is combining the material of his art in a pattern that satisfies himself. Those unable to release from within themselves a degree of creative consciousness must be content to copy the designs of the masters or imitate the prevailing fads of the moment. Those supremely conscious of the mental factor of formula weigh and measure and give strict adherence to the letter of the instruction they have received. It remains for the adept in the art to use the elements of his symbolism as a pianist uses the keys of his instrument; that is, as a means to express creative impulse under the discipline imposed by his medium.

The second factor of the *mandala* art consists of the reading of the symbolic designs composed by another master of the technique. Many of the *mandalas* are of great antiquity, and have been perpetuated with little or no change in the arrangement of the elements. They are held in special veneration because of the personal sanctity and wisdom of the sage or priest who first devised these arrangements.



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SACRED LAMAIST OM FORMULA
ARRANGED AS A MANDALA

From *Buddhism in Tibet*, by Emil Schlagintweit

Some of these patterns consist entirely of letters and words arranged in circles, spirals, or squares, or distributed among the petals of lotus flowers. Sometimes they consist of sacred formulas written with peculiar, ornate characters with the importance lying in the direction and length of the strokes by which the letters are written. A curious Zen *mandala* or meditation symbol consisted of a perfectly drawn freehand circle made with one stroke. The circle was beautifully mounted on a brocade *hakemono* or hanging wall scroll. The very simplicity of the form conveyed a tremendous impact, and the impact was the true spirit of the Zen ministry.

The interpretation of a *mandala* can be approached in two ways. First, the student can identify the symbols or figures representing the deities, and then in turn reflect upon the universal principles which these divinities represent. To do this correctly and adequately requires a profound knowledge of Eastern religions and the almost countless symbols and figures which occur in these systems. Here the danger lies in the fact that the interpreter has become so dominated by his studies that he has difficulty in reacting to the dynamics of the symbols. He can analyze their meaning, but he cannot

feel their consciousness-content. This is especially true of an Occidental who must learn the philosophies in middle life, whereas the native has the basic principle available from childhood in his subconscious.

The second approach is to disregard the original divinities or unknown elements of design and to base reaction upon a general impression. This is easier when the *mandala* exhibits considerable artistry. Inscriptions and formulas in an unknown language do not stimulate the imagination, but groupings of figures and interesting patterns of color stimulate a variety of moods. Uncertainty as to the original meaning of a *mandala* does not necessarily detract from its usefulness. The beholder instinctively begins to fill in the meaning of the designs from whatever background of religious experience he knows. He may arrive at conclusions quite different from those originally intended, but he has made successful use of the "mirror." He has found a way of catching at least a shadowy likeness of his convictions in the musings that arise in his consciousness.

It is perfectly possible, therefore, to interpret the principles of one religion in a *mandala* designed by the votaries of another faith. Likely as not, meditation upon these cosmic pictures will inspire the student to design others himself. He will feel an impulse to reduce certain beliefs of his own to similar ordered devices. In this he may be motivated by the growing realization that this method offers one of the most natural and sufficient means of transmitting abstract concepts.

A slight digression in the direction of a related field of inquiry may be useful at this point. As a *mandala* is a kind of window in the wall of mental limitations, so a *mantram* is a sound-bridge between two states of consciousness. The *mantram* is a symbolic combination of sounds, just as the *mandala* is a symbolic combination of basic forms. Most of the religions of the world make use of chanting or intoning in their rituals and services. These tonal patterns are received into the brain as experiences of sound,

and are then interpreted as emotional moods. These moods in turn set up vibratory impulses which are distributed throughout the physical body and the magnetic fields. The *mantram* is a scientific sequence of sound, a carefully devised melodic line, which causes an internal motion or rhythm. This motion not only cleanses the system through which it passes, but intensifies the vibration or oscillation of atoms.

Many students of Eastern esoteric sciences are aware of the *mudras* or hand positions used by the priests of the Buddhist sects. With these can also be included the gestures and postures of the body. By means of *mudras* and postures, the human body itself is used as a *mandala*. Not only are the various gestures symbolical so that they constitute a language of postures, but they represent a series of instinctual motions from within the consciousness. The small child rapidly develops involuntary gestures to signify its requirements, its interests, and its moods. Many primitive languages, which lack extensive vocabularies, supplement words with appropriate auxiliary gestures. The North American Indians used sign language as a means of intertribal communication. Even now in moments of excitement or intense thought we are apt to gesticulate as a means of clarifying our statements or adding weight or pressure to our words.

Internal experiences, as they arise in meditation, flow outward into expression along lines of least resistance. Impulsively we interpret our feelings or our convictions by bodily posture. This is the origin of the ritualistic dance. It is not merely an effort to convey impressions to another person, rather it is the urge to fulfill these impressions through the media offered by our bodily structure. We use the body as an instrument, at first crudely, and later with the grace which results from self-discipline and clarification of internal impulse and conviction.

Here again the factor of participation is important. The *mudras* are action, and an action is always more factual than a concept or an assumption. By the ac-

tion, we emphasize for ourselves our own acceptance of a conviction.

The most common Occidental *mudra* is the handshake. We may inwardly acknowledge the state of fraternity without any physical gesture. This internal acknowledgement is a concept, but the handclasp is a pact. It is a simple *action* of friendship, by which a resolution becomes a fact. Thus the simple handshake is a symbol of a universal principle of concord. We are never complete in our convictions until the thing we believe manifests in some physical way. The physical manifestation is the final proof of all that is previously held in a state of suspension. Concepts are static, but when they lead to even an extremely simple and elementary action, they become dynamic.

The ground plan of most temples, shrines, and buildings of state are architectural *mandalas*. They are nearly always based upon a circle, a cross, or the combination of these two elementary forms. The great initiated architects of antiquity designed important edifices as microcosms of the universe. The ground plans were two-dimensional *mandalas*, and the finished structures were three-dimensional *mandalas*.

When a person stands in some magnificent sanctuary, like the Cathedral of Notre Dame or the ruined Temple of Karnac, he must be profane indeed not to be touched by the "atmosphere" of the place. Many times I have watched groups of babbling tourists enter some grand old shrine. Instinctively they become silent, not from conscious respect, but because something within themselves receives an impact from the dimensions and proportions of the building. The most profane of the globe-trotters will speak only in whispers until they leave the precincts. I remember one stodgy, pompous stockbroker when he stood for the first time at the base of the Great Pyramid. Slowly he raised his eyes toward the top of the immense structure, and then with a completely involuntary gesture, he took off his hat and bowed his head. His gesture was a *mudra*, and the Pyramid was a *mandala*.

The modern world has been trained away from simple response to the stimulation of reverent impulses. The Greek philosophers, including Pythagoras, Socrates, and Plato, practiced the dance as an essential element of philosophical discipline. Socrates also sang, and while it is recorded that his voice was inadequate his efforts were deemed most admirable. It is also recorded that Jesus and his disciples sang together and performed a circular ritualistic dance during the celebration of the Last Supper. Certain sects of dervishes indulge in a cosmic dance pattern as a means of attaining a state of spiritual ecstasy.

The dance patterns of the gods are *mandalas*, and the postures themselves are symbolical of the Dance of Life. There is not only the motion of the world, but also the rhythm of consciousness moving through the world. This rhythm is the motion of Tao, represented in China by the undulations of the body of the cosmic dragon. The Indians of the American Southwest dance for rain, for fertility, for life, and for death. It is believed that even the ghosts come back to join with the gods and mortals in the ancient rhythms which protect and fulfill the destinies of human beings.

Let us return, then, to the mystery of the *mandala* and the apparently complex reactions which it causes. We now approach the magical significance of these meditation wheels and patterns. All religions have symbols of some kind, by which the peculiar essence of their doctrine is represented. The cross of Christendom, the lotus of Buddhism, and the crescent and star of Islam are examples of these basic designs. The cross occurs in nearly every important example of Christian art and architecture.

In the East, the lotus stands as the peculiar emblematic device. The symmetrical unfoldment of this flower, floating upon the surface of a tank or a pool, conveys to the thoughtful Buddhist the mystery of the growth of man. The Buddhas, Bodhisattvas, and their numerous attendants are represented standing or seated upon the open petals of the "sky lily." Often each foot of a divinity may have a separate lotus pedestal sup-

ported by clouds and stars. There are lotus scepters, lotus crowns, and lotus ornamentations. In the meditation charts, the vortices or chakras along the spine and in the brain are represented as open lotus flowers, each chakra with a different number of petals. It is not surprising, therefore, that most of the *mandalas* are at least reminiscently in lotus form.

Meditation upon the lotus always includes or implies the presence of the active factor of unfolding. The Lotus of the Law is forever opening. As it has been said of man that he is always becoming, but never becomes, so the quality of eternal unfolding is included in the meditation concept of the lotus. Every doctrine or symbolism in which the lotus occurs includes this quality of eternal growth. It is not growth in the sense of enlargement or extension in a dimension of direction, but a growth in the quality of forever opening from within. There is no arbitrary circumference of the lotus concept. There are no barriers placed upon the quality of forever becoming. This motion toward continuous revelation is the heart doctrine of Asia.

The activity of the *mandala* is, therefore, its continual emergence from itself, manifesting as an eternal stimulus to the contemplative powers of the mystic. He is moving in sympathy with the principles of his philosophy. The emerging realities are ageless but forever new. There is a dynamic adventure of discovery. The realization of yesterday was sufficient for yesterday, but today the adventure grows. The sympathy between a growing world and a growing human appreciation of that world gives vitality and supreme significance to the esoteric disciplines.

Mandala magic is described in many curious Eastern fables. There is a story of a saint who designed a magnificent *mandala* in the form of a mystic maze like a labyrinth. The maze represented the world, and, while there were many twistings and turnings, there was only one road or path that led from the circumference to the center. A disciple of the saint, meditating upon the design, en-

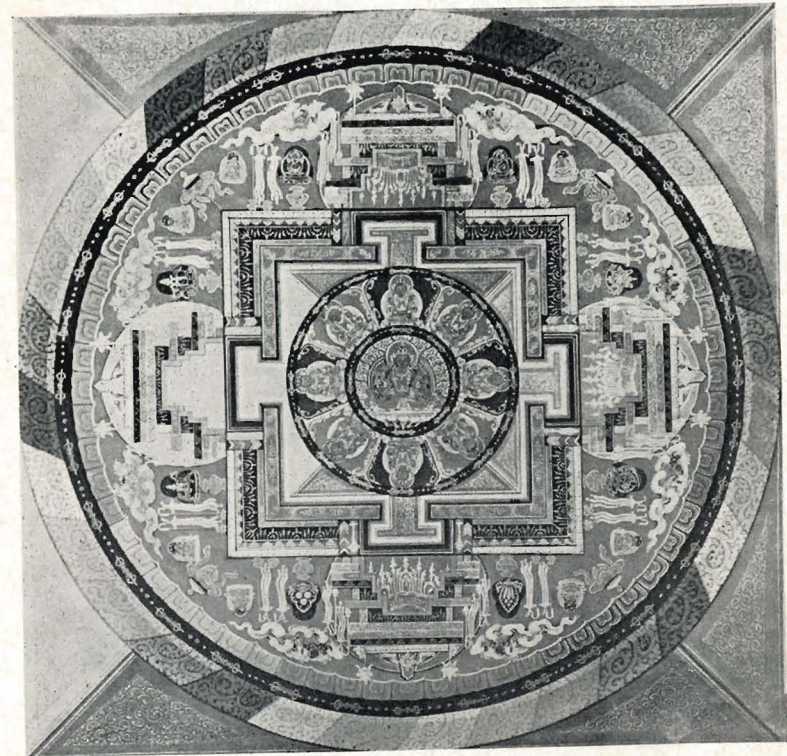
tered in consciousness at the outer gate, and, becoming confused, was lost in the labyrinth for seven years before he found the center. Once a lohan drew a beautiful design representing the doorway of the Infinite upon the wall of his cell. When the drawing was finished, he stepped through the picture and disappeared forever.

This presents another form of the sacred symbolism—the fable. In the ancient religions, symbolical stories became themselves dynamic representations of esoteric truths; in this way a legend or a myth can be a *mandala*. It presents the same truth in the form of a simple moral lesson or example, and has its Western parallel in the parable. By experiencing the parable we participate in a spiritual mystery. This experiencing, of course, is entirely different from reading, memorizing, or thinking about the parable. The fable remains as lifeless as the design drawn upon the silk until it comes to life in the consciousness of the disciple.

In some sects, like Zen, silence becomes the supreme symbol. It can be variously represented. The blank sheet of paper or silk, the page of a book without writing, the detached expressionless face of an image; all these are vacuity symbols. They use emptiness as the symbol of complete fullness. Only the highest arhats are capable of experiencing without illusion or delusion the mystery of dynamic negation. The living silence is the extremity and absolute center of that which is conceivable. Here is a *mandala* which demands all by bestowing nothing, which is life's supreme challenge.

Meditation upon the *mandala* brings with it the phenomenal experience by which the emblems themselves appear to become living organizations. The painted dragon suddenly begins to writhe and turn upon its silken background. It may escape entirely from the panel on which it was drawn. This means that the consciousness of the disciple has released the symbol, so that it can return to the higher dimensions of space-consciousness from which it came.

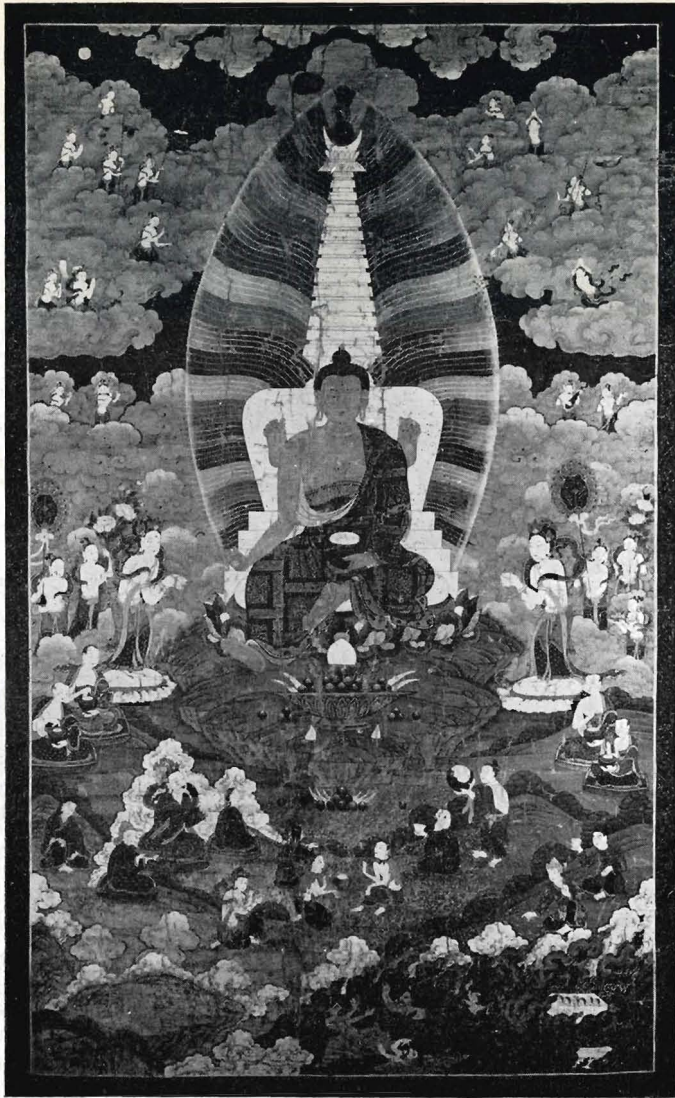
The gracious inclining figure of a Bodhisattva, delicately traced by some



—From *Asiatic Mythology* by J. Hackin, etc.

CEILING OF THE TEMPLE AT LHASA

This decoration takes the conventional form of the lamaist *mandala*.



—From a Tibetan painting

A syncretic *mandala*, representing the Buddha Maitreya seated before a chorten, a reliquary or religious tower, his conventional symbol. The deity is surrounded by attendants and emblems.



—From *Buddhist Art* by M. Anesaki

AMITA TRIAD RISING OVER HILLS

Ascribed to Eshin Sozu Genshin. (Japanese, 942-1017)



—Japanese Religious Painting

MONJU MANDALA WITH HIERARCHY

This fine work of the Kamakura period is in the collection of the Philosophical Research Society, through the kindness of a generous friend.

monk in meditation, may step down from its lotus throne and teach the mystery of the Law to some enraptured priest. Westerners probably assume that all these mystical experiences are the result of autohypnosis or an overstimulated imagination. But the East regards the matter differently. To the Oriental, these are true adventures of consciousness as real as the visions of Lourdes, Guadalupe, or Anne de Beaupre.

Obviously, the magic of the *mandala* originates in the extrasensory dimension of the disciple's spiritual-mental organism. The symbolic design sets in motion currents of mystical energy, producing internal activity which appears to be external. Wisdom comes from within, and is transferred by an act of the will either consciously or subconsciously to the external object associated with the stimulation. The mystic actually teaches himself, but the science of symbols provides the immediate machinery for this self-instruction. Without an external focus the internal knowing-power cannot be released from the limitations imposed by the objective faculties of the mind.

Various Eastern sects have devised *mandalas* or syncretic groupings of divinities and sages designed to advance the particular doctrines of these schools. Each design has traditional associations which form channels of interpretations. The disciple in meditation experiences unfoldment along the channels of his dominant conviction. His processes are, therefore, a continual enlarging justification of those convictions already accepted as basic realities. The unbeliever attempts to justify certain doubts by pointing out that the mystical experiences of the devout are often inconsistent, and conflict with parallel experiences of followers of other sects.

The point invites immediate clarification. Consciousness always unfolds from convictions already established in the subconscious. The mystical experience cannot be universalized, although it may bestow a generous recognition of universals. The human being always grows by extending his understanding from a present toward a future condition. Therefore, it is quite possible for the Christian

mystic to experience a Christian illumination, and a Buddhist mystic to experience a Buddhist illumination. It is a mistake to assume that illumination itself is a common denominator of beliefs. The adventure of internal enlightenment may bring with it a deeper appreciation of the beliefs and ideals of other faiths, but the enlightenment itself takes the form and symbolism of the religious system to which the enlightened person belongs.

One reason for this is that illumination results from the unfoldment of a personal experience toward universals. Each of us, through choice or circumstance, has a more intimate experience in his own faith than in the faiths of other races and nations. The mystical experience draws heavily upon the content of our own subconscious, and builds upon the psychic materials which have accumulated within ourselves. If the mystic Christian sees Christ in a vision, and the mystic Buddhist sees Buddha in his meditation, it is because each human being must clothe his inward conviction in the symbolic forms most meaningful to himself. The processes may be the same in both cases, but the results are dominated by subconscious expectancies.

The visualizing power of consciousness always fulfills these expectancy-patterns. Thus, a human being can become a highly developed mystic regardless of the religion to which he belongs. The mysticism is his own experience and not merely the inevitable result of external stimuli. Those not inclined to be thoughtful accept religious doctrines literally, but the mystic always interprets religious or philosophical teachings in terms of himself. He lives his own religion under the symbolism of the faith with which he is most familiar. This circumstance is clearly indicated in the use of *mandalas*.

Socrates taught his disciples by drawing from them ideals and convictions already firmly established in the subjective part of the personality. He did not impose arbitrary creeds or dogmas, but invited his followers to think for themselves within a pattern of general guidance. He made each of them test the strength of his own convictions by trust-

ing a certain amount of his own moral weight upon the belief which he held and defended. If the concepts could not support themselves in application or could not sustain their own consequences, they were rejected instinctively. Thus, experience was substituted for authority, and the student moved from an external to an internal life-foundation.

The *mandala* brings about the same kind of adjustment. Authoritarianism dominates the moral philosophy of the modern world. The individual trusts his own destiny to the keeping of doctrines advanced by others and sustained by the approval of those generally accepted as informed. By this machinery, the more important the man, the more important his opinions. It frequently follows, however, that we are influenced by the pronouncements of the learned and the illustrious on subjects in no way related to the fields of endeavor in which these famous persons gained recognition. Thus, an outstanding physicist, by nature agnostic, may be interviewed as to his attitude on the subject of human immortality, or an astronomer may be invited to make a solemn pronouncement on divorce or juvenile delinquency. Whatever these intellectuals say may be valuable as news, but not as information.

As long as the world depends upon the authority of its intellectuals for its codes of conduct and concepts of universal realities, the affairs of men are likely to go backwards. It is not easy, however, to go against the current of a prevailing policy. The shift from authority to experience requires both courage and integrity. Before we can cease depending upon others, we must discover that we can depend upon ourselves.

Spiritual independence is not attained by a written declaration nor by substituting our own notions for the notions of another. We only free ourselves from an inferior state by ascending to a superior condition. By ascending we mean an unfolding in the direction of essential knowledge. We must release the power of self-administration if we are to emancipate our lives from the tyranny of external authority. Merely to reject author-

ity is to enter into a state of anarchy, but to outgrow authority by the unfoldment of internal consciousness is to attain the philosophic life.

In the East, *mandalas* are used as a means of attaining what the Neoplatonists called "the victory of self over circumstance." The victorious self is the divine or universal power in man, released by discipline and dedicated to the service and improvement of all living creatures. In the course of evolution, this triumph of eternal is gradually being accomplished. All growth is unfoldment in this direction; but as the alchemist said, art perfects nature.

By discipline, which is the art of regeneration, man can hasten the processes of his own redemption. This does not mean that he can become perfect immediately, nor that by some magical formula he can overcome suddenly the natural limitations of his own temperament. But he can grow by intent rather than by accident. He does not need merely to wait; he can labor while he waits.

All religions have systems of some kind designed to assist the devout follower to transfer his allegiance gradually from the things of the material world to those of the spirit. *Mandala* magic is one of these disciplines. Actually it is not a short cut at all; it is merely directed effort. When we decide to study piano, we reconcile our minds to a long and arduous program of disciplined endeavor. We know that it will be several years before we can play moderately well, and many more years before we can attain exceptional artistry. We also recognize the factor of natural aptitude, and accept the probability that we shall not be included among the immortal masters of our chosen instrument. We must approach spiritual discipline with the same moderate ambitions. With conscientious application we may achieve a noticeable improvement in our way of life. A larger dedication may lead to a larger accomplishment. But only those peculiarly adapted by the experiences and endeavors of previous incarnations may expect to accomplish the state of sainthood or arhatship.

The transition from a static to a dynamic concept of spiritual destiny is the first step on the path to liberation. Once we have determined the course of action and resolved to grow by our own efforts, we have an honorable beginning. The more we experience the significance of our project, the more rapidly our determination grows, and the more help we receive from our own enriched subconscious. Gradually our personality unites behind our resolution. We begin working for ourselves rather than against ourselves.

Working for ourselves comes to mean conscious service of those principles of truth, wisdom, love, and beauty, to which we have given our allegiance. We grow without frustration, inhibition, or introversion, because we are expressing our virtues rather than attempting to repress our vices. We exhaust ourselves through the conflict of contraries within our personalities. When vision resolves doubts, and purposes become stronger than prejudices, we attain a condition of unity, and all our energies are available for essential effort.

Recent graduating classes of many great colleges and universities listened to an amazing assortment of apprehensive speeches, councils, sermons, admonitions, and mixed blessings from prominent educators. Very few of the notables who gathered to launch the young upon the sea of life had much to offer or recommend to the graduating classes. The substance of the advice as reported by our leading journals seems to have been, "Go forth; do the best you can, and God preserve you!" The lack of internal foundation as a defense against external pressures was so obvious that even the press mentioned the sorry situation.

Unless education strengthens character and enlarges capacity for internal courage and fortitude, it appears that the need of an immediate remedy is indicated. But who has the remedy? It would be most distressing to consider the possibility that some old lama spinning a prayer wheel in a remote valley of the Himalayas knows the answer to



SYNCRETIC MANDALA OF THE NICHIREN SECT

The vertical inscription at the top is the Sacred Title, "Namu Myoho Renge Kyo," which represents the eternal principle around which the cosmos moves, as from an axis. The figures below are guardians and symbols of states of existence.

the dilemma confronting higher education in the Occident. It is not likely that the poor old lama would be invited to address the graduating class at Yale or Harvard, and it appears most improbable that these institutions would confer upon him one of those honorary degrees reserved for politicians.

In terms of psychology, all the fine arts are related to the *mandala* concept. Art is an interpretation or expression of internal moods and convictions. The artist is expressing an impulse, and the product of his imagination is a symbol or emblem of some mental or emotional pattern of consciousness. Thus the *mandala* becomes a simple and natural method of personality release and, likewise, a key to the subconscious impulses of the artist himself.

The European school of psychoanalysis encourages patients suffering from various psychoses to seek expression through drawing and painting. Quite a number of productions of these mentally disturbed persons take the mandala form as has been pointed out by Carl Jung. (See *The Secret of the Golden Flower*.) The natural tendency to produce symmetrical geometric designs reveals what Pythagoras might have called the geometric instinct of the soul or psyche. The *mandala* forms, conceived and executed by mental patients in Jung's clinic, are susceptible of formal interpretation and reveal clearly the pressures and tensions of the patients.

Occasionally, metaphysicians and mystics develop a kind of automatic drawing and painting. We have seen many examples of such productions, and while most are deficient in artistry, they reveal certain compulsions or pressures operating in the human subconscious. The artists themselves usually assume that their pictures and diagrams are the result of internal illumination or the assistance of high entities operating from the invisible world. Needless to say, most of these drawings are psychological rather than psychic in origin.

It has always seemed to me that most psychic drawings and paintings are overdone. Whatever the source may be, the talent is inadequate. There is a constant tendency in the direction of fantasy. I remember one group supposedly representing the citizens of Atlantis. In these drawings, the Atlantean proletarians were extravagantly costumed mannequins, reminiscent of sketches of a theatrical designer submitting suggestions for a Max Reinhardt extravaganza. The immediate

reaction was that the artist had suffered for many years from a frustration about beautiful and expensive clothes which she had not been able to buy. The drawings were an example of escape from reality rather than a sober restoration of what the well-dressed Atlantean had worn.

Psychically impressed *mandalas*, or syncretic symbols, often are profusely adorned with stars, moons, and suns, and radiant wisp-like figures in flowing draperies. The stars are especially common, and shine splendidly from the foreheads of the people of the "Summerland." The drawings seem to echo the books of fairy stories which had been read and apparently forgotten many years before. This art reflects the soul-hunger of weary and disillusioned folks seeking escape from the prosaic by the cultivation of imagination and fantasy.

In this way the *mandala*, by its organization, tells a story of the human striving toward reality. It bears a proper likeness of the attainments and aspirations of its designer, and offers the best available means of examining the structure of man's subjective nature. Also, by studying the changes that take place in these impulses to draw and paint, the psychiatrist can estimate the efficacy of his treatments.

The Tantric art, which has become dominant in Northern Asia, is distinguished by its tendency to distort and disproportion its deities and designs. It also presents many of the Buddhist divinities in a ferocious or menacing aspect. Occidentals have difficulty in understanding the import of these grotesque depictions. Here, again, the study of the *mandala* concept helps to clarify the confusion.

For example, we must realize that everything in nature has two aspects or appearances: one benign and the other ferocious. It does not mean that nature itself changes or assumes moods, but rather that the relationships between man and nature are forever shifting. To a man lost in the desert, water is a beautiful necessity, but to a shipwrecked sailor drifting the open sea, it is a fearful and menacing element. To the man who

keeps the laws of nature, these laws are beautiful and kind, but the moment he breaks natural law, he suffers the consequences, and the laws themselves seem to take on demon forms. Karma rewards the righteous, and dogs the footsteps of the evil-doer. Universal wisdom is the gentle teacher of those who love and obey, but to the disobedient, wisdom is a relentless adversary.

Deities with many arms and a plurality of heads adorn the *mandalas* of Tibet and Mongolia. Only after patient and thoughtful consideration can the non-Buddhist realize that these images are not false gods and horrible records of idolatry. The very images themselves invite thoughtfulness, and repulse superficial examination. They are part of a vast symbolical philosophy of life. Great schools of religious art are created by psychological pressures and in turn exert

powerful influences. In this way, each religion develops its own symbolism and usually its own art forms.

The *mandala* is the product of a conditioned consciousness. Its form is possible only among those who believe in the universe as a mental or psychological phenomenon in space. The world was projected by visualization, or by the power of will and Yoga. The mystic, meditating upon the *mandala* symbols, recapitulates the creative process. He fashions his world symbols by his own will and Yoga. In this way, he experiences the very mystery of creation. He shares in the mystery of the mind-born, and through meditation re-enacts the cosmic drama. By meditation also, he participates in the world dream and, finally, in the world-awakening. The *mandala* ends in the experience of the law.

Monju Mandala with Hierarchy

In the schools of Northern Buddhism, a *mandala* (Japanese *mandara*) is a religious meditation picture. The several sects that include this form of art among their metaphysical conceptions differ in details of explanation, but the central concept is essentially the same. The purpose of the painting is to inspire the meditating priest or layman toward a comprehension of the universal mystery of Buddhist psychophysics. Through the contemplation of the design itself and a proper interpretation of its symbols and their arrangement, the intellect is elevated to the realization of the spiritual pattern at the foundation of the universe.

Dr. M. Anesaki, in his exceptionally fine work, *Buddhist Art in its Relation With Buddhist Ideals*, explains the principle underlying the *mandala* thus: "The realization of a universal spiritual communion is the fundamental ideal of the Buddhist religion; and the embodiment of this ideal in a group of statues, arranged on a platform and enclosed by railing, has been already described. But the importance of this plastic representation of the cosmic communion grew

apace with the growth of artistic skill and the multiplication of mystic ideas. Even the cosmic scheme of the great *Shingon* communion was often exhibited in this way.

"Nevertheless, the attempt to unify all possible varieties of saints, deities, spirits and demons with the central-world-soul, Buddha, was too comprehensive a plan to be adequately and conveniently expressed except by painting. This circumstance gave rise to the ingenious but curious expedient of projecting the whole scheme on a plane surface and arranging the figures side by side, according to classes, within squares and circles. The result was a composite picture in which the figures were grouped as if the statues themselves had been laid down on a platform and looked at from above. The complete cycle of these groups is called a *mandala* or assemblage, and is used to represent graphically the cosmotheistic world-view in its entirety."

Although it is usual to think of the *mandala* as a circular design involving a cosmic scheme, this is merely the more familiar form of the depiction. The rep-

resentation may take any shape which satisfies the requirements of the subject or pleases the taste of the artist. In Japan especially, many of the *mandala* paintings are syncretic; that is, they represent the fusion or reconciliation of the apparently conflicting beliefs of different religions or different sects within the larger body of a faith.

Syncretism is also that process of absorption or coalescence by which doctrines, tenets, rituals, and symbols of older religions are incorporated into the structure of new beliefs. We may say, therefore, that the *mandala* is a depiction of a philosophical or metaphysical compound of ideas, considered within a concept of a larger and enclosing unity of doctrine.

To those less philosophical-minded, the *mandala* is a magic circle composed of divinities, or symbols representing these divinities, or charms, formulas, or spells suitable to insure the spiritual improvement of such as meditate with internal sincerity upon the mystical meanings of the forms and patterns. According to tradition, the *mandala* formula was bestowed upon the sage, Nagarjuna, by the celestial Buddha, Vajrasattva, the Diamond Soul of the World. It appears that the *mandala* form as a magical symbol is older than Buddhism, and was among the religious devices absorbed from the pre-Buddhistic faiths of North-Central Asia.

Most *mandalas* represent the world or the collective concept of the creation in the form of a palace, temple, or city, square, rectangular, or circular, and with four entrances or gates. Often the design is quartered, a different color being assigned to each quarter of the world palace or temple. If the figure is elaborate, the universe-concept may be pictured floating in space, the background containing stylized clouds, with a sun and moon above, and conventionalized mountain peaks below. The interior of the celestial abode may contain a geometrical arrangement of circles, containing tiny representations of the divinities or magical letters depicting them. In nearly all cases the *mandala* is keyed by the deity occupying the center of the circle.

In the case of the syncretic *mandala*, there may be no geometrical or cosmological factors implied. Divinities from several faiths or sects are merely represented in a compatible arrangement. Usually the cult from which the design originates places its own form of the Buddha or Bodhisattva in the central or dominant position, grouping the other representations around it in an artistic arrangement.

Oriental religious art differs widely from the motifs dominating the Occidental form. The holy paintings of the West inspire through their beauty and the emotional reaction which they cause by emphasizing long-venerated scenes, symbols, figures, and emblems. But there is no special scientific or philosophic intent behind most church pictures. They are beautiful, graceful, charming, and devout, appealing to the imagination but seldom challenging the intellect.

In the Orient, all art teaches; each picture is designed for a specific purpose. There are traditional and inflexible rules governing the depiction of each deity and religious object. These forms are archaic and through them an unbroken descent of mystical tradition is preserved. Once the alphabet of Eastern religious art symbols has been learned, it becomes apparent that even the most involved design departs in no respect from the ancient established formulas.

In Buddhist countries, most of the religious paintings and sculpturings are the works of priests and monks. As a result the productions are seldom signed or dated, and the merits of outstanding artists must be distinguished from their selection of subject matter and the technical excellence of their treatment of the traditional form. The pictures are usually painted while the artist-monk is in a state of meditation, and for this reason Eastern religious art shows a remarkable profundity of design, pattern, and detail. The artist is recording upon silk, in all their harmonious perfection of arrangement and color, concepts which he has already perceived inwardly.

The basic art impulse behind the productions of Buddhist Asia is derived from the Gupta and Gandhara schools of



THE BODHISATTVA MANJUSRI RIDING
ON A LION

From a Tibetan wood block preserved in the
lamasery at Urga

India. From these centers it spread gradually eastward and northward, carried by wandering priests and missionary-monks, who established important schools in Nepal, Bhutan, China, Tibet, Korea, and Japan. Among the Chinese, Buddhist art reached its perfection in the several schools which flourished during the Han, Wei, Tang, and Sung dynasties. These dynasties correspond roughly to the first ten centuries of the Christian era.

After this golden age of creative painting and sculpturing, the arts of China showed definite deterioration and reached their final decadence in the luxurious productions of the Ming and Ching dynasties. This elaborate overdecorated artistry of later China is far less important, though more widely collected, than the examples of the earlier schools.

In Tibet the Buddhistic aesthetic urge was interpreted by a people of limited culture and limited resources. In the presence of such handicaps, Tibetan art did not attain the subtleties achieved by the Chinese. On the other hand, however, it remained peculiarly true to its

Dravidian source, and there are isolated examples of Tibetan artistry that merit inclusion among the masterpieces of the world.

Chinese art influenced Korea, and after a time reached the Japanese islands. The Japanese people were peculiarly sensitive to the Chinese style of painting, and Chinese and Korean masters were brought to Japan to establish schools. These schools dominated the classical Japanese art for several centuries, and they are still influencing modern Japanese Buddhistic paintings.

The great Monju *mandala* (Supplement, Plate 4), like most works of this class, is Hindu in basic content and shows some influence of the artistic censorship imposed by the Tibetan traditionalism. Even artistically it is syncretic, for it is painted in the Chinese manner of the Sung dynasty, probably by a Japanese priest skilled in the Chinese technique. It was painted in Japan during the early Kamakura Period, which extended from A. D. 1185 to 1338. It is exceedingly well-done and approaches the dignity of a national treasure. In spite of its great age, it is in splendid condition, only slightly darkened by incense smoke.

The Buddhist pantheon consists of three principal deified powers. These may be said to form a trinity of spiritual attributes. As it is usual to apply the Sanskrit name to these divinities, even in their Chinese or Japanese forms, we will adhere to this rule. The primary deity or deified quality is Amitabha, the Buddha of Boundless Light. Amitabha is truth per se, unqualified and unconditioned, the supreme wisdom that governs all things.

Amitabha is represented on earth in the form of the Buddha Gautama, or Sakyamuni. This is the historical Buddha who lived in the 6th century B. C., and was the twenty-ninth of the great Lords of Compassion.

The Boundless Light, or Truth, has two attributes or qualities intrinsic in its nature. These are infinite wisdom and infinite compassion. The Bodhisattva Manjusri, (Japanese Monju) is the Lord of Wisdom and personifies abstract truth in the terms of the perfect knowl-

edge of all things human and divine. The Bodhisattva Avalokiteshvara (Chinese Kuan Yin; Japanese Kwannon) is the Lord of Compassion, and the most popular representations of this deity show him as an androgynous being, commonly known as the Goddess of Mercy.

Although Avalokiteshvara in Northern Buddhism is depicted wearing female robes, his masculine attributes can be recognized from the slight mustache and goatee traced upon his gilded face. After contact with the Portuguese, some Orientals combined the figure of Kuan Yin or Kwannon with the Christian Madonna, and today many images show this blending of conception. The Buddhistic triad of truth, wisdom, and compassion appears on the *mandala* under present consideration. The elements are incorporated according to the inflexible formulas which govern these artistic compositions.

There are several kinds of *mandalas* in addition to those purely magical. Each of those which represent groupings of deities can be distinguished from the nature of the central figure. If the deity Amitabha is placed in the center of a *mandala*, it signifies that the entire painting represents the universe in its eternal aspect or nature of unconditioned truth. If Gautama Buddha is placed in the center, then the *mandala* represents the universe as revealed or taught by the great teachers for the salvation of human beings and all other creatures of nature. If the Bodhisattva Manjusri is placed in the center, then the *mandala* represents the intellectual world and the perfection of the realization of perfect wisdom. If the Bodhisattva Avalokiteshvara occupies the middle place, the *mandala* is then the universe revealing infinite compassion, or the regeneration and redemption of the qualities and impulses of the emotional sphere.

In our *mandala*, Manjusri occupies the central place; therefore, the design is that of the intellectual world and its various parts and hierarchies. Manjusri, "the sweet-voiced," is not only a personification of wisdom but assumes the proportions of a Buddhist Apollo. He is regarded as a purely metaphysical concept,

antedating the prominent Buddhist priests and monks who later took his name as a religious title. He presides over the law, and his common attributes are the bright sword of divine knowledge, with which he cuts the tangled and knotted threads of life, and the book of transcendental wisdom, the *Prajna-paramita Sutra*, which is supported among the leaves and petals of a lotus flower.

Manjusri is the patron deity of astrology and is the dispeller of ignorance. In keeping with the purity of his character which is aloof from all mortal concern, he is represented as strictly celibate—one of the few Mahayana deities to whom no *shakti* or female energy is allotted. Most of the countries where the Mahayana system of Buddhism prevails have some highly-specialized concepts of Manjusri. Several great lamas are believed to be reincarnations of Manjusri. He is almost always invoked by those practicing divination. (See Waddell's *Buddhism of Tibet*.)

The deity is represented riding on the lion of Fo, his proper *vahan*; that is his vehicle or steed. The lion is symbolic of power or dominion, possibly of the zodiacal sign of Leo—in European astrology, the throne of the sun. The attributes of wisdom and the book which the Bodhisattva holds before his breast with his left hand establish the identity beyond doubt. On his left side (right side of the picture) is an Avalokiteshvara, or Kwannon, with his distinguishing symbol, a long-necked bottle, containing the waters of life or compassion. At the right hand of the central divinity is a deity partaking of the attributes of the Supreme Lord, Amitabha, and carrying a thunderbolt. This divinity represents the power of knowledge. Thus, the trinity consists of perfect wisdom itself in the center, with wisdom as compassion on the one hand and wisdom as power on the other.

The central figures are against a blue background filled with gold stars. From this we understand that the Bodhisattva's powers are enthroned in the heavenly abode, the central paradise. Here, abiding in their own natures in the innermost parts of life, they administer their

intellectual universe which unfolds toward the circumference of the *mandala*. The central world has its four gates, and through these apertures the spiritual beings and powers descend, and the creatures of the lower world ascend by the mysteries of involution and evolution. The blue star-covered field is ornamented with various implements of worship, such as are found upon and before the altars of Buddhist temples. They include ceremonial candlesticks, tables of offerings, and incense burners.

The rectangular zone, directly outside of the central square, is green in color and is also decorated with a delicate trace-work of golden stars and lines. Here are sixteen warrior figures, divided into four groups by the divisions caused by the gates. These figures are celestial guardians, giants, or titans, said to dwell halfway up the slopes of the sacred mountain, Meru. In this case, the guardian kings, or Lokapalas, correspond with the Japanese Shitenno. As the entire *mandala* represents the intellectual sphere, the guardian or demon kings are the primordial powers of mind or the extensions of the intellectual energy into the primitive chaos of mind substance. Each figure carries its appropriate attributes as these have been established in the old Buddhist tradition.

The outer rectangle with its black background is filled with grotesque figures signifying souls in the underworld, guarded by spirits armed with spears and pikes. Technically, this outer zone does not represent an after-death state but rather the condition of material life without a comprehension of the laws of salvation. At the bottom of the picture, slightly to the left and above the lower gate in the dark zone, kneels the figure

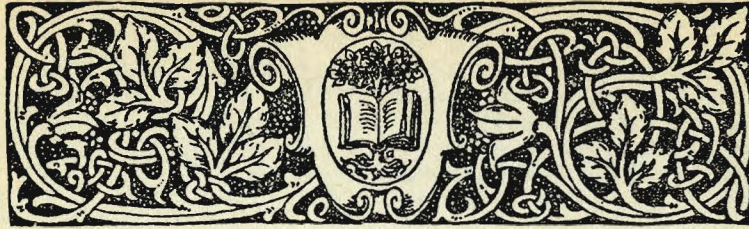
of a priest holding up an incense burner. This figure probably represents the artist who painted the *mandala*. It shows him in the sphere of ignorance, lifting up his eyes in adoration to the spiritual worlds where the guardian Buddhas dwell in eternal meditation.

At the top of the *mandala*, and outside the sphere of the one hundred souls and demons, is an upper panel of female divinities in the form of angelic spirits, carrying musical instruments and flying among clouds. The border is of dark green with figures of dragons and the hoho bird. In the center above is a ceremonial canopy or umbrella.

Obviously, the picture is intended to create a mood or state of consciousness. These religious paintings are said to have the power to convey something beyond words by impressing the beholder with the quality of a spiritual fact. Like all symbols, *mandalas* challenge the faculties of the mind. The beholder sees in them whatever he has discovered or experienced within himself through the practice of the esoteric disciplines.

Although the Tantric priests merely use these paintings as devices for intensifying concentration, the true mystic regards them as powerful focal points for contemplative thought and realization. They must be both seen and examined; that is, seen objectively, and examined subjectively. The mystery of the *mandala* must be experienced. In this way it releases its *Orenda* or metaphysical energy. Pythagoras taught that shapes, forms, and designs have power, and he learned this secret from the priests of Egypt. *Mandalas* are forms of power created in meditation, and discovered again only through meditation.





In Reply

A Department of Questions and Answers

QUESTION: *Fully convinced that the only way I can ever solve my problems is by thinking straight, I find myself in a dilemma. I do not know how to do the kind of thinking that will help me to help myself. Can you offer any suggestions?*

ANSWER: Unfortunately, there is no basic formula for human thinking, for the simple reason that we are all individuals. Each person must adapt his mental processes to the requirements of his own nature and to the experiences of his own living. The moment we attempt to impose a single pattern upon any group, we inevitably gain the reputation of being dogmatic or even fanatical. The mind unfolds with the growth of the entire person, and there can be no intellectual life inconsistent with the levels of attitudes, prejudices, opinions, and beliefs held in common by the aspects of the personality.

Thinking may be defined as the application of mental energy toward the solution of personal problems, the dissipation of personal doubts, and the enlargement of personal perspectives. We know from experience that disciplined thinking is more likely to fulfill its purposes than undisciplined thinking. The mind must be trained and equipped to fulfill its proper functions. The untrained mind lacks

discrimination, continuity, and perspective. As a consequence, the majority of the human race is the victim of its own inadequacies. There is no foundation for the prevailing belief that the maturing of the body brings about a maturing of intellectual powers. In other words, it is not inevitable that we shall develop an adequate mental equipment merely because we are born into this world or remain here for a number of years.

Too many of us depend upon the traditional thinking of our race, nation, or class. The evolutionary motion in society presents new problems to each generation, and these problems seldom can be solved by the automatic application of formulas which operated successfully in previous generations. Broadly speaking, the thinking of our ancestors is not good enough to insure us a satisfactory outcome for present uncertainties. It is a misfortune to think out of time; that is, to have an 18th-century mental technique in a 20th-century sphere of activity. Perhaps we should clarify this point because

it might seem to disqualify all the learning of the past. In reality, this is furthered from our purpose.

The great philosophers and intellectuals of the ancient and medieval worlds taught imperishable and eternal truths, but these truths were presented *in principio*, that is, in a general way, or as the Neoplatonists would have said, "Wisdom, according to its own nature." For example, it is a timeless fact that the human gains most by being unselfish, yet the acceptance of this most benevolent concept does not necessarily result in a better standard of living. The present question is for most of us: How can we be unselfish and survive? The principle involved may be timeless, but the application of that principle, to be of any value, must be timely.

One of the most common mistakes of the amateur intellectual is to substitute these broad platitudes for timely thoughtfulness. We can be overflowing with universal truths and still be living miserably, if we cannot bridge the intervals between noble thoughts and the requirements of immediate conduct. We are not thinkers because we accept magnificent universal doctrines. We must discover some way to translate static convictions into dynamic codes for the regulation of our affairs. It is very easy to become so overloaded with concepts that we have neither the time nor the energy to advance our estates as simple human beings.

Before we can decide the best course to pursue in our search for mental security, we must clarify several misconceptions. First, we must understand that a code of conduct is a very personal matter. Except in those generalities which we must accept in common to preserve the physical structure of our society, each individual must solve for himself the requirements of his mental life. This is often difficult, for we all have the most aggravating tendencies to interfere in the mental processes of each other. No matter how badly we handle our own difficulties, we have priceless suggestions and recommendations for others. Priceless in this case is a synonym for worthless.

There is nothing more discouraging than to have some obvious ignoramus throw one arm about us in a protecting and patronizing manner, remarking confidentially, "Now if I was you, Joe . . ." etc., etc. The mere thought that it was possible for that person to be "us" is in itself a consummation greatly to be feared. By the time the average suffering mortal has been told how to think and what to think by his friends, neighbors, and relatives, his confusion will be so complete that he will be incapable of purposeful mentation.

Available textbooks present another equally disheartening factor. Most of them are written in a manner that frightens the layman and starts him off with a depressing inferiority complex. He concludes that unless he has postgraduated at Oxford or Harvard there is little chance of his being able to think successfully. He reads many pages of unfamiliar terms accredited to intellectuals with formidable foreign names, only to discover at the end that these several profound characters were in a state of equally profound disagreement. He learns that each intellectual builds his premises by attacking the conclusion of some illustrious confrere, or by differing violently with the categories of some ancient mental giant. As a means for attaining the "fuller life" these hours spent with the immortals of higher schooling are comparatively unproductive.

There are also those homey characters who have gained considerable reputation for the down-to-earth quality of their thinking. Unfortunately, however, most of these write short poems about "smiling on rainy days," or "the cheery word does it." These homespun humanitarians supply countless delightful mottoes but few dynamic motives. The hearty good nature helps, but cannot be depended upon to be a substitute for basic intelligence.

It is also possible to get into serious trouble by trying to generalize upon the particulars of our own experiences. Each experience that comes to us in the process of living is important to *us*. It does not follow, however, that our experiences and the conclusions drawn from them

are equally important to others. To assume that we are cross sections of humanity is a dangerous if fascinating assumption. It is quite possible that we have accumulated a quantity of information of interest to our neighbors and the world. Yes, indeed, it is possible, but not inevitable. It is quite as likely that others in the years they have spent in this moral sphere have also amassed a quantity of data that could be of practical help to us. We may deprive ourselves of a priceless opportunity to learn by insisting upon doing all the talking and teaching.

Naturally, we can understand as vital fact only that which we have experienced. Sometimes we become completely overwhelmed by the magnitude of our own careers, and hasten to the conclusion that on this inadequate foundation we can build the superstructures of a cosmic plan. Our fundamental mistake is to assume that policies which satisfy our requirements would be equally acceptable to the rest of mankind. We forget that humanity is composed of individuals, and not merely herds of bipeds satisfied with the same kind of fodder. Each requires a nutrition acceptable to him, understandable by him, and useful to him in the place where he finds himself at any given time.

It follows that thoughtful conversation and the exchange of ideas by sincere persons may prove stimulating and inspiring. Usually we pick out and retain such parts of conversation as are relevant to our own condition. Thus, free and fair discussion enriches the mind and also stimulates the individual to the clearer expression of his own convictions. If, however, discussion takes on the coloring of a tirade and there is no genuine open-mindedness, the whole procedure is futile. We must think together *toward* conclusions and not from conclusions, if we are to escape the elementary pitfalls of scholasticism.

We must also gently but firmly extricate our thinking processes from the webs or nets of so-called authority. That kind of philosophy which we may call authoritarianism is generally disappointing and insufficient to the requirements

of practical living. An idea is not useful necessarily because it is held or advocated by a prominent intellectual or self-appointed expert. Reputation has lost most of its weight due to the superficial and even ridiculous manner by which it may be attained. When a man can reach distinction by taking a bath in a fountain in Central Park, we must be suspicious of public applause as a proof of superiority.

When other arguments fail, many distasteful folks fall back upon their favorite author as the final proof of the truth of opinions. It is often wise to consider with sincere thoughtfulness the findings of authorities, but these findings should be accepted or rejected for their intrinsic utility and not because their author is a member of the Sorbonne or a graduate of Heidelberg. While intellectuals are subject to all the infirmities natural to those less privileged, we cannot afford to be overawed by words not supported by appropriate conduct.

Also, we must be careful that our convictions are not compromised by a desire to preserve the common peace. While it is not necessary to speak our minds at the slightest provocation or completely without provocation, we can keep our attitudes clear of a policy of appeasement as far as our internal thinking is concerned. Agreement for political reasons has a tendency to undermine mental clarity, and we can be unduly influenced by our own diplomacy. We all wish to be considerate of those about us, but each also has the right to be treated with consideration in return.

The natural tendency to seek advice on matters which we should decide for ourselves also weakens the very faculties which we desire to develop. Even the best advice cannot in the end be as valuable as the development of the power of personal decision. To develop strength it is necessary to call upon and use the powers resident in ourselves. Even mistakes can be more useful than sound advice given by friends and well-wishers and followed without mental industry of our own.

We must also get over certain mental hazards, including a type of inferiority complex regarding mental capacity. It is

a mistake to assume that because we have had no exceptional advantages it inevitably follows that we are incapable of the theory and practice of basic intelligence. Millions of otherwise comparatively self-sufficient persons have lost faith in their own thinking as the result of the propaganda programs originating in the colleges and universities. These institutions would have us believe that we are incapable of arriving at any satisfactory mental conclusions without the benefit of higher learning. In fact, the lives of the overschooled are as deficient in practical planning as the less-privileged men and women who have their diplomas from the "university of hard knocks."

After we have read a number of the popular modern texts by Professors and other educators who look down their noses at their readers, we are, to say the least, "undermined." The layman discovers that he is classified in the same group with trained seals, which can be taught a number of amusing tricks but will never understand, from lack of capacity, the meaning of the mental antics which they perform. The intellectual has the inevitable tendency to depreciate the value of practical experience in the forming of human character. He does not realize that we can learn as much, if not more, by doing a certain



thing efficiently and well than we can by listening to a scholarly explanation by someone who has never descended from the attenuated sphere of theory.

The technique used by a famous chef

in describing his secret of success was not nearly so ridiculous as it sounds. Explaining the ingredients of a sauce for which he had become internationally famous to a favorite disciple, he said: "You take just enough of the beef stock. To this you add a proper blend of certain spices. You then simmer until the correct consistency is obtained; and then you add a little of this and that until the sauce is perfect." He could never tell anyone the exact proportions, as he had never measured one of the ingredients himself; he just *knew* when they were right.

Any individual capable of taking a healthful and normal interest in life about him and inclined to native thoughtfulness can improve his standard of living and thinking, if he so desires. But if he lacks faith in himself and accepts the delusion that the common man cannot think straight, he double crosses himself. The integrity of masses is proverbial. The weight of public opinion when brought to expression by emergency is nearly always reasonable and moderate, although each individual seems to be lacking in the faculties of discrimination. We must be careful, however, not to overestimate our abilities and to assume that by the mere fact of existence we are self-sufficient. It is just as easy to take ourselves overseriously, as it is to underestimate our capacities. The value of our ideas or opinions must be in a certain ratio to our experiences.

When we begin making solemn pronouncements on a variety of subjects, it is well to stop for a moment and to consider our actual experiences in these matters. Deficiency in practical experience detracts from our right to hold definite attitudes; nor should we assume that because we are successful bricklayers that our opinions on science, religion, and philosophy are worthy of exceptional consideration. So-called successful men usually demand recognition as leaders in fields far from those in which they attained pre-eminence. In substance, success in anything makes us an authority on everything. So often we hear at luncheon clubs the chairman introduce the guest of honor in this way: "And

now I have great pleasure in presenting Mr. Hugo V. Dinwiddie, manager of our local dairy. Mr. Dinwiddie is a self-made man, and will now give us a brief talk on juvenile delinquency."

Almost equally confusing are the success formulas of the envied "capitalists." Obviously, to hear them tell it, they came up the hard way by pluck and brains. All they are they owe to courage and foresight, and we would all like to know how we can win the same way. Frequently, the comparatively inconsequential fact that oil was discovered on the family homestead is conveniently overlooked in estimating the factors leading to success. Sharp practices, dishonest dealings, and a complete absence of any ethical or moral limitations upon conduct may have contributed immensely to the upright citizen's bank balance. He may have succeeded by practices which the thoughtful and honorable person could not bring himself to imitate. Frequently, therefore, the explanations given by successful men have little, if any, resemblance to the actual facts.

This is a generation of imitators. Many feel that the quickest way to obtain security is to copy the code of someone who appears to be secure. This is an entirely false approach, in as much as each of us has a different requirement and can attain his goal only by meeting this requirement. There is always a premium on originality and initiative, whereas imitators are ultimately penalized. We must give up the false notion that someone else somewhere has the answer to our problems. Solution must always be discovered as an experience of personal consciousness. The answers lie inside and not outside of the personality.

It does not always follow that our friends and associates are useless to us in our search for realities. They may call to our attention a variety of matters which might otherwise remain unnoticed or unconsidered. It is good to have an open mind, but this does not mean that it must be so completely open that it is only empty. Often we close our thinking to valuable ideas because of prejudices — religious, racial, political, eco-

nomic, or social. Unfair attitudes never result in security. It is strange how we develop unreasonable prejudices. Members of families become immune to the suggestions of each other, when they will accept gladly identical ideas advanced by strangers. Age plays a part. Those of advanced years resist advice given by younger persons, and youth seems to rebel instinctively against the recommendations of its elders.

Then, there is the stubborn streak. We build especially high and impenetrable barricades against anyone who we know or believe is attempting to influence us unduly. The harder a friend presses his point, the more determined we become to defend our positions. The merit of the advice is of slight consequence in these bouts. The virtue lies in maintaining our inalienable right to resist any encroachments upon our inalienable right to differ. Later, of course, in the privacy of our own company, we may adopt the very position we have opposed publicly. Even more than that, we may preach to others the very words against which we ranted and raved the previous day. We just want folks to realize that we have minds of our own and we are going to use them, even if not well.

Having recognized the real and artificial hazards involved in the practice of thinking, we should next consider the positive aspect of the subject. We cannot build up the mind as a project detached from daily living. If we are to improve the quality of our minds, it must be because we need better thinking to achieve a definite and particular end. The average person will not study for the sake of studying, nor even practice virtues simply because they are virtuous. We all use means to accomplish ends; but when means become ends in themselves, the result usually is unsatisfactory.

We must think along lines of vital interest, and most vital interests in turn relate to our work, our homes, and our hobbies. We are most likely to improve our minds if by so doing we advance our causes. Learning which has no bearing upon imminent and intimate concerns remains abstract and theoretical.

We all need a certain amount of challenge to keep up in a condition of dynamic endeavor. When pressures about us cease, we are likely to lose interest in all kinds of hard work, mental or physical. It is desirable, therefore, to approach the enrichment of our mental lives along lines of familiar activities, where this enrichment is most likely to produce obvious results.

Any line of endeavor is suitable as a springboard from which to plunge into the mental life. The most available tools are observation, reflection, and experimentation. Sometimes these operate as separate stimuli, but more often they act in sequence, one leading naturally to another. Observation is a compound of curiosity, attention, and open-mindedness. We observe, either to be informed or to be amused. We have an infinite capacity to stand around and watch other people work. Instinctively we are accumulating a certain know-how and storing up hints and suggestions, which later may prove useful.

In New York City there is a class of spectators referred to by building contractors as "sidewalk superintendents." These stand in rows watching excavations or the many intricate operations involved in the construction of large buildings. It is now customary to put windows in the board fences surrounding building operations, so that the spectators can enjoy work in progress. One contractor had smaller windows built lower for children, and he in turn was topped by a third construction engineer, who had panels of glass set just above the ground so that the family dog could watch also.

Observation stores away a quantity of practical information on a wide diversity of human activity. We gradually become aware of the traditional means of solving problems, meeting emergencies, and increasing efficiency. By observation we learn from each other, sharing vicariously experiences in numerous fields of endeavor. Some are instinctively more observant than others. This may not be because of better mental equipment, but is due to the strength of the faculty of curiosity. An attitude of indifference de-

feats the normal function of observation. A mind conditioned by self-centeredness and preoccupation also loses its native curiosity. This is why people thinking constantly about themselves seldom learn anything.

Complacency further contributes to the debility of the mind as an organ of observation. The more we think we know, the less we desire to learn; and the less we desire to learn, the less we will ever really know. Egotism, of course, paralyzes all the faculties capable of communicating new ideas and impoverishes any mind which it dominates. Observation is especially strong in children who depend upon things seen and heard for their own orientation in the physical world. Education frequently bestows a false sense of security, prejudices instincts, and makes us ashamed to admit that we can secure valuable information from those about us.

Reflection is a process of mental digestion and assimilation. Things observed and experienced must always be interpreted in order to be applicable to our lives. Reflection also assists us to recognize basic principles as these operate in particular fields of endeavor. We must discover the law, the plan, or the purpose beneath the methods and practices which have been justified by thousands of years of human application. We can learn much from a generous and reflective mood. This power of the mind further enables us to extend knowledge to the end of enlarging our understanding of those universal, eternal rules which govern all creatures. Through reflection we come to appreciate, and appreciation in turn leads toward understanding.

The internal mental life of the normal human being is reflective, but unless reflections are based upon some real and tangible foundation, we become visionaries rather than thinkers. Observation bestows awareness, and reflection releases for our consideration the moral and ethical contents of that which observation has discovered. Here again all the processes must be honest and honorable. The moment our thinking strays from observed truths, we are in danger of encouraging false conclusions. We are not

all proficient in the cultivation of the reflective mood, for it demands a certain amount of relaxation and leisure. No one can do mature thinking while under pressure from the nervous or emotional systems. Reflection cannot be forced; it must result from a healthy detachment from the pressing demands of the instincts and appetites.

Experimentation consists of applying that which is believed to some natural or reasonable end and observing the consequences. Thus experimentation becomes a censorship over notions and opinions. It enables the thinker to experience the consequences of his own instincts and impulses. That which cannot be demonstrated to be true in practice should not be defended merely because it is an attractive or delightful theory. Many of the uncertainties of life could be solved rather simply if human beings would observe thoughtfully the results of the things which they do with so much confidence and enthusiasm.

We all have the tendency to perform actions and then bow out of the picture before we have an opportunity to estimate the consequences of our policies. This precipitous exit appears to be instinctive. We have no intentions of allowing a predicament to arise in which we are forced to stand in the presence of our own mistakes. This is the reason why we prefer to reform others rather than to put our own dispositions in order. We hesitate to subject our personal lives to the consequences of the very advice which we distribute so generously among friends, neighbors, and any strangers who will listen.

It is fatal to hold any conviction as sacred or sufficient unless it can be demonstrated to produce constructive results. This censorship of experimentation would, if we applied it, prevent any of those tragedies which follow blind allegiance to impractical beliefs and causes. In religion and philosophy especially, we are inclined to live in a world of abstract principles or theories. These we regard as sacred and immutable truths, even though the practice of them or their application to everyday problems results only in tragedy. Many

of the convictions and beliefs which we defend with our lives and our worldly goods are indefensible in the simple terms of common sense.

We must also recover from the conceit that complexity is a proof of excellence. We seem to feel that when something is completely beyond human understanding it becomes divine by this circumstance alone. We are so accustomed to the incomprehensibility of learning that it is almost an insult to have anything explained to us in words that we can understand.

There are two kinds of abstractions which we must learn to avoid. One deals with subjects by nature undemonstrable, as for example, whether or not the person of God is divisible into a trinity, and as to whether the persons of such a trinity are coincidental, coequal, or co-eternal. Excitement about such matters is frustrating, and decisions if reached and agreed upon are noneventuating in terms of the pressing problems of the hour. There is no satisfactory way to subject such problems or decisions to the censorship of simple application.

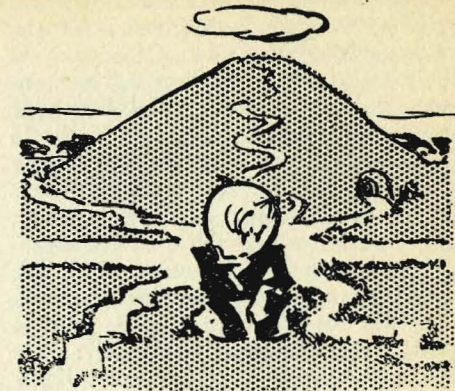
The second depressing abstraction takes the form of wholesale criticism, in which we decide how much better things would be if other patterns were imposed upon individual or collective behavior. Instead of attempting to prove why things should not be as they are, we should rather examine the possibility that they are what they should be. The weight of evidence lies with the latter possibility, in as much as all things are what they *are* regardless of anyone's opinions or objections.

It is not good thinking to deny the fact of that which is obviously a fact simply because the fact is inconsistent with our prejudices or beliefs. It is surprising how many difficulties could be clarified if we would allow that which is evidently true to remain evidently true, and to direct our reforms toward the justification of the universal plan now in operation. It is a waste of life and energy to debate the possibility that God makes mistakes, and that we have the wit to correct them even if he did.

It is surprising how easily we can drift away into a delirium of delusion the moment we permit ourselves to depart from that which is demonstrable in action. The relative superiority of various creeds is an excellent example. There has been much bloodshed in this world and much more restrained inclination to bloodshed over such imponderables as to whether baptism should be performed by dipping, pouring, sprinkling, or complete "dunking" (immersing). It is impossible to find in nature any proof of the superiority of one of these concepts over another; therefore, the utility of human argument is extremely doubtful.

Having cleared the mind of those abstractions about which no certainties are possible, we may devote our attention to those smaller but more useful concerns which invite immediate consideration. Here again, however, instincts betray us. Practical decisions require application, which in turn may reveal the immaturity of our thinking. Most grandiose vagaries can be defended expertly, and even if we are wrong we can cling to such errors with a good hope. In this way we gain a reputation for vast erudition, even though our personal affairs are in a state of chaos. Even the chaos is defensible, for we are sacrificing daily happiness and security for projects of vaster magnitude. After all, reorganizing the cosmos is about as much as anyone can be expected to do in one short lifetime.

Back down to earth where each must abide his appointed span, there is considerable unfinished business. It is here, where problems have some dimensions and proportions and where the sequences of action and reaction are distinctly traceable, that we have a splendid opportunity to measure all opinions by the simple gage of utility. To solve something *here* and *now* takes straight thinking. When our philosophy of life begins to show in our daily affairs, we are entitled to feel that we are accomplishing a definite self-improvement. In this critical period especially, we cannot afford the luxury of notions. We must either strive directly for solutions or disappear with those



countless others who have attempted to substitute theory for practice.

A considerable amount of bad thinking is traceable to an "unhonest" or dishonest attitude toward life and living. In our use of the words, "*unhonesty*" signifies ignorance, and *dishonesty* signifies selfishness. In either case, the victim is at fault. Most of us can, with a little effort, determine with reasonable accuracy our own mental limitations. If we know ourselves to be unqualified to pass certain judgments or to make certain decisions, we cannot afford to remain in such a state of insufficiency. If we drift along without some kind of a program of self-improvement, we cannot expect to live in peace or security. The popular tendency to pass unqualified judgment on matters completely outside of our personal experience must lead to disaster.

Dishonesty is the violation of codes and standards which we know to be essentially right, but which interfere with momentary advantage. We compromise with convictions, hoping against hope that we shall escape the natural consequences. We may go even further and bankrupt our own futures by indulging some selfish or destructive impulse. If we follow such courses, we must be prepared to endure the results when they present themselves.

Most of the disillusionment resulting from unfortunate religious, philosophical, and ethical allegiances can be traced directly to stupidity and selfishness. The sufferer has failed to use ordinary common sense. He has permitted himself to

be persuaded of the possibility of the impossible, and the reasonableness of the unreasonable. The rules of the game of life are not overly complicated if we consider them in a simple and honorable way. The moment, however, we begin to speculate on the possibility of getting something for nothing, we hazard our lives, our honors, and our worldly goods.

Folks come to us with a steady stream of complaints, resentments, and disillusionments as regards religious teachers. One will say: "But he told us he was God." Another exclaims bitterly: "He promised us cosmic consciousness if we would sign over our property." One cantankerous character was inveigled into buying ten acres of wasteland where the terrestrial nirvana was about to be built. A pitiful little body had saved fifty dollars to sit in a chair wired with "infinite blessings." A rather practical-looking businessman had inhaled through the right nostril and exhaled through the left nostril in order to insure the success of his economic enterprises and discredit his competitors. Another apparently normal person in ailing health was beginning to doubt that her favorite master was going to fulfill his promise of perpetual youth and physical immortality. The untimely decease of the "immortal" master caused a momentary uneasiness among those he had been teaching how to live forever.

Naturally, we feel sorry for the victims of such stupid beliefs, but in all fairness we must admit that they deserved their disillusionments. The mere exercise of the faculties with which they were endowed at birth would have protected them against such ridiculous pretensions. As we examine the details involved in each instance of imposture, we see that those imposed upon were motivated by impulses and emotions neither basically honest nor honorable. They were attempting to live by a code of miracles in a world governed by the reasonable operations of natural law. They wanted spiritual security, intellectual superiority, and material abundance without earning these advantages by natural and normal means. They wanted to believe that by following someone who claimed to be

on intimate terms with the Infinite they could enjoy a state of superiority which they had not earned through personal effort and self-discipline. It is most advisable to get the miraculous out of our thinking if we wish to attain a higher level of integrity.

Each of us must build upon foundations already laid down by observation, reflection, and experience. We bring to the problems of each day the wisdom of our yesterdays. Life has revealed to every man certain basic truths. These may require enlargement and extension into new fields of interest and endeavor. It is foolish, however, to throw away experience and dash headlong into some creed or sect which promises rewards that our sober judgment tells us we do not deserve.

An ancient Eastern scripture describes man as "the son of necessity." This is a valuable hint, for it reveals the self-evident fact that man is pressed forward along the path of evolution by his own needs. Each day he discovers that he is not quite sufficient for his own requirements. He also realizes that the code by which he lived yesterday has been challenged by some new experience. He must grow or else accept a condition which does not satisfy his own heart and mind. Usually, it is only necessary to take one step forward at a time. The all-or-nothing policy ends in nothing. As surely as man senses the need to grow, he is in the presence of that which he needs. It is only necessary to use available faculties and abilities to make the required adjustment at any given time.

The past is left behind by a process of outgrowing; and the future is met by permitting growth to fulfill its own patterns without mental or emotional interferences caused by prejudices or ulterior motives. It may happen that for twenty years a certain belief or an interpretation of that belief has been sufficient to inspire and guide our conduct. Then, one morning we awake to find that our long-treasured concept is insufficient. Naturally, we hesitate to relinquish something which we have learned to love and value. We are torn between allegiances: Shall

we be true to the old, or shall we break away and seek the new?

Suppose that we have a growing boy, and a few years back we had bought him a fine and expensive suit of clothes. This suit was his own pride and joy, but, by the inscrutable and inevitable working of nature, his extremities were extending farther and farther from the circumference of this cherished garment. Shall we demand, decree, or require that Nature shall cease building cell structure so that our heir apparent can continue to wear the suit? Even if we enter into the closet and pray unceasingly that the clothes shall continue to fit him or that he shall resign himself to the outgrown garments, will it avail us anything? Likely as not, after much useless and meaningless lamentation, we will buy the young man a new suit appropriate to his recent proportions. We may even suggest that space be provided along the seams for additional expansion. Practical families also think in terms of gussets. In religion and philosophy, however, we are seldom so practical, and seldom if ever do we provide for gussets in our garments of glory.

There must always be an allowance for growth in our philosophy of life; otherwise, we will ultimately attain the condition of misfits. This growth should not be a subject of regret, consternation, grief, or rebellion against the Infinite. The real fault is *not* to grow. We may reach middle life and then discover that we require a larger plan to inspire our conduct. When this time comes, it is a natural and healthy sign to be met with gentle rejoicing. It means that we have gained something from the years of experience that have gone before. If we will stop worrying over the adjustments demanded by growth and devote our attention to the simple process of making these adjustments instead of resenting them, life will be happier for ourselves and those about us.

Of course, growth demands certain decisions. When it comes time to buy the young man a new suit, everyone will have opinions about cut, color, and material. Probably, the prospective wearer will have the least to say. We will dis-

cover that we cannot please everyone, even in so small a matter as Willie's attire. It will have to be arbitrated in favor of the fussiest relative, or we must bend to the will of him who pays the bills. When we grow, we may outgrow certain patterns involving those about us. In religion, growth is often interpreted as high treason against God, man, and the creed. Much influence may be brought to bear to hold us in traditional patterns, and here again some arbitration may be indicated.

True growth, however, does not bring with it intolerance toward that which has been left behind. Mental and spiritual growing are inclusive motions, and they bestow upon the consciousness a larger sympathy for the honorable convictions of others. To condemn what we feel we have outgrown is certain proof that we have not grown at all. Natural unfoldment, therefore, does not result in undue conflict, internal or external. The process is so gradual and the experiences so natural and reasonable that at no time is one vast decision necessary. Those about us are more likely to resent pretensions and intolerant attitudes than the legitimate enlargement of our mental or spiritual lives.

Once the mind has accepted a new idea in its search for solution, it is most important that the idea be subjected to practical application. The final proof of the adequacy of a concept is its utility. We cannot afford to be too emotional about our own ideas. We may feel that they are perfectly wonderful, and just "out of this world." But if they are too far "out of this world," we should regard them with reasonable suspicion. Some of the utterly gorgeous notions that arise within us are completely worthless, or useful only to the inhabitants of some other sphere in space. It is easy to be prejudiced in one's own favor, but this does not prove that one is right.

We all live in a world which has been enriched by the ideals of great human beings. For the most part, the lives and teachings of these heroes mean little until we recognize larger requirements within ourselves. When the patterns by which we have lived are outgrown, we

turn for guidance to those who have themselves lived by the larger patterns which we are beginning to recognize. In the transition period, we may not feel strong enough to make all decisions for ourselves, and we must depend, to a degree, upon the common experience of our race. We may feel impelled to read books which never previously interested us, and we may sense an inner association with great philosophers and mystics who have gone before. Thus, there comes the moment when Buddha is no longer an incense burner and Plato merely a marble bust in the Public Library.

In this transition period, we must be rather careful in selecting the new leaders of our minds. A good rule is to recognize that safety suggests that we select from among those whose ideals and teachings have stood the test of time and whose natural superiority has been acknowledged by all men of good spirit. Even then, we must recognize our own limitations, and realize that we do not become a Plato by a hasty reading of *The Republic*. It may be a long time before we can live as Plato lived without endangering the normalcy of our minds. It is a long step from Flash Gordon to Empedocles, and we do not cross this interval merely by decision or good intention. In studying the great religious and philosophical works of the world, we must begin by applying such principles as we really understand and can use. The more abstract parts of these doctrines should be reserved for such time as they become necessary and useful. Here it is important that we

neither overestimate nor underestimate our own capacities.

We should not accept any doctrine merely because it has been stated to be true by some learned or illumined person. We cannot actually know anything that we have not experienced, but we can give respectful consideration and cling unto that which solves the problem of today. In this way, we grow in wisdom with the wise.

Solutions do exist for the problems which beset the common man. He must accept these solutions as he realizes that he needs them, and must apply them in some way as he finds them. He may be able to quote complete passages from the *Nicomachean Ethics* of Aristotle and still be without any participation in these lofty concepts as personal experience. This substitution of memory for thoughtfulness is a pitfall all honest thinkers must avoid.

As a concluding thought, it is comforting to realize that it is possible for any normal person to discover a reasonable answer to any reasonable question if he will seek sincerely for that answer. Usually, the answer is close to him at the time he asks the question. The very thought of the inquiry itself would not have arisen in his mind had he not been challenged by some higher form of knowledge with which he had been brought into contact. It was Socrates who pointed out that no man asks a question except that the pressure of the answer developing within himself has pushed the question to the surface of his consciousness.

OF PSYCHOLOGICAL INTEREST

The people of Arabia in particular, and the Moslems in general, are intensely personal in their way of life. Much given to the pleasures of the flesh, they have bestowed upon the world a legacy of poetry, music, literature, and art intensely sensual. At the same time their conception of God is completely sexless. Allah has neither parents nor sons. He is without consort or concubine. He neither dies nor is born. He is neither happy nor sad. He is neither a dotting father nor a rugged disciplinarian. He lives forever in his own nature, overcoming all that is evil and perfecting all that is good.

A Notable Reprint

ENIGMATICAL TRIBES IN "THE LIGHT-BLUE MOUNTAINS"

From the translator:

H. P. Blavatskaya was known in her native Russia by the pen name of Radda-Bai, under which she wrote quite a few articles in the style of letters written home about her travels in India.

"Enigmatical Tribes" first appeared serially in 1884 and 1885 in the Russian journal, *RUSSKII VIESTNIK* (*Russian Messenger*), published in Moscow by M. Katkoff.

In 1893, it appeared in a book, entitled *Iz Peshcher I Debrei Indii* (*From the Caves and Jungles of India*), published by Gubinsky at St. Petersburg. This volume contains another article from Raddha-Bai's pen, "Durbar at Lahore," and is prefaced by a short biographical sketch of the author by her sister, V. P. Zhelihovskaya.

A later edition of the above-mentioned book was published in Berlin by Olga Dyakova & Co., date unknown. It is identical with the first edition published by Gubinsky in St. Petersburg, having the same pagination.

The preface and first chapter of Radda-Bai's "Enigmatical Tribes" appeared under the title of "Enigmatical Tribes—Three Months in the 'Light-Blue Mountains' of Madras," in the December 1884 issue of *RUSSKII VIESTNIK* (*Russian Messenger*) with the following footnote:

"The letters from India, which have been published in *RUSSKII VIESTNIK* under the general heading "Iz Peshcher I Debrei Indostana" (From the Caves and



Jungles of Hindustan), have been discontinued because of the author's trip to Nilgiri and then to Europe. Meanwhile, we have received a special article from the same author, the first installment of which begins with this issue of *RUSSKII VIESTNIK*. Ed."

Translated from the *original Russian text* by Mary G. Langford
San Gabriel, California, 1948.

ENIGMATICAL TRIBES IN "THE LIGHT-BLUE MOUNTAINS" IN THE JUNGLES OF INDIA

Several Words of Preface

by

RADDA-BAI
(H. P. BLAVATSKY)

Not long ago a large London newspaper made sarcastic comments to the effect that Russian scientists and the Russian public, all the more, have exceedingly confused ideas about India in general, and about her nationalities in particular.

To this new British "insinuation" every Russian could, upon occasion, ask the first Anglo-Indian he met the following questions:

"Permit us to be curious. How much, and what specifically, do you know about

the larger part of the races of India under your subjection? For example, how have your best ethnologists, your most famous anthropologists, philologists, and statisticians settled the fifty-year old controversy concerning the mysterious Nilgiri Tribe of the Todas, which has fallen down from heaven, so to speak? What does your 'Royal Society' know, even though its members have been ready for about half a century to crawl out of their skins in order to clarify the question, about the enigmatical tribes of the 'Light-Blue Mountains': about the fear-producing, awe-inspiring dwarfs called Mulu-Kurumbas? about the Yanadhis, the Kotas, the Irulas, the Badagas—that is, about the five Nilgiri and a score of others less mysterious, but equally little-known tribes, large and small, in other mountains?"

In answer to these questions, if the Britisher, beyond expectation, felt an attack of honest candor (a manifestation all too rare in him), the slandered Russian scientist or traveler might hear the following unexpected confession:

"Alas! We know exactly nothing about them. Their existence is known to us only because we meet them, frequently beat and thrash them, and at times even hang them; but on the other hand, we have not the slightest understanding either of their origin or of the language of the majority of these savages, least of all of the Nilgiri Tribes.

"Our Anglo-Indian scientists, as well as those at home, have almost lost their minds over the Todas alone! In truth, this tribe has been the riddle of the ethnologists of our century and, seemingly, the insolvable riddle. Not only for us Europeans, but also for the Hindus themselves the past of this tribe, which is very small in number, has been veiled by an impenetrable curtain of eternal mystery. Everything about it is unusual, out of the common, unintelligible, and inexplicable! Everything still remains, as it was the first day when we unexpectedly stumbled on it, the riddle of the Sphinx!"

Thus every honest Anglo-Indian would have answered the Russian. In like

manner one English General, to whom we shall refer many times further on, answered my questions about the Todas and Kurumbas.

"Todas! Kurumbas!" he, becoming excited, almost shouted. "The Todas nearly drove me mad at one time, and the Mulu-Kurumbas have led me to the point of delirium tremens many times! How and why, you shall find out later. But listen... If any of our governmental dunces should tell you that he knows the Todas well, and has even studied them, then tell him for me that he is a boastful liar. No one knows these tribes. Their origin, religion, language, ceremonies, traditions—all these are *terra incognita* for the learned as well as for the ignorant. Who can explain to us their amazing 'psychic power,' as Carpenter* calls it, or their so-called sorcery and diabolical witchcraft? Who can unriddle their incomprehensible, in no way explainable, influence on people and animals—with the Todas for good, with the Kurumbas for evil—and show us what it is? Just what is the force which they administer according to their own discretion?"

Naturally, at home we laugh at it and their claims. We do not believe in magic and call the natives' belief in it superstition and nonsense. We would not even dare to believe in it. In the name of our race superiority and a civilization which denies everything, we are obliged to turn away from such rubbish.

"But, nevertheless, *our law acknowledges this force in fact*, if not in principle then in its manifestations, when it punishes those who are accused of it under various disguised pretexts, and when it takes advantage of the many loopholes of our jurisprudence. This law has even acknowledged the sorcerers themselves by having several of them hanged together with their victims, not only for their bloody, but also for their bloodless, secret murders in the dramatic scenes so frequently enacted here between the sorcerers of Nilgiri on one side, and the natives of the valley on the other. These murders have never yet been legally proven."

"Yes, you are right. You have reason to laugh at us and our useless efforts," he continued, "because notwithstanding all our endeavors since the day of discovering these dirty *magicians* and sorcerers in the thickets of Nilgiri (Light-Blue Mountains), we have not advanced the least bit toward the solution of questions pertaining to them. More than anything else, indeed, this magical power of theirs annoys us. We are in no position to refute the manifestations of it, for to do so we would have to fight daily against irrefutable evidence.

"While rejecting the natives' explanations of these events, we only become involved in hypotheses of our own fabrication. In rejecting the reality of so-called *sorcery* and *spells* and, at the same time, hanging the sorcerers, we, in our contradiction, simply appear as crude executioners of people whose crimes not only have not been proven, but the very possibility of which has been denied by us.

"We can say the very same concerning the Todas. We laugh at them but, just the same, we deeply respect this enigmatical tribe. Who are they? What are they—people or the spirits of these mountains, gods under the greasy scraps of humanity? All conjecture about them bounces back like a rubber ball from a granite rock.

"Now, mark you this beforehand: neither the Anglo-Indians nor the natives themselves will tell you anything truthful about either the Todas or Kurumbas. They cannot tell you because they know exactly nothing about them, and they will never find out..."

Thus a Nilgiri planter, a retired Major-General and a Judge in the "Light-Blue Mountains," spoke to me in answer to my questions about the Todas and Kurumbas, who have interested me for a long time. We were standing opposite the cliffs of "The Lake," and for some time after he became silent we heard the mountain echo, aroused by his loud voice, repeat mockingly as it died down: "they will never find out... they will never find out..."

But it would be really interesting to find out!

Such a discovery in connection with the Todas would be, I dare say, more interesting than even the recent discovery of the Ten Lost Tribes of Israel, which the "Identification Society of London"* suddenly discovered among the English by accident and without surmise.

Meanwhile, we shall offer what we know. But first, we must say a few words.

After selecting the Todas and Mulu-Kurumbas as the principal heroes of these comments, we feel that we are entering upon dangerous ground for ourselves; upon ground which is unwanted and unloved, either by European scientists or by unlearned Europeans; upon ground which desires least of all to humour the masses through the press. We all know how stubbornly the press shuns everything which either closely or remotely reminds the readers of "spirits" and spiritism. But in speaking of the "Light-Blue Mountains" and their strange tribes, it is absolutely impossible for us to remain silent about that which constitutes their principal and most outstanding characteristic.

It is impossible in describing a completely peculiar small corner of the globe and, chiefly, its enigmatic tribes, which resemble no other tribe, to leave out of the narrative that upon which their entire mode of living and their religious life are built. At the very least, to do this in connection with the Todas and Kurumbas would be as unthinkable as to present Hamlet on the stage after having eliminated the role of the Danish prince from the play.

The Todas and Kurumbas are born, grow up, live, and die in an atmosphere of sorcery. If we are to believe the tales of the natives, and even of the old European inhabitants of these mountains, then these savages are in constant communication with the unseen world. Therefore, if in this garland of geographical, ethnological, climatic, and many other anomalies of nature, our narrative

* Carpenter, well-known physiologist.

* Identification Society of London, which has as its purpose the problem of "The Lost Tribes," is an extraordinarily rich Society and one of the curiosities of England.

starts intermingling as it develops, like wheat and cockleburrs, with every kind of—pardon the expression—devilry, or with anomalies of human nature in the domain of transcendental physics—then, the fault, truly, is not ours.

Knowing how this domain is not favored by the Messrs. Naturalists, we would be sincerely glad to ridicule as they do all places, remote as well as those “not so remote,” of this unloved realm—but conscience does not permit. One cannot undertake to describe completely new tribes, races known to but a few, without touching upon, to the advantage of the skeptics, the most characteristic and distinct trait of their daily life.

Now for the facts. Are these tribes the simple consequences of abnormal and purely physiological phenomena, according to the favorite theory of the doctors; or are they the result of manifestations (surely as natural) of the forces of nature, which appear to science (in its present ignorance) as impossibilities and as nonexistent and, therefore, are repudiated? For our purposes, this does not make the slightest difference. We shall state, as has already been said, only *facts*. All the worse for science, if it has found out nothing about them and, without knowing anything, it continues, nevertheless, to refer to them as “savage absurdities,” “crude superstition,” and old women’s tales. Moreover, to feign disbelief, and to laugh at the belief of others, in that which one himself acknowledges as actual, proven phenomena which permit not the slightest doubt, is not the business of either an honest person or an accurate narrator.

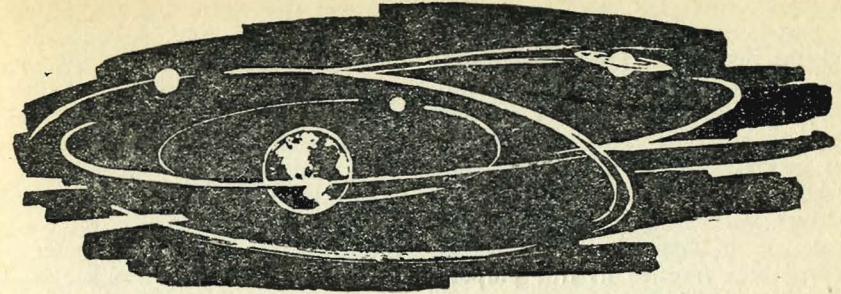
How much we, personally, believe in so-called sorcery and “spells,” the following pages will indicate.

Ancient writers, including Pliny and Tacitus, believed the invention of glass to have resulted from a happy accident. Ancient merchants who dealt in nitre, going ashore on the banks of the River Belus, built fires to cook their food. They used blocks of nitre to support their cooking vessels, and the nitre, taking fire and dissolving in the sand, formed the first glass.

There are whole groups of phenomena in nature which science is in no position to explain reasonably, referring to them merely as to something resulting from the action of chemical and physical world forces alone. In matter and force our scientists do believe, but in a vital principle separate from matter they do not wish to believe; although when we ask them politely to explain to us what this *matter* is virtually, and what the *force* is which has replaced it now, our greatest enlighteners are at a loss and say to us, “We do not know.”

Now then, while they still know as little about these three subjects as the Anglo-Indians know about the Todas, we shall first ask the reader to go back with us more than half a century. We suggest that he listen to our true story about how we first discovered the existence of Nilgiri (Light-Blue Mountains), today the El Dorado of Madras; how we found the giants and dwarfs there, about whom no one knew prior to that time and in whom the Russian public might discern a complete likeness to its own native witches and conjurers and, possibly, something yet even worse. In addition to all this, the reader will learn from this true story that in the Indian skies there is such a wonderful country, where at 8,000 feet elevation in the month of January, the people dress in muslin and, in July, frequently wrap themselves in warm fur coats, though this country is located only eleven degrees from the Equator. In like manner the undersigned was obliged to dress when at 8,000 feet below our feet, it was constantly 118 degrees F. of heat in the *cool* shade of the densest trees.

RADDA-BAI
Ootacamund (Light-Blue Mountains)
July 9, 1883.



A Curious Prophecy

A strange order of mystics came into existence in the 15th century. It was called the Illuminati and seems to have originated in Spain. Very little is known about the beginnings of the movement. Some have traced it to the Gnostics and early Christian esoteric societies. After the church destroyed the Gnostics, the few survivors secretly carried on their rites and mysteries. The tradition of the Gnosis is responsible for a large part of what we now know as mystical Christianity.

Originally, the Illuminati was made up of devotees of the occult and transcendental arts. The members of the order studied the cabala, astrology, magic, and spiritism. The name itself indicated that the order claimed to possess a mystical “light,” and members had their spiritual inspiration from within themselves. Many of their practices correspond to the teachings of modern spiritualistic and new-thought organizations.

The Illuminati migrated to Italy where the society gained a number of influential followers. In both Spain and Italy, however, it came into conflict with the Inquisitional Court, for the teachings were regarded as heretical. To escape the Inquisition, the leaders of the brotherhood fled to France in the early years of the 17th century. Here they set up lodges and practiced curious rituals.

At one time the Illuminati mingled its influence with that of the Rosicrucians, and also involved its destiny in the fate

of the straggling remains of the Knights Templars. For the most part the early activities of the order were mystical, but in its later course the Illuminati took on powerful political implications.

A German professor of law at Ingolstadt by the name of Weishaupt reorganized the sect in 1776. At that time Weishaupt, only 28 years old, appears to have been a man of extraordinary personal powers and an ardent republican. Combining in his own person a sincere interest in mysticism with a practical desire to improve the social state of man, he resolved to bind the Illuminist order to his purposes.

It was necessary to set up a mechanism sufficiently secret to protect the identity of the members from persecution and at the same time increase the political power of the order. Weishaupt laid his plan carefully. Only a few of the leaders were permitted to know the name and person of the Grand Master. A complicated system of espionage was set up, and the society accumulated elaborate records of the secret intrigues of the European courts. A number of grades and rituals were borrowed from Freemasonry, and the order desired to be known as a group of students delving into the secrets of nature. Their researches into the mysteries of human nature, especially as this referred to politicians, were carried on in complete secrecy.

Weishaupt did not accomplish his final purpose until Baron von Knigge joined the society in 1780. Baron von Knigge was a high Mason and a member of most of the esoteric and political societies of his time. He was also proficient in the occult arts and added considerable luster to the Illuminist order. Weishaupt and von Knigge extended the influence of the brotherhood, and at the appointed time revealed **its true purpose** to the initiates. This purpose was a universal revolution against all forms of political tyranny.

The idea of overthrowing the corrupt governments of the European states spread like wildfire among the discontented intellectuals, most of whom had long held similar convictions in private. Only the leaders realized that the society was not strong enough to come into open conflict with established authority. Fearful lest they all lose their heads together, the Illuminists took refuge under the protective wing of Bavarian Freemasonry.

Eighteenth-century Masonry was not as well organized as is the modern society. Its rites were not well established, and there was much more of fantasy than fact in its doctrines and opinions. Many Masons were experimenting with alchemy and magic, and the society regarded itself as primarily philosophical. The Illuminists' speculations and the supposed antiquity of the order intrigued the Masonic spirit, and it seemed for a time that Illuminism would dominate the entire Masonic program.

But the leaders of European Masonry became suspicious of the political aims of Weishaupt and von Knigge. A conference was held in 1782 to decide this important issue. The leaders of the Illuminists met with the heads of the Freemasons and made a vigorous effort to dominate the situation. They might have succeeded had not Weishaupt and von Knigge disagreed between themselves. Von Knigge retired from the Illuminist order, and in a short time it was denounced as a dangerous political society and vigorously attacked by the Bavarian government.

It was this attack and the persecution which followed that prepared the way for the French Revolution. Two important personages are associated with the later years of Illuminism. The first was that strange and eccentric genius, Count di Cagliostro, and the second, the even more remarkable and universally-learned Comte de St.-Germain.

There is much about the inner workings of the Illuminists that has not been recorded historically. They were certainly the heirs to the broken Sword of the Temple, and voiced the universal discontent that had been smouldering under the surface of European politics for more than three centuries.

That the Illuminists possessed an esoteric doctrine more or less Oriental in origin is also obvious from the records of the order. The strange combination of mystical idealism and political aspirations added greatly to the influence of the society during the period of its ascendancy.

The name of Jacques Cazotte (1720-1792) has little meaning in our time, but he was an important figure during the French Revolution. Cazotte was both a Freemason and an Illuminist, but he appears to have joined the latter organization without any knowledge of its political aims. It is possible that Cazotte favored a general reformation in the political system of his time, but he certainly was opposed to the bloody Revolution and Reign of Terror.

Cazotte was a mystic and, it would appear, a clairvoyant and prophet of outstanding ability. He is the reputed author of a famous work, *Prophetie de Cazotte*, a series of remarkable predictions concerning the outcome of the Revolution. Because he was opposed to violence, Cazotte aroused the animosity of the revolutionists. His papers and letters were seized, and he and his daughter, Elizabeth, were thrown into prison. During the September massacres, Elizabeth saved her father's life by throwing herself between him and an infuriated mob determined to kill him. He escaped for a time but was recaptured, tried by the Revolutionary Court, convicted and executed.

Among the papers of M. de la Harpe is found the record of a banquet of the Academicians, which was held early in the year 1788. It was an illustrious company, including members of the French court, legal lights, and literary men. Present also were a number of ladies of importance. The dinner was eventful in stories, anecdotes, and witticisms. The meeting was dominated by a Voltarian attitude toward religion. One of the company, convulsed with humor as he spoke, mentioned a remark made by his hairdresser while powdering him; "Look you, sir, though I am nothing but a poor journeyman barber, I have no more religion than another man."

The diners finally concluded that an intellectual revolution would soon be complete, and that in a few years, superstition and fanaticism would give place to philosophy. The various members of the company then conversed pleasantly as to which of the present company would live to see the Reign of Reason.

During the conversation, one man sat quietly listening but took no part in the general enthusiasm. It was Jacques Cazotte, his long hair hanging on his shoulders, and his quiet noble face set in an expression of profound sadness. At last he spoke: "Gentlemen, be satisfied; you will all see this grand and sublime revolution. You know that I am something of a prophet, and I repeat that you will all see it."

Cazotte arose in his place at the table and made the following predictions to persons of the assemblage. For the sake of brevity some of the irrelevant material is omitted.

"You, M. Condorcet, will expire on the pavement of a dungeon; you will die of the poison which you will have taken to escape from the hands of the executioner; of poison, which the happy state of that period will render it absolutely necessary that you should carry about you.

"And you, M. Chamfort, you will cut yourself across the veins with twenty-two strokes of a razor, and will nevertheless survive the attempt for some months.

"You, M. Vicq d'Azyr, you will not open your veins yourself, but you will

order them to be opened six times in one day, during a paroxysm of the gout, in order that you may not fail in your purpose, and you will die during the night. As for you, M. de Nicolai, you will die on the scaffold; and so, M. Bailly, will you; and so will you, M. Malesherbes."

M. Roucher rose from his chair, remarking that it appeared that the vengeance of the time was to be leveled solely against the Academy. He then demanded his own fate. Cazotte answered quietly, "You will die also on the scaffold." At this moment M. de la Harpe, who chronicled the incident, spoke up, "And what will happen to me?" Cazotte smiled: "You will be yourself a miracle as extraordinary as any which I have told; you will then be a Christian."

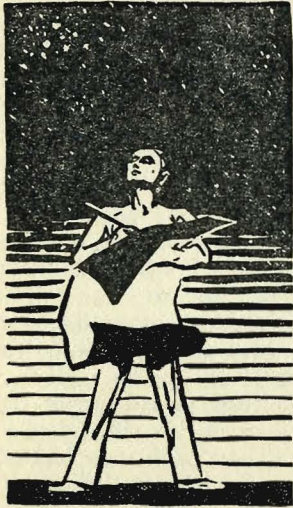
The Duchess of Grammont remarked that it appeared that chivalry was not at an end. These predictions had not been directed toward the ladies. Cazotte bowed: "Your sex, ladies, will be no guarantee to you in these times. My Lady Duchess, you will be conducted to the scaffold, with several other ladies, in the cart of the executioner, and with your hands tied behind your back. Greater ladies than you will have the same end. You will not even have a confessor. The last mortal led to the scaffold who will be allowed a confessor will be the King of France."

Consternation broke out in the assemblage, and at last a hesitant voice spoke, "My good prophet, you have been so kind as to tell us all our fortunes, but you have not mentioned your own."

"Then you must know," murmured Cazotte, "that during the siege of Jerusalem, a man for seven days went round the ramparts of that city crying in a loud voice, 'Woe to Jerusalem!' and on the seventh day he cried, 'Woe to Jerusalem and to myself!' and at that very moment an enormous stone thrown by the machine of the enemy dashed him to pieces." M. Cazotte then bowed and departed.

M. de la Harpe made a careful record of the predictions and their fulfillment. He bears witness to the fact that all of the prophecies were fulfilled to the small-

est detail. It was on his deathbed that he drew up the final statement of the outworking of the strange predictions. M. de la Harpe lived through the Revolution and did become a Christian.



How are we to explain a prophetic art of this kind in the terms of our present attitudes on things occult and mysterious? It may be assumed that M. Cazotte as a member of the Illuminist order was aware of the objectives which the society was resolved to bring about. But this is not sufficient to explain the details of the fates of individuals in a general chaos. We are forced to the conclusion that this man did possess the gift of foreknowing—the power to see the shape of things to come.

Perhaps the true explanation lies in Plato's doctrine of *archetypes*. According to this great philosopher, all physical circumstances which take place in the world exist first as patterns in space. These patterns are created by the laws of cause and effect. Individuals and nations create the patterns of their own destiny, according to the quality of action. The patterns build up in the subtle substance of the astral light and when they are perfect and complete, impress themselves upon physical matter, changing that matter to agree with the pattern.

Thus it is that earthquakes, plagues, great fires, and the mutations of states and races may be known before they oc-

cur. As a man plans his day and then goes out and performs the actions he has planned, so nature proceeds from a mental to a physical activity. If we could read a man's thoughts in the morning we could prophesy most of what would occur to him during the day.

Usually there are forewarnings of physical changes which are to take place. Years ago a great earthquake submerged part of the west coast of South America. Just prior to the earthquake, herds of cattle and horses were grazing in the affected area. About thirty minutes before the first shock, these herds panicked. For a few minutes they milled about in confusion and then, as one animal, they raced for high ground a few miles away. When the earthquake struck, the land where they had been grazing slid into the sea but none of the animals were destroyed. In some way they had sensed the peril. It is also a known fact that in areas where an earthquake is about to occur, fish die in streams and pools a few hours before the shock.

About a hundred years ago a Japanese watchmaker kept small parts used in mending watches on a magnet over his bench. One day this magnet suddenly went dead, dropping small bolts and springs in a shower about the watchmaker's head. Fifteen minutes later the city of Tokyo was demolished by a destructive earthquake. Experiments have indicated that important magnetic changes in the atmosphere precede these cataclysms. This may explain the terror of animals and the death of small fish.

Present research in extrasensory perception is justifying the old belief that man possesses faculties, which, if properly trained, will enable him to interpret future events. The philosophical problem involved is the question as to whether prophecy implies fatalism. If certain events must take place, how can the human being build his own destiny in space? What chance is there for a man to improve if his end is established at his beginning?

This complaint is also raised against astrology, which includes predictive art. But man differs from nature in one particular, and that is in the power of his own

will. It is possible by the *proper* exercise of the will to modify any course of action and create a destiny appropriate to the determination of the will.

It is for this reason that the ancients taught that the stars impel but do not compel. Man is subject to the burden of natural influence until he asserts himself and becomes truly the master of his own fate.

In daily life, it is surprising how seldom the average person makes any serious attempt to control himself or direct his own activities. He floats along on the surface of life by a philosophy of opportunism. He is ever hoping for the best, yet doing nothing which will justify any improvement. *As long as he remains negative to his environment, he will be the victim of any condition that arises in that environment.* The stars rule him and fate dictates his course because he does not rule himself and chooses no course of his own.

When one suggests that a man or woman should change his ways for his

own good, he will reply, "I can't." He would like to, he wishes that he could, and he hopes that you will do his thinking for him. But even if you do, he disregards your advice and continues in the old pattern. Each of these patterns has its appropriate consequences and, unless we change the patterns, we must be patient under the consequences.

Prophecy is almost universally accurate because man can be depended upon to remain mentally lazy and to follow courses of least resistance. There is a natural end toward which each of us is moving; or more correctly, being moved by conditions about us. We can escape that end only by asserting ourselves. If we take hold of our own lives, improve them and enrich them, we can all build nobler destinies. It does not necessarily follow that in this way we escape law, but rather that we set a new pattern of the law at work in our lives. This new pattern gives us a finer and richer design for living.

Lectures on Ancient Philosophy

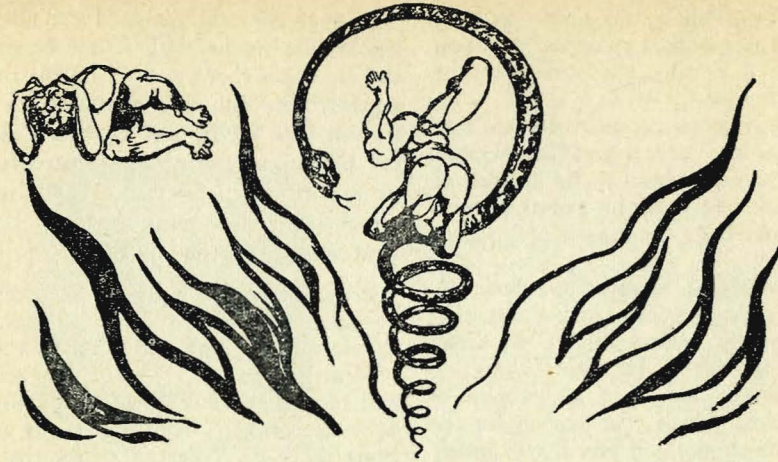
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Mysticism of William Blake

TO attempt an interpretation of the mysticism and artistry of William Blake may appear little short of audacity. No other personality in the field of esoteric speculation presents as numerous or as diversified difficulties. Unsympathetic critics have suggested that Blake lived in such a state of internal confusion that neither he nor anyone else could make heads or tails of his philosophy. A superficial reading certainly invites such criticism, but the more we investigate the curious productions of this extraordinary genius, the more convinced we become that a broad pattern underlay and motivated his vision of the universal scheme. As in the case of Dante, splendid particulars have obscured the framework of his project.

To the modern world, Blake is known principally for his drawings and engravings. For nearly a century, these turned up in English auction galleries where they brought no great price. The compositions were too intellectual and were in violent contrast to the altogether charming and intensely meaningless products of Gainsborough, Lawrence, and Romney. The public taste was so addicted to Mrs. Siddons and Lady Emma Hamilton in various poses and imper-

sonations that it had slight sympathy for what it considered the wretched distortions of Mr. Pars' most individualistic pupil. We now recognize Blake as the first important English artist to break the nostalgia surrounding "Pinky" and the "Blue Boy."

It has long been a moot question as to whether a great work of art should appeal to the mind or merely interpret the obvious to no purpose. The schools that bestow upon the waiting world an endless stream of buxom nudes insist that we should be satisfied with color, line, and mass—especially mass. Blake broke the prevailing concept and, for that matter, the entire modern concept by selecting his subject matter from a sphere of cosmic symbolism entirely beyond the human experience. He gained a reputation for madness, outraged most of his contemporaries, and suffered the full weight of that penalty which is reserved for courage and originality.

It was only after the turn of the present century that the artistic world began to take Blake seriously. Of course he had a few earlier champions, but these were regarded as touched by the same malady from which Blake himself had suffered—a sickly mysticism. Then

the art world caught up to William Blake. Modernism had overthrown the academic tradition, and art was emerging as a vehicle of impression and interpretation. The prints and water colors of the master commanded high, even fabulous prices, and today the private collector seldom has an opportunity to purchase an original. The great galleries of the world are now proud to own even sketches and unfinished drawings.

The mature style of William Blake cannot be mistaken for the work of any other artist, although there are certain doubts about some of his earlier productions. The keynote of his technique may be termed Gothic, with the dynamic elongations and exaggerations common to that school. He was also considerably influenced by the work of Michelangelo, and is known to have made an extensive study of the figure composition of "The Last Judgment," in the Sistine Chapel in Rome. There is also a fascinating quality of naivete in all of Blake's delineations of the human face and figure. Even his "Fallen Angels" appear virginal, and his numerous representations of Mother Eve would indicate that she was entirely uncontaminated by the unfortunate episode in the Garden of Eden.

In order to estimate the mind of William Blake, we must first examine his background and early life. He was born in London, Nov. 28, 1757, the son of James Blake, a dealer in hosiery. The mother's maiden name is not recorded. William was the second son, in a family of four sons and one daughter. With the exception of the youngest son, who died in his twenties after showing some artistic talent, there was little promise of genius among the Blakes; nor is there anything to indicate a tendency toward scholarship.

London of the period is preserved for us in the later caricatures of Hogarth, and was a rough-and-ready metropolis, to say the least. There may have been important conditioning circumstances, but, unfortunately, no one had the wit or wisdom to preserve the records, and even Gilchrist, Blake's principal biographer, rescued little of importance from the prevailing obscurity. We learn that

young William showed early promise of artistic talent, and his father, strangely enough, encouraged the boy. This in itself must have been quite a decision for a man with a solid business in knitted goods.

James Blake Senior arranged that William should attend a school of drawing in the Strand, presided over by one, Mr. Pars. It appears that Pars followed the profession of enchasing until that type of ornamentation went out of fashion. He then opened an "art academy" for infant prodigies. There is an amusing line referring to the precocious youngsters who graced the memoirs of that day. It was said of them that they "commence their career at three, become expert linguists at four, profound philosophers at five, read the Fathers at six, and die of old age at seven."

Mr. Pars naturally did not provide any facilities for drawing from the living figure, but he supplied a fair assortment of plaster casts "after the antique." Blake's father was moderately successful and of an indulgent turn of mind, and he supplied his son with such pin money as was necessary to purchase additional casts and to attend auctions, where useful copies of celebrated masterpieces could often be secured for a shilling or two. William early indicated a preference for Raphael, Michelangelo, Dürer, and Hemskerk.

In describing the childhood of Blake, Gilchrist indulges in that type of literary daydreaming which distinguishes Sidney Lee's woolgathering about the early life of Shakespeare. These pleasant nothings, choicely expressed, contain only two or three matters of serious interest. When young Blake was eight or ten years old he seems to have experienced his first vision: "Sauntering along, the boy sees a tree filled with angels, bright angelic wings bespangling every bough like stars. Returned home he related the incident, and only through his mother's intercession escapes a thrashing from his honest father, for telling a lie." Other visions followed, and about his twelfth year Blake began to write blank verse, selections from which were published many years later.

The most famous engraver of the time was Ryland; and in order to give his son every opportunity, Blake senior negotiated to have William apprenticed to this great man. The boy himself frustrated the plan by announcing that he did not like Ryland's face, adding: "It looks as if he will live to be hanged." The prophecy was fulfilled twelve years later—Ryland was hanged for forgery.

When William Blake was fourteen years old, he entered the work shop of Basire; and the second of these famous engravers, James Basire, was especially associated with the young man's studies. During this apprenticeship of seven years, Blake met Goldsmith and, according to speculation, may have contacted Emanuel Swedenborg. Young William received a thorough training in illustration and portraiture, and made a number of contacts which were valuable to him in later years. In order to escape the wrangling caused by other apprentices, Blake spent much time in Westminster Abbey and other old churches about London, preparing illustrations for books and chimney places.

Blake completed his apprenticeship in 1788, and four years later he married Catherine Sophia Boucher of Battersea, the daughter of a market-gardener. At the time of the wedding, it appears that Catherine had not been greatly burdened with schooling, for she signed the parish-register with an X. Evidently, however, she had a ready mind, and her husband taught her to read and write. Later, he gave her lessons in art, and she learned to draw and paint so creditably that she contributed considerably to his work. Catherine has been described as an almost perfect wife. She outlived her husband by four years, and the marriage was without issue.

So much for the physical career of William Blake during the first twenty-five years of his life—those formative years which established his character, his taste, and his philosophy. There is nothing to indicate the scope of his educational opportunities beyond Pars' academy and Basire's workshop. The old apprenticeship system involved a continuous drudgery each day from dawn

to dark. The masters grumbled if their boys so much as burned an inch of candle after hours.

Even presuming that Blake's abilities brought him considerable preferment, we cannot but wonder how he enriched his mental life under such conditions. Of course, he lived in the great city of the world with libraries and galleries and numerous groups of outstanding intellectuals. It remains, however, a little difficult to marry a profound scholarship to a man whose father was a stocking merchant and whose wife could not write her own name. This state of affairs has influenced the minds of biographers and led them to assume that Blake was but a dabbler in the abstract doctrines which dominate his artistry. But let us examine the facts, as these can be assembled from the actual productions of Blake's genius.

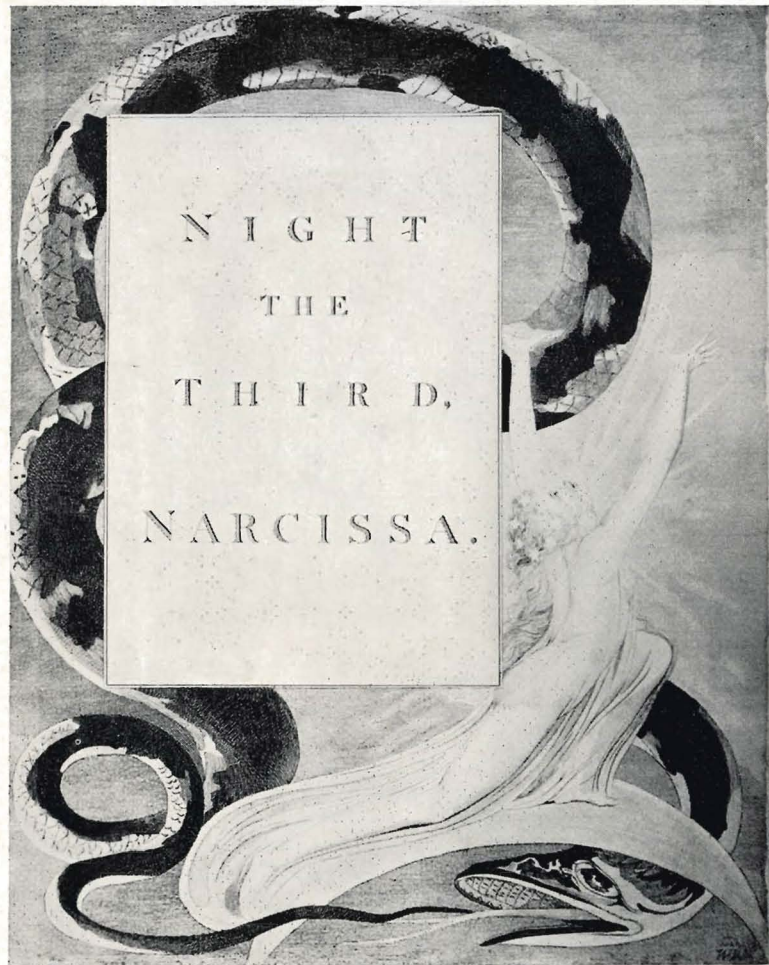
First, we must bear in mind that only an interpreter versed in the lore with which Blake was completely familiar can hope to estimate the depth of the artist's learning. Blake was a mystic and an occultist, and such addictions are sufficient in themselves to frustrate the average biographer. In a day when free thinking was considered a dishonorable type of mental activity, Blake was not only an iconoclast but also a profound scholar. Early, by means unknown, he had mastered Locke, Bacon, and Descartes. He knew the works of Boehme, Paracelsus, and dared to criticize Newton. His understanding of Greek mythology and the Hellenic mysteries was prodigious. He was a master of the subtle Transcendentalism of Plotinus and the Alexandrian Neoplatonists, but in some matters he chose to follow the Syrian and Egyptian Gnostics. As a cabalist and alchemical philosopher, he can be described as the last of the illumined Hermetists. He had imbibed deeply of the wisdom of the Troubadours, and showed familiarity with the tenets of the Rosicrucians, early Illuminists, and Freemasons.

To him the Bible was the book of books, but he interpreted it with a grandeur of concept that would have bewildered the Archbishop of Canterbury



PORTRAIT OF WILLIAM BLAKE

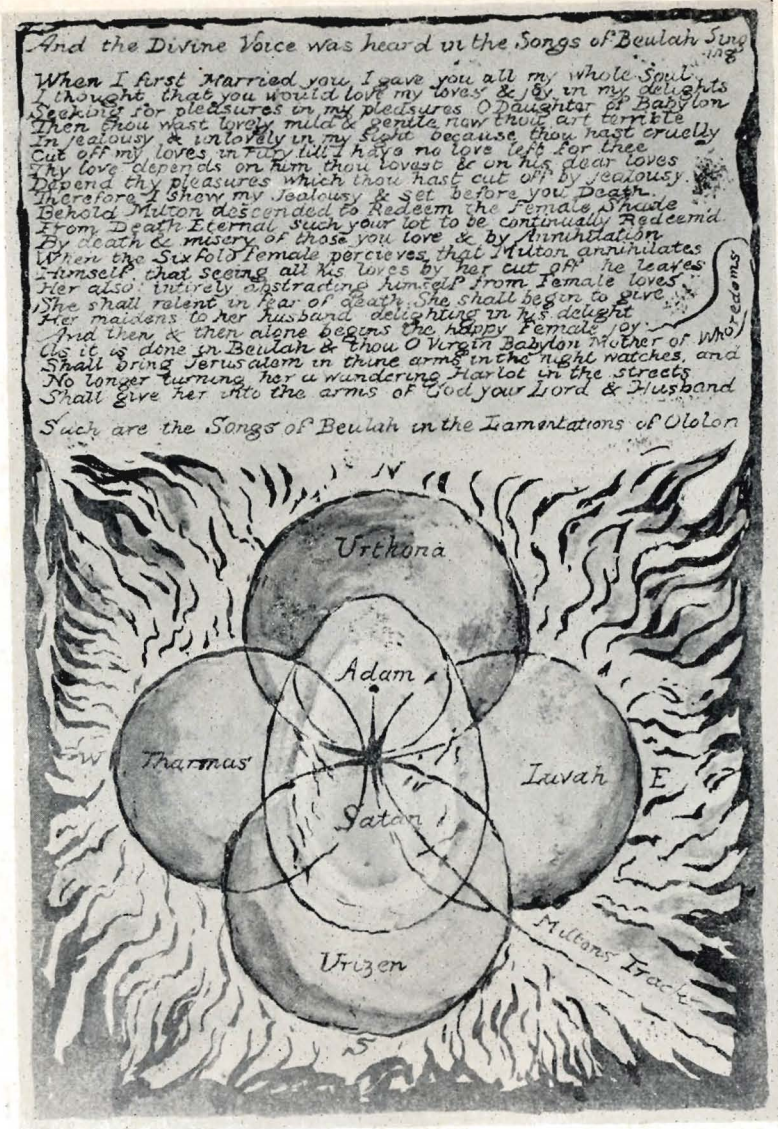
From the painting by T. Phillips, R. A. This portrait appears in *The Grave*, a poem by Robert Blair. (London, 1808)



Engraving by William Blake to illustrate *Night Thoughts*, by Edward Young. (London, 1797)



From *Illustrations of the Book of Job*, in twenty-one plates, invented and engraved by William Blake. (London, 1826)



A cosmological figure illustrating the principles of William Blake. From his poem, *Milton*, in two books engraved in 1804.

and the Dean of St. Paul's. It is hard to decide whether he was a great pagan Christian or a Christian pagan. One may suspect that he had some contact with the celebrated Platonist, Thomas Taylor, for these two men had much in common.

Blake refused to be limited by the boundaries of any theological despotism. Literally, he created a universe of his own, administered it by laws originating within his own conviction, and populated it with creatures fashioned by his own high fantasy. Yet, he was in no sense of the word merely a repository of ancient doctrines. His vision was his own, a strange compound of inspiration and prophecy flowing from deep hidden places within himself.

As we examine the illuminated manuscripts of the mystics, alchemists, and thaumaturgists of old, we see the pages filled with curious symbols and designs. Many of the emblems are daring and original, belonging to a world entirely beyond the common ken. Vast were the dreams, but unskilled the hands that committed the symbols to paper or parchment. Blake was the first to bring a superb and dynamic artistry to the esoteric tradition. Through him, abstract concepts took fantastic forms of such intrinsic merit that they are now included among the greatest productions of human skill.

Although Blake illustrated many works and even drew astrological faces for his friend, Varley, the astrologer-water-colorist, and at times descended to artistic potboiling in order to survive, most of his productions are parts of one vast pattern. The names which he gave to his prints and books often had little to do with the subject matter. Whoever paid the bill was secondary; Blake always worked for himself. He might label his mystic vision of Christ as the personification of art with such a title as "Lord Nelson." No one understood just what he meant, but the work itself was admirable.

Having overlooked the basic fact that all of Blake's so-called prophetic works are chapters of one book, and that the text which accompanies them are reminis-

cent of the subtlety of the Sufi mystics, the interpreters are at loose ends. It seems easier to deny so vast a plan than to acknowledge such genius in the artist. As the merit of his drawings and prints has already been the subject of many learned comments and remarks, it would serve no useful purpose to devote space here to this phase of the artistry. We are concerned primarily with Blake the Illuminist and his generally unknown contributions to the descent of the secret doctrines of antiquity.

Prophetic Works

Although Blake, the artist, had a considerable market for his illustrations and engravings, Blake, the mystic, was without any practical medium for the distribution of his ideas. By the end of 1788, Blake had completed the first section of his wonderful series of esoteric prose-poetry and poetic prose. He anticipated by more than twenty years the school of free verse, and pioneering is a thankless task. He was entirely capable of preparing the illustrations for his mystical writings, but no publisher was available who would risk money and reputation to compose the text. At this critical moment, Blake had on hand less than twenty shillings in the coinage of the realm, and was in no position to finance reluctant printers.

In his emergency, Blake believed that he received guidance from his younger and favorite brother, Robert, who had already passed beyond the grave. Robert appeared to him in a vision at night and supplied the solution to the pressing difficulty. The answer was amazingly simple, and the necessary materials were purchased at the cost of approximately two shillings by Mrs. Blake. There were other complications, but his friends in the spirit world assisted, and the result contributed a large part of the distinction peculiar to Blake's prophetic books. If an artist could prepare the plates for his illustrations, he could also draw the plates for the text by hand. Thus, he could combine text and design in one artistic structure. The writing was done on the metal with a kind of varnish

which was impervious to acids, and the rest of the metal was afterwards eaten away with aqua fortis.

Mrs. Blake was entrusted with the delicate task of making the prints for the new plates, which she did in various colored inks which her husband prepared. Later, the printed outlines were hand-colored by Blake or his wife. To reduce expenses, the plates were small, a limitation greatly to be regretted. Somewhere along the line, good Catherine also became a successful amateur book binder, and the volumes were produced complete and ready for the market by these two patient persons. It has been said that they made everything except the blank paper.

Of course, the curious works thus produced had a limited sale and distribution, but the costs were so low that they became the principal source of income, and continued a limited popularity throughout the life of the artist. Occasionally, the books were issued uncolored, which shows the basic technique to the best advantage. In this way, between the years 1789 and 1795, Blake issued *The Book of Thel*, *The Marriage of Heaven and Hell*, *The Songs of Innocence*, *The Songs of Experience*, *America*, *Visions of the Daughters of Albion*, *Europe*, *Urizen*, *The Book of Los*, *The Book of Ahania*, and *The Song of Los*. Although the originals of these are now great rarities, accurate hand-colored facsimiles are available through the industry and patience of William Muir. Most are now procurable by modern lithographic processes.

These are the prophetic books, and to them Blake entrusted the principal parts of his philosophy. As the mood grew within him, however, a number of supplementary engravings invented for other purposes extended the symbolism by using the same characters, and occasionally incorporating fragments of text. As the prophetic books expanded their doctrines, Blake became more and more completely immersed in his mystical pre-occupations. The mood of the evangelist grew upon him, and the artist became the teacher, the seer, the sage, and the prophet.

During this period also, Blake seems to have felt an increasing guidance and overshadowing from the invisible worlds. Like Swedenborg, he became the enraptured spectator of a mystery in the spirit. It never seemed to concern him greatly whether his message was immediately perceived or understood; in fact, he became almost unintelligible even to his nearest friends. He depended almost entirely upon the dramatic impact of his productions for the survival of his ideas.

Blake's metaphysical philosophy was enclosed within one dominant concept, which an interpreter of his work has called "the circle of destiny." As the power of his own vision increased, the pressure brought with it the kind of urgency so often present among Adventists. Blake was convinced that the possibility of a great spiritual regeneration was immediate, and that it was his duty to herald the dawn of a new age.

It is interesting to observe the consistency with which those motivated by internal illumination are dominated by this sense of immediateness. All the rounds, cycles, and circles of the Blakean anthropology and psychology converged toward the time, the place, and the person that was Blake himself. Unless humanity released its consciousness from the prevailing delusions, it must plunge back into darkness and despair for another vast circle of time. Blake believed himself to have been entrusted with the secret of human liberation. Only by recognizing the universal truth which he revealed at the critical moment, when one cycle ended and another was about to begin, could the world preserve itself from the disaster of reason without faith. We may or may not agree that Blake was the prophet of a new order, but we cannot deny that in the century following his death humanity became the victim of a despotic materialism.

It never occurred to Blake that it was necessary for him to justify or prove even the most abstract of his concepts. To him, his doctrine was self-evident. He proved his principles from his particulars, and his particulars from his principles. To question the inner reality of that which was outwardly consistent was

to reject the testimony of the senses themselves. To accept part of the grand scheme was to accept all, and to reject part was to reject all.

Blake's mood was not so different from Kant's, to whom pure reason must lead to the complete acceptance of the Kantean concept. To differ was to stand condemned of ignorance or intolerance. Blake did not have the belligerence of personality that distinguished the little professor of Ingolstadt. Blake did not dislike those who failed to appreciate the profundity of his visions; in fact, he did not require the approbation of anyone. He lived in a state of almost complete absorption in the magnitude of the cosmic and moral scheme that his mind had conjured out of the abyss of false doctrines.

It has been said that Blake became almost obsessed by his own ideas. The creatures he had fashioned gained such reality for him that he suffered by them, with them, and for them. The imagination of great artistry opened the sensitive consciousness to the impact of his own symbolism. Then, as he drew the physical likenesses of his mental progeny, they became even more tangible and substantial. Psychologically speaking, Blake possessed a strangely involved personality, which gradually introverted until it had but slight existence apart from the concepts with which it was merged.

The Blakean metaphysics will be most comprehensive to those who have some familiarity with the doctrines and tenets of Gnosticism. The grand scheme of the Gnosis, its doctrine of emanations and their female counterparts, the fall of man from a paradisiacal state, the intercession of the Soter, or Messiah, and the final redemption of the human family reoccurs in the mystical revelations of William Blake. In metaphysics, Gnosis means *positive knowledge, especially of spiritual truths*. To the Gnostic, therefore, his eons and emanations, though imperceptible to his external faculties, were an absolute reality to his contemplative faculties. His invisible world, with its powers and planes and creatures, was held empirically as demonstrable to those who accepted rather than to those

who questioned the substance of the doctrine.

The principal figure in Blakean metaphysics is Albion, who corresponds closely with the anthropos of the Gnostics. Albion is the universal man, the Being "whose body Nature is, and God the soul." Albion is the ideal or archetypal man of Plato. He is both the pattern and the fulfillment of the pattern. He is Adam Kadmon, the man fashioned of the red earth, who occurs in the doctrine and literature of the cabala. He is the Grand Man of the *Zohar*, whose parts and members form the world. Albion is humanity itself as one person, and he is the universe likened unto a man. While Albion remains aware of his own eternal unity, he dwells in the light and in a spiritual state, which Blake calls Eden. When sleep comes upon Albion and he experiences division within himself, the fall is the inevitable consequence. Division, therefore, is itself the illusion and the disaster.

The division that is set up in Albion by the loss of the consciousness of unity brings into existence an infinite diversity of parts within Albion. These parts then enter into an intricate combination of moods, motions, and modes, and it becomes the final duty or responsibility of the parts to redeem their own sense or awareness of wholeness. Thus, in a strange way, the sleeping Albion is awakened and "saved" by the reintegration of his own divided nature. Here Blake shares the vision of Jakob Boehme, who saw in Adam, Satan, and Christ one force moving under three compulsions. The heavenly man, Albion, is redeemed by his own fulfillment in the mundane sphere—the man of heaven, Christ.

Albion personifies universal consciousness, which abides naturally in the consciousness of universals. He possesses without effort that all-sufficiency which the fragments of himself must attain through ceaseless striving. He is, therefore, the true and selfless Self in all men who partake of unity through him, even as they partake of diversity through a false Ego, or illusion of separate sufficiency. Only Albion lives, dies, and is

reborn in glory. These vast occurrences underlie all the motions and impulses which manifest in human affairs. Thus, Albion is the universal hero, whose adventures in space make up the legend that is more than legend.

The primary division of Albion is reminiscent of the doctrines held by the Brahman mystics of India. All universals, including *the Universal*, contains the potential of polarity. Albion, as Universal Knowing, emanates a feminine counterpart whom Blake calls Jerusalem, the universal to be known. This is the same Jerusalem adorned as a bride referred to in the *Apocalypse*. This "bride of the Lamb" is popularly supposed to represent the Church, which will ultimately be married to Christ. Blake uses it, however, in a larger sense. It is the assembly, the Ecclesia, as those brought into union. The redeemer, the redemption, and the redeemed are one mystery, and Blake is careful to point out that this is the supreme mystery in which factually there is no secret at all.

In Brahman theology, four castes or orders of life (later classes of humanity) emerged from the body or meditation-unity of Brahma. These emerged from the head, the heart, the loins, and the feet of the Supreme Deity. In Blake's system, Albion, as he sinks into the condition of nonidentity, releases from himself the four Zoas. The term is derived from the Greek *zoon*, meaning an animal; and there is definite analogy with the four beasts of Ezekiel's vision and the four creatures of *The Revelation of St. John*.

According to Blake's concept, the four Zoas are released into a state of separate existence by the differentiation of the powers of the head, the heart, the loins, and the body of Albion. Once these centers of separate awareness or power emerge, they take over the administration of a divided world-consciousness and enter into a state of competition for dominion, in this way bringing about the tragedy of disunity. We might point out that the Blakean prospective is psychocosmical, for like Buddhism, it emphasizes the creative processes as moods of life primarily metaphysical. These

moods react upon the world-form and the world-body, thus producing the complex physical phenomena.

The first of the Zoas, which emanates from the head of Albion, is Urizen, usually represented as an aged man. In Blake's drawings, this patriarchal figure, performing various stately functions, resembles the popular artistic concept of God. This majestic being measures infinity with compasses, hovers in clouds and whirlwinds, and seems to create, by decree alone, the creatures of his world. But as we proceed to a more careful study, we see that this ancient man appears also humbled, bound, blinded, and melancholy. Like Odin, the splendid All-father of the Nordics, Urizen is subject to moods of fear, despair, revenge, and fretfulness. This Jehovistic being personifies the power of reason which inherits the world when truth goes to sleep.

When the Zoas abide together with Albion in Eden, they are internally lighted and may properly be termed *the Eternals*. As reason descends into the corruption of Ulro, the material sphere of spiritual death, the internal light gradually extinguishes and the majestic demiurgus is reduced to a fretful, uncertain old man, bound and blinded, like Samson, who was chained to the millstone of the Philistines. Of course, the millstone itself is a symbol of cycles, the very power of reason, which in its spiritual state redeems, in its material state destroys. The god becomes the tyrant; for the mind, naturally the servant of spirit, once it loses its inward light attempts to make itself master over matter and the creatures of the material world. Reason degenerates into intellectual despotism, and Urizen is transformed into an ungainly giant, a Titanic monster that plunges the human nature into a deeper abyss of doubt, fear, and false knowledge.

The female aspect of Urizen, Blake calls Ahania, or the repose of reason. She is the mind's desire, ever pressing Urizen by the mystery of the unconquered unknown. In a way, Ahania is the mistress of every materialistic intellectual. She eternally invites the reason



URIZEN BROODING OVER THE WORLD

From William Blake's prophetic work, *America*

to speculate upon those universal workings which are in substance beyond the capacity of the reasoning power. She is responsible for the illusion that man is placed in a material world to conquer it for the fulfillment of small personal projects and conceits. Reason would lie dormant unless it contemplated the repose of space. Fired by the determination to explore and exploit all things for its own survival, reason changes from the kindly god who walked in Eden to the Lord of Battles, of vengeance and of sin.

In the prophetic works, Blake uses the character of Urizen to personify restraint or repression manifesting through vested authority. In his *America*, which Blake issued in 1793, Urizen attempts the restraint of the rights of man through his angel, Albion. In this instance, Albion certainly refers to England, and Albion's angel is King George III. The second of the Zoas, under the name Orc, quickening the souls of men like Washington, Franklin, and Payne, leads them to rebellion against the tyranny represented by the plagues and blights of restraint. To Blake, the American Revolution was the beginning of a world motion toward the eternal liberty which

constitutes the perfect existence as decreed by the eternal order of life.

Thus we see that Blake, having established the symbolic instruments of his concept, applies them variously to human institutions, finding the ageless warfare between repression and expression at the root of mortal confusion. We must not, however, assume that Blake was an advocate of spiritual, moral, or political anarchy. He points out that entrenched despotism always regards the rebel as evil. To repress rebellion is to maintain the status quo, a condition which binds the mortal creature in a state of intellectual or physical slavery. But it is impossible to chain man merely by enslaving his body; the mind also must be held, and to accomplish this, fear is the accepted weapon. The common man must be kept afraid. He must fear life, fear death, fear God, fear the Devil, and fear those mortal masters and overlords who have proclaimed themselves the keepers of his destiny.

Although Blake is not entirely correct in his timing, he anticipated in his prophetic mood those revolutions of States and Empires by which tyranny should finally be shaken to its foundation. To him, the American Revolution was the

shadow of things to come, an indication of the internal resolution of the oppressed to cast off the shackles of their oppression. The physical political changes, however, were not merely accidental and incidental phenomena. They bore witness to immutable laws abiding in space, which decreed that in the fullness of time man should be free.

Incidentally, one of Blake's most interesting examples of extrasensory perception occurred in connection with Thomas Payne. In September, 1792, in the modest home of Johnston, the bookseller, Blake was present when Payne summarized an inflammatory speech in favor of liberty, which he had given at a public gathering the previous evening. As he was leaving, Blake stepped up to him, saying: "You must not go home, or you are a dead man!" Blake hustled Payne to the Dover docks and put him on board a ship for France. By that time, the police were in his house, and a detaining order reached the docks twenty minutes after Payne had been passed through customs. He never returned to England.

By way of interlude, it should be pointed out that any explanation of Blake's philosophy must be considered, to a degree at least, an interpretation. The poetic style of the mystic, the brevity of his text, and the fantasy which permeates his literary form make it impossible to dogmatize upon his meanings. Often Blake, the metaphysician, applies his symbolism to several particulars almost simultaneously. He must be explained in the terms of the convictions of his commentator. Therefore, there is considerable confusion about the more obscure phases of his metaphysical images.

We have already mentioned the character Orc, the second of the four Zoas. Orc is a mode or qualification of a being called Luvah, the personification of the emotional (spirit-soul) life of Albion, enthroned in the heart of the universal man. Luvah, as the true emotion of the soul, appears in several forms on the various planes of emotional energy, but he is always directly or indirectly the

liberator of that which is oppressed or repressed.

In *America*, the prophetic book, Luvah as Orc is the fire of liberty, the flame that blazes in the heart of the patriot. Luvah also appears as Satan, personifying negative rebellion. Satan is not essentially evil, but is liberation without love. Goethe sensed this mystery when he caused Mephistopheles to describe himself as "part of the power that still works for good, though ever scheming ill." Blake also used Luvah as the divine imagination-in-art, identifying ultimate liberation or redemption and the power which produces it with the true figure of Christ. Aspiration toward the universal beauty of freedom under the law of love has its passive phase, or female counterpart, in Valla, whose demon form becomes Lilith.

From the loins of Albion comes the third of the Zoas, Urthona, the generative and regenerative power which manifests as Los, and whose feminine counterpart is Enitharmon, or pity. From the body of Albion comes the fourth of the Zoas, Tharmas, which is the bodily union of things, and his feminine counterpart, Enion, the great earth-mother. In the descent through the worlds brought about by the mystery of the fall, these Zoas come into dominion over the creatures which emanate from the composition of the universal man, within whom these creatures live and move and have their being.

The descent itself is through four spheres, planes, or states, which are really the psychic organisms of the Zoas themselves, and therefore are divisions of the body of the universal Albion. Here we have the cabalistic doctrine of emanations, with the four Adams existing in the four worlds which emanate from the Ancient of the Ancients. The first world is Eden, the home of eternal, and the natural abode of all the Zoas in their inward state, with their faces turned toward the Eternal Light. The second world is Beulah, the etheric paradise where facts are no longer evident or dominant, but whose creatures have certain abiding beliefs about facts and, therefore, have not descended completely into

error. It is here that Urizen fashioned the Mundane Shell to encircle the higher spheres and to prevent the fall of the creation into the abyss. The third world is Ulro, the sphere of spiritual death and physical generation. Here beliefs have degenerated into opinions, and men are led in darkness. The fourth sphere seems without clear definition, and may not be included among the worlds except as a fourth-dimensional quality. It is something added by the power of the soul. It is a world or sphere of regeneration or redemption, a state achieved by high imagination-in-art.

Blake also introduces a ghostly and demoniac character called the Spectre. This Spectre, often represented crowned and bearing a flaming lance, is the personification of the consequence of reason without faith, and Blake implies that his strange symbol signifies doubt, which haunts all things with a mortal fear. Some interpreters believe that the Spectre is man himself, the personification of unreasonable uncertainties. The preaching is clear: The mind developed without the heart can never attain tranquility. We live in a sphere of unknowns, extending the feeble powers of our minds toward infinities, only to discover that we lack the very faculties necessary to answer our eternal questions. The conviction of inability, the realization that we abide in an unknown and probably unknowable universal, has given to mankind an over-shadowing inferiority complex and bound mortals with the shackles and chains of endless opinions.

Although Blake was a devoutly religious man in his own way, he had little respect for these revealed doctrines which men must accept without question or endanger their immortal souls. To him, all these institutions of infallibility, grounded in ignorance and perpetuated by playing upon the fears and doubts of mortals, were the work of Urizen, striving desperately to maintain the tyranny of mind over the natural aspiration of truth seekers. All the "thou shalt's" and the "thou shalt not's" are part of a dictatorship of reason without faith. In a way, doctrines set up tension in the mind and emotions, and tension itself is the

destroyer of reality. Man cannot find truth by doubt, by fear, or by concepts forced upon him by human institutions. Truth belongs to the free and to those who seek it without pressure or restraint. It can never be ours until as free men we incline to a natural and beautiful faith, embraced through love and gladness.

The Blakean vision of the universal redemption is reminiscent of the alchemistic doctrine of "art perfecting Nature." By art the alchemist implied a spiritual chemistry, a science of human regeneration. Man himself becomes master of a method or discipline by which he can ascend to a state of conscious unity, in this way discovering and experiencing internally the substance of Albion. Although Blake did not agree with Francis Bacon's political policies, there is evidence that the artist appreciated the ideas underlying the concept of the philosopher.

Bacon referred frequently to the power of art and to the possibility of moral and ethical improvement by personal effort according to law. Art is a kind of divine ingenuity possible to man. The human creature is possessed of capacities by which he can cause two blades of grass to grow where one has grown before. Skill enlarges, improves, and enriches; and man is the only animal endowed with this quality of skill. As Luther Burbank could improve plants and flowers, so all men have the innate ability, if they exercise their birthright, to improve both their world and themselves.

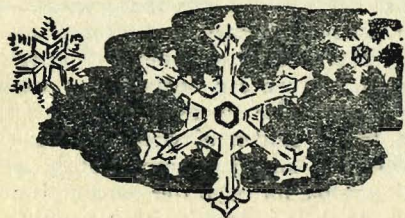
This power to be more than we are by an effort that we alone can make is the secret of redemption. On the material plane, we use this skill only to increase our goods or to advance our fortunes. This does not mean, however, that material industry exhausts the potentials of our strength. Physical advancement is only the shadow or symbol of essential growth. If we can organize our world, we can organize our own natures. If we can free a garden of weeds so that the plants that are useful can flourish, it is also possible for us to free our minds and souls of their infirmities, thus permitting

the spiritual life within us to bear its perfect fruit.

Salvation cannot be bestowed; it must be discovered by the experience of art. If the scientist thinks of art as method, the mystic defines art as a sensitive appreciation for all that is noble, beautiful, and true. Appreciation in turn results in a kind of awareness. The human being must be taught to see with the dimensions of his own mental and moral nature. As long as we see only the outer forms of things and are satisfied to live in a world of forms, explaining one in the terms of another, we abide in separateness and discord. From the eternal roots of our own being, however, we derive the inalienable right to love the beautiful and to serve the good.

The technique of art, then, is regeneration through clarification. We set ourselves the task of revealing through an obstinate personality the unity-in-glory, which is eternal life. The kingdom of Urizen is overcome, not by a warfare of the reason but by each man in himself forgiving the world sin. In a strange way man himself becomes Christ, and achieves through the Christ in himself the salvation of the God which fashioned him. The creature attains the state of forgiveness *by forgiving and not by being forgiven*.

Thus Blake emerges as a champion of positive rather than of negative attitudes. He had no place for a concept of life under which men are forever begging their bread and depending for survival upon crumbs from the banquet table of a universal tyrant. He shared with Thomas Payne a general aversion to despots, whether celestial or terrestrial. He had no patience for doctrines which regarded the universe as a vaster England, or deity as a highly glorified George III.



Nor could he bend the knee to those dogmas of the Church which taught salvation to result from the sacrifice and suffering of one good man. Blake did not believe in salvation by the grace of God. He preferred to think of men themselves growing in grace, and in the fullness of time rescuing God from the clutches of higher ecclesiasticism. Most gods are but men seen from below, and all men are gods when seen from within.

Blake's understanding of the Christian mystery was completely mystical in the best sense of that term. He used the word *forgiveness* in an unusual way. It implied an enlargement of understanding by which things become truly known. True knowing in turn leads to true loving. The human soul, cleansed of unreasonable and unnatural fears, relaxes from error to a state of grace. As the child, confident of the strength and wisdom of its parents, lives without fear, so the enlightened man, sure of the integrities which preserve him, can cease the unnatural struggle against phantoms and abide in a peace that surpasses understanding.

There is much of the Oriental in this positive recognition. Man is resigned to the good and not to the evil. Virtue is thus a simple gesture of acceptance and not a tyranny imposed upon the wayward. As an artist Blake lived on a plane of intense emotional activity. He interpreted life in terms of tone, symmetry, and design. He experienced the complete satisfaction which comes through the use rather than the abuse of artistic principles. He sensed right use as the natural remedy for misuse. More than this, he knew that the power within him by which he was impelled, gently but inevitably, to the appreciation of the beautiful was a spirit of redemption and regeneration.

Like so many mystics, he required no intermediary between himself and the universe. True religion is not institutional but intimate and internal. Theologies, conjured into existence by Urizen, were concerned primarily not with the salvation of man but the preservation of themselves. They had substituted the passing glory of this world

for the eternal glory of the divine world. Even as they taught redemption, they were binding men to the machinery of sect and creed and dogma. Human destiny could not be fulfilled by setting up democracies in the physical world and at the same time worshiping a concept of spiritual autocracy. Yet Blake was in no way an atheist or agnostic. He was devoutly religious as we have said, but he stood on the threshold of an era of emancipation. He acknowledged the rights of man, but required that men themselves be right.

The Christ of Blake was perfect spiritual freedom, guided by the gentle power of enlightened love. It was the practice of the brotherhood of man, developed and perfected by inner conviction. Men united in action become aware through their own union of the universal One. They restore the broken body of Albion, not by innumerable ineffective remedies or learned debates about the physiology of First Cause but by discovering that they, and not God, are divided. It is man who has decreed the division. He has seen his own enraged and distorted visage reflected from the mirrored surface of space and named this reflection a god of vengeance.

In this part of his philosophy, Blake approaches basic tenets of Buddhism, the great Eastern school which teaches that the universe exists primarily in consciousness rather than in matter. The Eastern way of union is through disciplines of realization. What the Easterners call realization, Blake covers by his interpretation of the act of forgiving. Forgiveness is a loving acceptance which has seen through appearances and discovered the reality. It is difficult to confine the dreams of the mystic to the narrow and inadequate structure of words. We must even ask words to forgive us for the sins we have committed with them.

The Utopia of Blake is a social order of civilized human beings. It is the kingdom of heaven set up in the hearts of men. When human beings have attained to a state of spiritual democracy,

then and then only can physical States and nations abide together in a true comradeship of enlightened understanding. Mortals can never protect themselves against the consequences of their own actions except by outgrowing their own insufficiencies. Man masters the world by overcoming the specter of worldliness, conjured into being by fear, ambition, and selfishness. The negative forces of life cannot control us unless we acknowledge their sovereignty. We must accept the illusion or we cannot be the victims of the illusion. This does not mean that the physical world does not exist, but rather that material things are themselves parts of an eternal beauty until man disfigures them with his own ulterior motives.

The redeemer is not a separate creature either human or divine, but the eternal rightness of things, ever-present and ever-awaiting acceptance. Truth knocks at every man's door, but for most is an unwelcome guest. Even at best, reality is the stranger, and we all fear and doubt that which is strange. The Last Judgment is not a weighing of souls, but is the judgment of man himself judging righteous judgment. This final judgment results in the selection of that which is unchangeably good. To weigh all things and to cling to that which is beautiful and true is the high decision and the Last Judgment.

If, then, we may not fully share in Blake's vision nor completely comprehend the strange wild beauty of this great artist, let us at least be patient and sympathetic in the presence of his vision. He was one of those who "saw God in flames and heard him in the winds." The wild grandeur of space was not to Blake the savagery of tortured elements, but the free beauty of eternal spirit. This freedom, perfected by imagination-in-art, makes possible the emergence of a free man. To Blake, freedom was the right to be beautiful, noble, kind, and wise. Only the free man can serve truth and redeem the world which he has betrayed.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Nuremberg Chronicle

It has often been said that the art of printing is the only department of human artistry in which there is no trace of progress. True, the inventing of better equipment and machinery has made possible the more rapid production of books, but the quality of workmanship and the beauty of the printed page have steadily declined since the rise of commercial publishers.

The first great picture book of the modern world is called *Liber Chronicarum*, more commonly known as the *Nuremberg Chronicle*. It was published in both Latin and German editions in the closing years of the 15th century by Anton Koberger, the Nuremberg printer. Not only is the work a magnificent example of printing in large Gothic type, but the huge folio of 326 leaves contains over 1800 magnificent woodcuts, designs, symbolic figures, maps, and pictures of cities. These were specially cut by Michael Wohlgemuth and Wilhelm Pleydenwurff, the masters of the celebrated German engraver, Albrecht Dürer.

The limited horizons of the 15th century are reflected in both the text and the illustrations. The *Chronicle* was an attempt to set forth the history of the world from the creation to about the time of the voyage of Columbus. The

project was impressive and the production itself highly dramatic, if quaintly humorous. The volume begins with a full-length engraving of God, who appears as a kingly patriarch surrounded by appropriate emblems. At the foot of this woodcut are blank shields, so that the purchaser of the book could insert his family crest or heraldic arms.

The seven days of creation are represented by designs in the form of concentric circles. These circles increase in number with each day, and are filled with appropriate representations of the creation processes as reported in *Genesis*. The creation of Eve out of Adam's rib is a masterpiece of artistic literalism. Another gem is the Tower of Babel, which has the proportions of a church steeple, and is adorned with block and tackle and other appropriate builder's implements. Noah's ark is simply out of this world, including a little action scene in which one of Noah's son is hoisting a bucket of water over the stern.

Folio 169 verso includes a small, highly inaccurate portrait of the mysterious Pope Joan, who is supposed to have been crowned supreme pontiff by dressing herself in man's clothes. Folios 259-261 have the usual headlines but the pages are blank. They were inserted so that

the purchaser could write upon them any historical event which might occur between the publication of the *Chronicle* and the end of the world.

Many historical persons of various countries and times are represented, all costumed according to the proprieties of 15th-century Nuremberg burghers. Cities, regardless of their locations, are all smugly-walled communities, and there is little distinction between the architecture of Constantinople, Antioch, or Milan. But if the work is deficient in verisimilitude, it shows no lack of creative imagination within existing boundaries.

This gold mine, this treasure house of information and misinformation, deals with every subject from the edicts of God to the atrocities of men. The advent of comets, falling stars, eclipses, and wonders in the heavens are carefully recorded by appropriate astronomical symbols. Scarcely less wonderful is a large engraving of the dispute between St. Peter and Simon Magus, the magician, in Rome. Simon is being carried through the air by an army of demons, which compare favorably with the creation of modern writers of horror fiction.

Here is an accurate picture of the attitudes prevailing in the minds of our medieval ancestors. There is an account accompanied by a woodcut of the first "nonstop dance" in history. There are terrifying stories of murders, tortures, and rituals of sorcery. Highly inaccurate descriptions of early inventions grace the text: discussions of the navigations of the

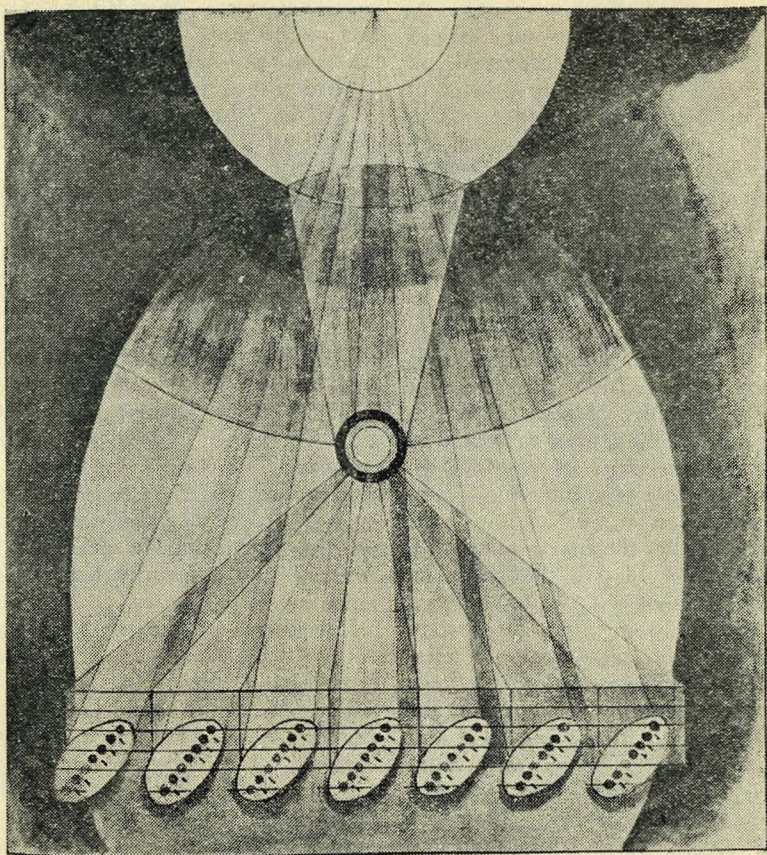
Portuguese, and a dramatic claim that America was actually discovered by a German. No doubt all these priceless anecdotes were regarded as scriptural facts, and those fortunate enough to have access to the work and the ability to read it had the same sense of intellectual orientation that now results from the perusal of Dr. Elliot's Five-Foot Bookshelf.

As we examine this grand old Nuremberg tome we can but wonder if the books we produce so laboriously and enthusiastically today will have the same archaic flavor to readers five hundred years hence. What will the world of tomorrow think of the world of today? Will our ways seem to them as curious and superstition-laden as these conscientious records of old witchcraft and demonism. As Galileo whispered under his breath, referring to the world, "It moves," so we all know that times must change, that inevitable motions sweep us forward into a futurity beyond our imagination.

The citizen of Nuremberg had no concept of the changes that five hundred years would bring. In fact, he did not believe the world would last another five hundred years. For other equally valid reasons we wonder if our civilization will survive the 20th century. We have restated his fears in more scientific language, but surely the sorcery of long ago is the science of today, and perhaps the science of today will be called witchcraft tomorrow.



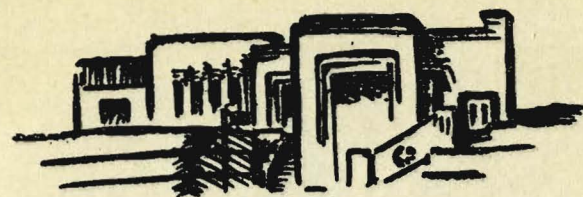
Once upon a time a celebrated Persian mystic, renowned for his purity, sat in the shadow of a mosque. A mangy and neglected dog sat down beside him. A passerby remarked, "Why do you not protect your purity by chasing away this filthy animal?" The great saint answered, "This dog is outwardly unclean, but he does not appear to me to be so inwardly. Most men are clean exteriorly and keep their internal uncleanness concealed. Why should I have an aversion to him, seeing that all creatures are of like quality though differing in the particulars?"



—Original drawings by W. W. Harmon

Music of the Spheres. Waves of sound emanating from collective manifestation. Three primary tones produce the other four by evolutionary admixture. Harmon states that there are 6 perfect notes and a 7th which we do not hear because it is the synthesis of the octave; this 7th is represented by si which he describes as a fractional tone. 7 octaves are repre-

sented, counting from left to right.
 1. Life procreating principle in nature.
 2. Life principle in nature. 3. Aggregate of Dhyān Chohanīc intelligence.
 4. Animal or material soul of nature (source of animal and vegetable intelligence and instinct). 5. Synthesis of occult nature. 6. Divine ideation. 7. Paradigm of all forms.



Library Notes

By A. J. HOWIE

Esoteric Manuscripts

The Harmon Papers

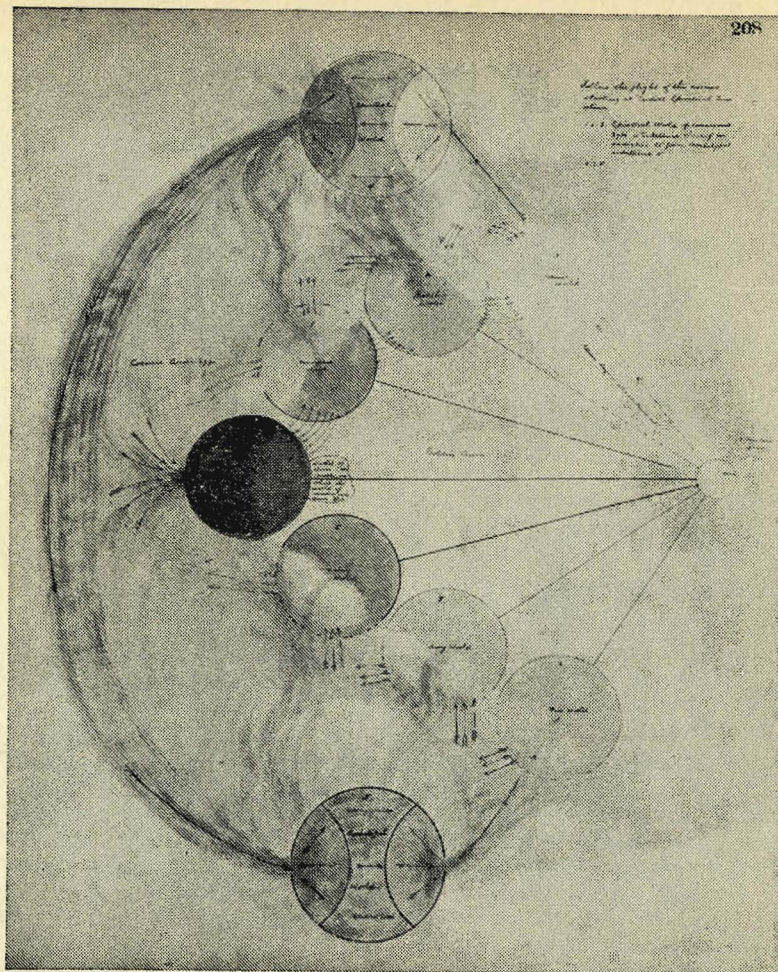
There is frequent reference in philosophical literature to the evidences that nature geometrizes on a universal scale. In our library we have many examples of attempts to apply mathematical and geometrical keys to understanding the mysteries of the universe. Types of this non-verbal language are found in the *mandalas* of the East, ancient cabalistic diagrams, magical figures, numerological formulas, Pythagorean mathematics, Platonic solids, Euclidean geometry, the harmonics of Robert Fludd, the Gichtel diagrams that are associated with the writings of Jakob Boehme, as well as numerous alchemical, Masonic, and Rosicrucian symbols.

The fact that we may not understand or rightly interpret these various attempts at mathematical representations of spiritual ideas does not brand their authors as crackpots or ignoramuses. On the contrary, there is abundant evidence that scholars who were greatly in advance of their times, likewise unorthodox mystics, found it expedient to preserve the notes on their speculations and research in figures and ciphers that

did not arouse persecution and destruction.

In cycles when faith and devotion burn low, these wordless representations of phases of eternal truth seem to survive, and it is from these figures that later students of a common lore have been able to rescue the traditions. But during the dark intervals unlightened students attach many words to the silent geometrical figures and symbols. This verbalization usually only confuses orderly revelation with unguided speculation, half-truths, and often complete misunderstanding.

A modern attempt at geometric representation of cosmic and mundane relationships is to be found in the Harmon manuscripts. These consist of two large folios—one of which is of elephant-folio proportions—and several smaller groups of transcribed notes, apparently lecture materials, all devoted to geometrical speculations based on the *Secret Doctrine* of H. P. Blavatsky. We understand that there are other papers extant. The introduction to the large volume is dated 1891. The smaller volume was done at



—Original drawings by W. W. Harmon

Manifestations on a Cosmic Scale.

The threefold atma of the invisible sun streams forth its creative rays into a threefold spiritual globe which immediately establishes a polarization in the archetypal globe. Each pole specializes its radiation into three interpenetrating states represented as separate globes, the direction of the forces finally meeting in

the dark globe of matter. The original drawing is vividly colored and shaded to give a conception of the outpouring of force and the interpenetration of the various states. The central atma is surrounded with a golden aura extending to the limits of the cosmic auric egg which is colored blue and shaded to indicate indefiniteness of extent.

Boston during the years of 1919 and 1920. The other material is undated. The pages of text are neatly penned quotations from theosophical writings in addition to his own phrasing of ideas accompanying the numerous highly-colored diagrams.

William W. Harmon was an optometrist. He was one of the first students of Theosophy in the United States to receive a copy of the *Secret Doctrine*. He was a pupil of William Q. Judge. Apparently because of his profession, he seems to have speculated considerably on the principles of light and color, with frequent references to tonal equivalents. Remembering that Harmon started these notes in 1891, his frequent use of the word "atomic" in an almost current sense is remarkable.

Harmon's Introduction to An Untitled Manuscript

We can not see things spiritual with the eyes of the flesh. The occultist in studying even the physical body must use the eyes of the spiritual intelligence.

Symbols and language express but poorly the grand secrets of nature. In translating to our normal waking consciousness knowledge obtained during deep concentration requires a special development of certain inner faculties. This development is acquired through meditation, concentration, desire force, and spiritual union with the higher *manas*—plus the will to do and dare.

The striving, effort, and tension for the acquisition of perfect concentration and union transfers the consciousness to that plane of investigation corresponding to the various planes of consciousness in the cosmos. Certain organs in the brain and in the body are set in motion—aroused out of their latency, as it were.

The heart is the center of the spiritual [*buddhic*] consciousness; the brain is the center of the intellectual [*manasic*] consciousness; and the navel is the center of the *kamic* consciousness. Any two of these may be positive and negative to each other. Ordinarily the brain is positive to the heart.

For instance, the aura of the pineal gland vibrates during the activity of the consciousness in the brain, and shows the play of the 7 colors. This septenary disturbance and play of light around the pineal gland are reflected in the heart, or rather in the aura of the heart which is negative to the brain. The vibration of color in the aura of the pineal gland [heart?] illumines the 7 brains of the heart, as that of the pineal gland does the 7 centers in the brain. If the heart could, in its turn, become positive and impress the brain, the spiritual consciousness would reach the lower consciousness.

The pituitary body is the bridge of the higher intelligence. When a man is in his normal condition an adept can see the golden aura pulsating in both centers, like the pulsation of the heart. This motion under abnormal conditions becomes intensified and the aura takes on a stronger vibratory or swinging action. The arc of the pulsation of the pituitary body mounts upward more and more until its current finally strikes the pineal gland. Thus the dormant organ is awakened and set aglowing with pure *akasic* fire.

This is a psychophysiological illustration of two organs on the physical plane which are concrete symbols of the metaphysical concepts *buddhi* and *manas*. *Buddhi* active is *kundalini*. *Buddhi* in order to become conscious on this plane needs the more differentiated fire of *manas*; but once the 6th sense has awakened the 7th, the light which radiates from this 7th sense illumines the fields of infinitude. For a brief space of time man becomes omniscient; the past and the future, space and time disappear and become for him the present.

If an adept, he will store the knowledge he thus gains in his physical memory. The seat of the memory is assuredly neither here nor there, but everywhere throughout the body. To locate its organ in the brain is to limit and dwarf the universal mind and its countless rays which inform every rational mortal. Every organ, and indeed every cell in our body, has a memory of its own kind. There are *kamic* and *manasic* organs

also; although the cells answer to both physical impulses and spiritual impulses, it is the function of the physical, lower mind to act upon the physical organs and their cells. But it is the higher mind alone which can influence the atoms interacting in those cells.

The higher ego, as part of the essence of Universal Mind, is unconditionally omniscient on its own [plane], but only potentially so on this plane where it has to act solely through the personal self. During any interaction, the double catches occasional glimpses of that which is beyond the senses of man and transmits them as mental representations of spiritual ideas far beyond any objects on this material plane to certain brain cells via the spinal "center" cord. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane working through something less substantial than the moving molecules of the brain. The ego is atomic, spiritual, and so are the atoms which form the three higher principles of the molecules of the body. Molecules form around the atom and these molecules are related to *kama-manas*, *kama*, *linga sharira*, and finally, as an outer coating, appear as the molecules of the body.

As it is these lower principles which constitute the ordinary waking consciousness, it is plain that an extraordinary effort on the part of the lower to gravitate to the higher acts on the atomic side of the molecules and gradually develops those inner faculties and transfers glimpses of a higher knowledge, through a strong desire and a powerful will directed to the attainment of perfect concentration, and transmits the knowledge as above described. The heart is the organ through which the higher ego acts through the lower self. The brain, taken as an organ of consciousness, serves as the vehicle of the lower *manas*, and which works upon its material molecules (probably through the pas-sional organs).

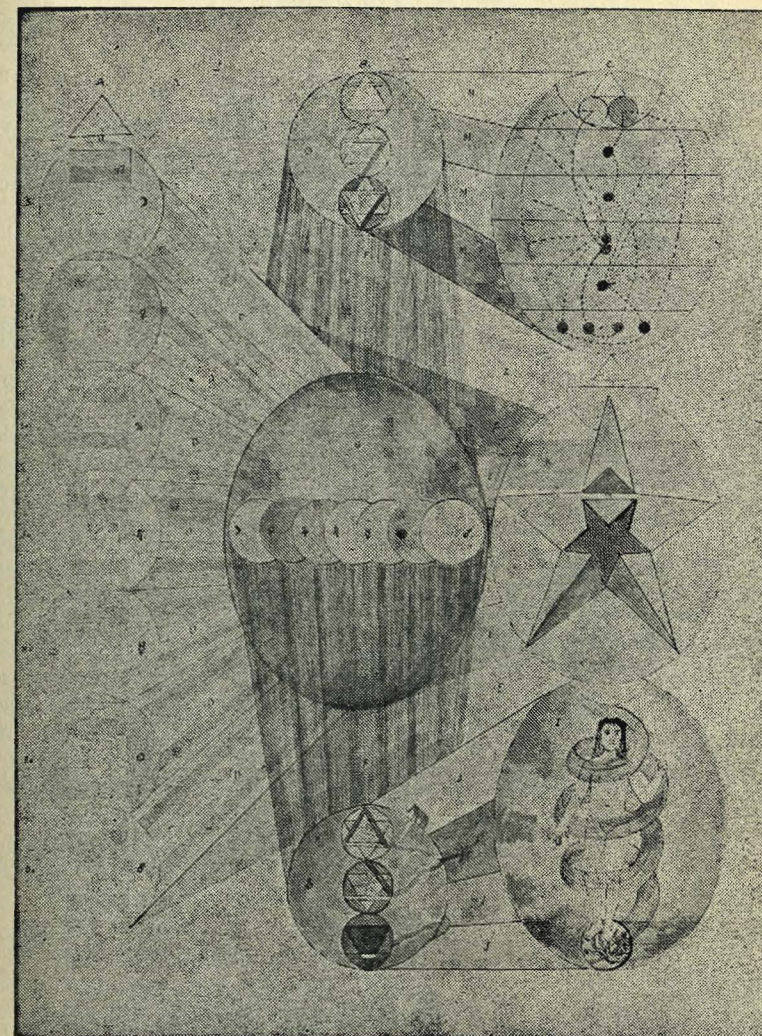
Render the brain blank in concentration that the impressions from the heart

may reach it and parts of the knowledge may be retained.

W. W. Harmon—1891

A Composite Diagram Indicating The Descent of Creation into Man.

- A. The 7 Hierarchies and their subdivisions.
- B. The triple spiritual sun and the triple physical counterpart radiating the forces throughout the system.
- C. The auric egg of man showing the latent points of consciousness and how the ego is connected with those points.
- D. The 49 tattvic fires with their powers and numbers. The colors of the original indicate the plane by a predominance of colors; the shading of the photograph only approximately indicates this.
- E. The higher aspects of the contents of the auric egg in direct touch with the Soul of the Universe.
- F. The tattvic fires passing from the positive B through all to H, the negative, and lifted by I, K, C to B in its becoming.
- G. Solar system of which the whole diagram is a part. Each planet is a partaker of all of F, but that which determines its color is indicated in D.
- H. The earth and elemental kingdoms of which the mineral, vegetable, and animal kingdoms are but expressions, being the lower pole of B, reflecting its action.
- I. Body of man, formed of the forces emanating from H, shown by J, the animal soul of man.
- J. The "Spirit of the Earth" in its triple unity and doing its threefold work—it builds the physical body, it attracts to it the Spirits of Life, it



—Original drawings by W. W. Harmon

A COMPOSITE DIAGRAM INDICATING THE DESCENT OF CREATION INTO MAN

- L. Planes of consciousness in the auric egg. L, K, I must be considered as one during incarnation. Here they show the process of incarnation and return to Devachan after death.
- M. The rays of force between the Spiritual Soul of the Universe and of man.

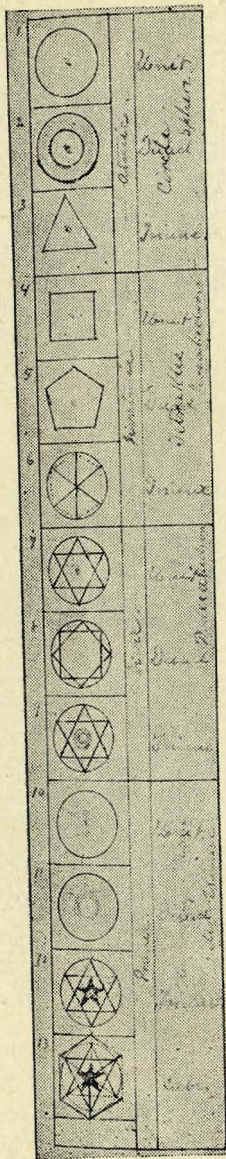
THE BRAIN

The brain sways the scepter of the kingdoms of man, administering according to its own laws as well as those that belong to nature. It exercises a general and at the same time a particular supervision over all things. Aside from its sensory and motor functions, it is the general laboratory for the essential juices of life.

The blood is the storehouse for the complex components of its microcosm. The blood contains, besides the spirit which inhabits it, the first, last, and determinate units from which the fluid as well as the solid parts of the body may be compounded, subordinated, coordinated so as to be able to be resolved again into their component units. In every round of its circulation, the blood is resolved into its constituent elements; and from these elements as well as others recently acquired it is again recombined. Upon being deprived of its better life, by the demands of all the organs of the brain, the blood becomes sluggish and dark, and is urged into the widened ends or receptacles of the sinuses and toward the jugular vein. Unless it were animated there by a new spirit it would be unable to flow, and would clog up the orifices of this council chamber of the whole body.

There is a providence, omniscience, and power in this little world. The entire blood globule, after having been resolved in the brain into its constituent elements, returns into the body by distinct paths through the nerves. After these parts have again been collected in vessels and glands, they are introduced afresh into the blood which is about to be reborn, while that part which has accomplished its purpose and is unfit for further use is excreted.

The brain is furnished with a vast array of organs that comprise a laboratory with an elaborate system of alembics, phials, worms, receivers, condensers, etc., sealed with bladders and membranes. There is provision for the operations of combining, condensing, mollifying, separating. The chambers and organs main-



—Original drawings by W. W. Harmon

Parabrahm—The Absolute. A mathematical expansion of the "Point" diagrammatically and progressively expressed . . . Done at Boston in the years of 1919 and 1920 by W. W. Harmon, F. T. S.

tain individual sensitive variations of temperature. The temperature is hottest in the cavernous sinuses, underneath which there is an oven, as it were, for hot baths; and we are quite justified in calling the lateral ventricles cooling chambers.

Commentary: Dr. Harmon has recorded many, many pages of similar information which only students of anatomy and physiology would be able to check. We believe that this would be a profitable project for some qualified person. However, even the casual reader is impressed with a certain consistency, because out of the doctor's wordy search to express what he says is essentially simple, there emerges an apparently logical pattern that he ties up with cosmic principles—and that is the use to which he puts his diagrams.

In his introduction to a later MS, Dr. Harmon wrote:

There be egos born into the world who will have intuitive knowledge of the sacred sciences and realize the necessity of uniting true religion and science in all human endeavor. The "Point" contains the image of the whole Kosmic

evolution during the Great Age, therefore a mathematical demonstration seems to offer opportunities for the scientific, religious, and mystical types of minds to get together on a basis mutually agreeable.

Points, lines, and colors have been used to demonstrate the comparatively simple laws underlying the duality and multiplicity of the "Great Spirit's" powers in manifesting the "Ideal Plan" and the ultimate destiny of a human being in that plan.

Although 62 years of age, I do not hesitate to commence this work. I realize that my power to execute is not up to what it was 20 years ago, though I believe I could not have "visualized" some of the more abstruse problems at that time . . . It is my greatest wish that I may "return" before 1975* and continue the same line of work in a more universal and practical way and not in secret and alone as the present awful age demands. Let no mistake of minor importance and execution blind the eyes to the great fundamentals which I am striving to make clear and comprehensive.

Oct. 10, 1919.

* A reference to a statement attributed to H. P. B. that by 1975 science will be using the *Secret Doctrine* as a textbook.



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The Free Spirit

The socially adjusted person functions from generals to particulars. He is motivated by a pattern of principles which he is attempting to apply and which give purpose to his conduct. The unadjusted usually elevate particulars above principles; something like the elderly spinster who nagged her family to distraction, but gained a limited reputation for humaneness by bestowing unlimited thoughtfulness and kindness upon her parrot.

We must never overlook the significant fact that nearly all persons suffering from chronic inertia are busy to the point of exhaustion. They are on the go all the time; but their activity, because it is not geared to some essential project, loses the name of action. They are not lazy, but they are afraid that systematic endeavor will interfere with their unsystematized impulses. They worship freedom, forgetting that *slavery to the concept of freedom* is one of the worst forms of bondage.

The closing lines of the last paragraph introduces that type of the socially unadjusted which regards freedom from responsibility as the legitimate purpose for living. Often this concept originates in a misunderstanding of certain philosophical doctrines. Eastern schools, for example, teach detachment from physical things as a simple means of self-discipline. Only those can attain to the state of spiritual liberation who have overcome those material ambitions which lead to accumulation and possession. This does not mean, however, that the indigent shall inherit the earth, nor that poverty per se is proof of enlightenment. There are some who are poor for the glory of God, and there are others who are poor because of a natural antipathy to work. After all, a man can renounce wealth for his convictions, but how can he renounce poverty?

Too many of us are glad to give away what we do not possess, or what belongs to someone else. At the same time we cling desperately to such chattel as we may chance to own at the moment. We cannot deny that the hobo and the tramp have philosophies of life which justify their conduct. We may also point out that these aristocrats of the open road have many virtues and may be a kindly good-natured lot of tax evaders; but there is nothing to prove that their way of life is solutional for themselves or for their fellow men. We all dream of freedom, but if this dream becomes an obsession we are the losers.

Men permit bad habits to generate within themselves and these habits gradually become obsessions. After a time we lose the power and even the inclination to combat habit patterns. It becomes easier to drift along in a condition of slavery to the negative impulses of long-established habits. This line of least resistance is just as detrimental as alcoholism or drug addiction.

Life divides naturally into three parts: childhood, maturity, and old age. As Cicero pointed out, each of these divisions has virtues peculiar to it, but these virtues cannot be transferred successfully from one division to another. We dislike elderly people who attempt to perpetuate their youth by artificial means or inappropriate conduct. Such folk deprive themselves of the natural graces, privileges, and opportunities proper to their time of life. In the same way it is unfortunate for the young to exhibit exceptional precocity or assume the manners and attitudes of the mature.

Most socially unadjusted adults exhibit adolescent tendencies, and are classified by psychologists as "perpetual adolescents." It is proper for children to play and to depend upon their elders for protection and guidance. It is not expected

that they shall settle down to the sober worries and responsibilities of maturity. But as the years pass, we cannot continue to view life as a playground without unfortunate consequences.

Maturity brings responsibility for action and the natural tendency to accept patiently and resolutely the responsibilities appropriate to older years. The normal adult selects a line of activity which makes him economically sustaining. He plans to improve his state so that he can build his home, marry, and raise his family. He pays his debt to society by perpetuating his kind, and giving those who come after him as good a start in life as his means permit. It does not occur to him that freedom from these natural obligations is either desirable or reasonable. In simple words, he is mature and expects to occupy an honorable place among others with similar resolutions.

If these reasonable impulses fail to develop and he remains psychologically juvenile, this is not evidence of superiority but probably indicates the improper development of the glandular system. True enough, the small boy lurks somewhere in the subconscious of every grown man. Occasionally it will escape into manifestation as at conventions, football games, and race tracks. It may also manifest as an irresistible impulse to build miniature railroads, toy airplanes, and the like. If, however, these temporary outbursts are mere interludes in an otherwise responsible life, they are constructive, useful, and a proper source of relaxation.

We are not perpetual adolescents because we like to play, and many of us do not play enough. We are, however, socially immature if we have not learned that work itself is a satisfactory occupation and a suitable outlet for mature instincts. Those who do not work can never enjoy play, once they have reached the years when the mind naturally inclines to serious reflection. The vitality of living depends upon variety and contrast. No one can take a vacation who does not have a job. If life is just one long fishing trip, all the values lose vitality and end in boredom.

The artificial insecurities which result from the unreasonable codes men create in the administration of their collective affairs have no effect upon the natural instinct of the human being. As squirrels store away food for the winter, so industrious humans prepare as best they can for the long twilight of advanced years. They feel, quite rightly, that if they have done their part and have been true to the obligations of living, they are entitled to reasonable security when their productive periods have passed.

While it is no longer possible to promise such security, experience proves that it is most likely to result from normal living. If we avoid all responsibilities through productive years, we cannot expect to enjoy the rewards of diligence. The socially unadjusted usually become lonely, embittered, neglected people, for they have built for themselves no storehouse of worldly goods and no reservoir of affection or regard.

The freedom of the unadjusted ends in loneliness. After all, loneliness itself is a kind of freedom, but very few wish to cultivate it. To be free without being wise is always to be alone. The free soul excuses his non-co-operation on the ground that he cannot co-operate with a social condition which lacks integrity. He usually reads superficially books, magazines, and papers devoted to criticizing the shortcomings of religion, politics, and education. He can prove to you the corruption in government and industry, and that all the ills of the world rest heavily upon him. His sensitive soul is perpetually offended and he decides that it is better to be a hermit than to contribute to the prevailing corruption.

No person of high principle intentionally continues business associations with unscrupulous organizations, but there are many forms of useful endeavor which do not require that the employee compromise his principles. If the freedom-lover has a family to support, he will find some line of work that will not violate his scruples too seriously. I have gone into this with many socially unadjusted men and women. The cor-

ruptions of society are nearly always an excuse. The proof is simple.

The man who does not wish to work because of the delinquencies of the business world is perfectly willing to accept the assistance and support of others who gain their means from these same nefarious pursuits. What is the ethical difference between being a banker or living on a banker's charity? Why should we expect others to work at unpleasant tasks for our sake, if we refuse to take care of ourselves by the same means?

In spite of all the excuses, explanations, and Marxian philosophizing, the socially unadjusted person is suffering from chronic inertia. We do not have to be very old before we realize that we must support ourselves or be supported by someone else. Failure to be moved to action by such a realization is an admission of inability to control our own impulses.

Most of those suffering from acute cases of "freedomitis" are inclined to socialized political views. They should realize that under a socialized system all men *have to work*. The formula is simple: "No work, no eat!" Most work evaders would be decidedly unhappy if forced to live under the very systems they advocate. If the world is turned over some day, and we should produce for use rather than for profit, the sincere worker of today would still be the source of the common security. We are producers or parasites; there is no other essential classification in nature.

We all know extremely likable, good-natured, and sincere people who are drifting along on the surface of life without plan or purpose. These drifters perform many small thoughtful actions, and often work harder at their drifting than they would under an organized program. Sometimes an occasion arises in which we would like to invite these well-meaning characters to places of high responsibility and authority. But alas! They are so unorganized that they are incapable of leadership or executive position. All they can do is fiddle about, tinkering and often meddling. Each one could make himself or herself valuable, but

the internal dynamic seems to be totally lacking.

When we meet an unorganized person having high principles, generous instincts, and honorable convictions, we say to ourselves, "There is just the kind of person we need in a place of responsibility." Who better than the idealist could help to make the dreams of the world come true? But when we begin a serious consideration of aptitudes our hopes are shattered. The person is undependable, unwilling to accept training, and incapable of systematic effort. In this way the socially unadjusted deprive themselves of the reasonable rewards which their basic idealism might bring. We admire them for their principles, but find no way to make use of their inconsistent practices.

Once I knew a typical bookkeeper. He was a quiet, methodical little man, reminiscent of Uriah Heep. He worked in the same office for more than thirty years, and with him continuity had been overworked to the degree of a vice. One day a high executive visited this bookkeeper in his little wire cage at the back of the office. "John," boomed the boss, "you have been with us a long time. We have a vacancy upstairs. How would you like to be general manager? It's a fine job, much more money, better vacations, and shorter hours."

The little bookkeeper was completely dazed, but after a few moments he shook his head. "No, sir. I'm afraid not. I am perfectly happy where I am. I don't want any more responsibility." The thought of being a manager frightened this routine worker, and he continued in his little cage until they found him dead at his books one afternoon.

The fear of responsibility is part of the psychology of the mentally immature. Often it is associated with egotism. We are afraid that we shall be proved inadequate, and thus disgraced before others. The little bookkeeper saw a bigger job not as a doorway to a larger life, but as a menace to the small freedom which was his because he was not expected to think, to plan, or to decide.

Thus the cult of freedom is often merely an excuse for our own limita-

tions or an effort to conceal them by never challenging our minds to larger attitudes or problems. It is well to remember that we are born into this world for a reason. It is unlikely that we were put here in order to run away from the conditions peculiar to this state.

Everything seems to indicate that we descend into this mortal sphere, this veil of tears, this house of tribulation in order to grow wise, patient, and proficient in the ways of mortality. What do we gain by coming here if we devote our years to evading the circumstances natural to our earthly environment? Certainly we do not become stronger or better by refusing to learn the lessons which life offers in so many different ways.

Unfortunately, we cannot prevent social insecurity in the majority of those who seek direction and assistance. The ailment has passed beyond the preventive stage and has taken on the proportions of a chronic disease. We must, therefore, approach the subject as one requiring immediate treatment. One man who had accomplished a remarkable self-cure made an admirable suggestion. The substance of his panacea was the following:

Bill was nearly forty years old, when he suddenly realized that he was a chronic loafer. He was busy all the time, and most of his friends regarded him as a helpful fellow and a ne'er-do-well. Bill took stock of himself and realized that he had made a dozen conscientious efforts to establish himself in some practical trade or profession. He started out well, but boredom set in; and after a few months he returned to a condition of comfortable indolence. He managed to get by, but was unable to afford the comforts and conveniences enjoyed by his acquaintances. Gradually he developed quite a reputation as a sponger, and periodically hated himself for his lack of initiative.

Then the happy idea hit him that the only way in which he could keep a job was to get himself into some kind of a situation in which he *could not quit*. He thought of joining the Marines, but decided that he had passed the age at which he would be accepted. He told

all his friends at last he was about to embark on a permanent career. This helped, because he was ashamed to make such a statement and then not live up to it.

Bill took a job at a moderate salary, and immediately bought an automobile on credit. He then rented a comfortable apartment on a five-year lease, and furnished it on the budget system. Within a few weeks Bill was in debt nearly four thousand dollars. He did not dare to proceed slowly for fear his courage would fail. He invited all his friends to the house warming, so that they would be witnesses to his indebtedness. He knew that if he failed this time he would have to leave town.

Bill says that the first six months were the most horrible experience of his entire life. The regular appearance of the monthly accounts made him feel that he was an absolute slave to the time-payment plan. Gradually, however, he discovered that many of his friends were in the same condition, and there was a new foundation for mutual understanding.

It required over two years to pay off the indebtedness so easily and so quickly contracted. By that time, however, Bill was cured. When the debts were paid, he no longer had any desire to return to his former shiftlessness. A new kind of life opened before him, and he found a much larger sphere of usefulness in his community. Whereas before his advice had little weight, now his suggestions were carefully considered. In due course he married and became a successful self-respecting man. He has never regretted his vigorous action to break the vicious circle of mental laziness.

Usually there are moments in life when we have the strength to make a right decision, but the will power to continue may be insufficient. We may have to place ourselves in a situation which forces the disciplining of our minds. Indolence is a difficult habit to break, and we are bound to go through periods of discouragement. Once past the initial span of adjustment, the new habits we have formed will come to our assistance, and we will come under circumstantial

pressures that will push us forward if we respond to their stimuli.

Chronic inertia results in resignation to a standard of living which limits opportunity and narrows the sphere of constructive achievement. It makes the average person gradually settle down in an environment which is deprived of beauty, comfort, and social significance. There is no money for art, music, or the cultivation of talents. To meet this, the socially unadjusted claim that they prefer the simple life. This again is only an excuse—a justification for conditions that cannot be justified.

It does not follow that we should be extravagant or accumulate beyond our means, but we must have an environment that has some dignity and significance. To drift along from year to year without any enrichment of the personality is to collapse internally. As self-respect fades out, we lose a precious incentive to improve ourselves and serve mankind.

When persons of unrestrained minds take up the study of mysticism or esoteric philosophy, they have a tendency to plunge head-first into the unknown and neglect the simple responsibilities that they have assumed in life. It is wrong to assume that we are going to become wise or good by neglecting our work, our family, our friends, or ourselves. The real purpose of learning is to enrich patterns and not to destroy them. As most resent the limitations which life has imposed upon them, they find in mysticism an escape mechanism, a justification to renounce that for which they never had any sincere attachment.

Religion properly understood and applied does not result in unsocial or anti-social attitudes. It may give us the courage to work out of problems, but it never gives us an excuse to walk out of responsibilities. Any system of thought which lures human beings from their daily tasks to the service of some un-

definable abstraction is not a legitimate spiritual doctrine.

The American people as a group have a tendency to be deficient in the faculty of continuity. A thousand projects are started for every one that is finished. Enthusiasm slowly fades, and the mind seeks some new fad. We must learn to think things through, and complete as satisfactorily as possible any project we have commenced. The training which we thus impose upon ourselves makes us capable of understanding life and its lessons. Only those who are faithful unto small things shall be made masters over great things. This is a law in nature which cannot be violated without a heavy penalty.

If you have a tendency to drift, check yourself in the beginning and remember the longer you drift the more difficult it will be to return to your job. Anyone who evades or avoids practical responsibility for five years will have quite a struggle to regain his economic equilibrium. Don't stop work. If you do regardless of your age, you will find that you lose more than you can possibly gain. Never retire from business unless you have a new and dominant interest which will carry you forward. The moment interest and incentive cease, the personality disintegrates.

If the fortunes of life make it unnecessary for you to work for a living, then labor in an organized and purposeful way for the improvement of your internal life and the services of others. Always have a goal which demands a high standard of intelligence and definite continuity of action. The poor man must work to live; the rich man must work to live well. When our work is done, we are ready to depart for the other shore. Even then we may find it necessary to row ourselves across the river. Heaven is only a place of rest for those who will never get there.

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