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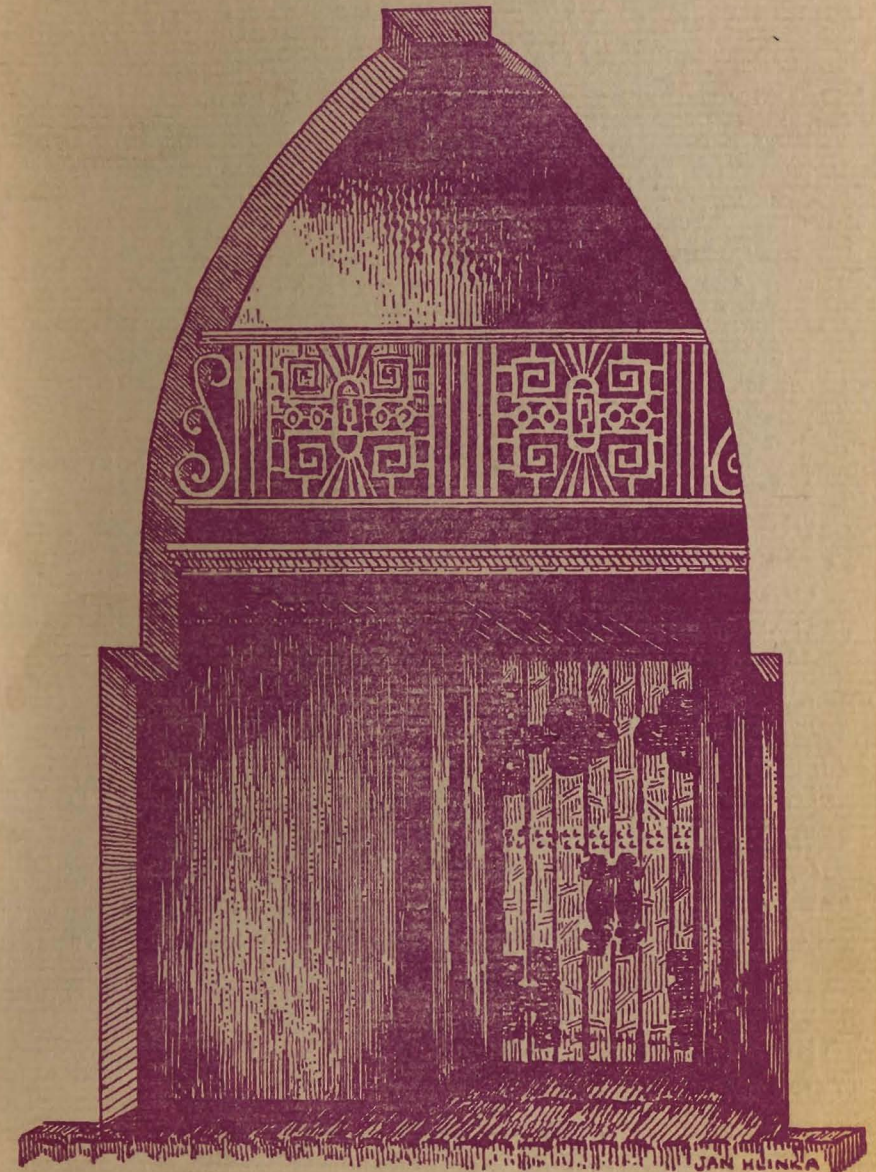
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HORIZON

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SUMMER
1951



ISSUED
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HORIZON
LINES

AN EDITORIAL

BY MANLY PALMER HALL



A Commentary upon *The Tract* *of the Quiet Way*

THE human author of *The Quiet Way Tract* is unknown, but the work is attributed to a saintly recluse, who took the religious name, Wen Ch'ang. He flourished during the Tang dynasty, and after his death a temple was erected in his honor. The *Yin Chih Wen*, which is the name of the writings, appears to have been compiled in the 17th century of the Christian Era. It consists of the principal Tract, glosses by distinguished commentators, and legends and fables which exemplify its moral and ethical recommendations. The name of the book has been variously translated. The version prepared by Teitaro Suzuki and Dr. Paul Carus is called *The Tract of the Quiet Way*, but the word *quiet* suggests also *mysterious*, *secret*, *unnoticed*, *unheeded*, and *unostentatious*. The Tract is therefore one of "secret virtue," or "heaven's mysterious way." It implies a wonderful plan which exists forever, unnoticed by those who have not become aware of the workings of heaven in the simple duties and obligations of daily living.

The story of China is long and complex. The scholars of that empire named their country the Middle Kingdom. Its people were taught to cultivate the Middle Way, a course of moderation between all the extremes of conduct. The Middle Way was the simple way.

By practicing moderation as the will of heaven, the Chinese sages detached themselves from excesses of the mind, the emotions, and the body, and practiced a spiritual serenity which revealed the benefits of leisure and contentment. It was the rule of these philosophers that the blessing of inner enlightenment could come only to those who had found the Quiet Way in themselves. It might seem that it would be easier to practice contentment in the classical atmosphere of medieval China. Actually, however, life was uncertain and difficult. It was just as hard to be true to ideals in the Middle Empire as in any other complex cultural system. Only the hero-soul was strong enough to find and to keep the inner serenity. The Chinese mystic was motivated to the conquest of his own personality by the same pressures that afflict the Occidental of today.

The Quiet Way is an experience which results from the contemplation of the mystery of heaven. The universe is not only a magnificent revelation of the divine power, but also an ever-present witness of a strange, gentle, imminent intercession. The greater mystery is revealed through innumerable smaller mysteries, by which the Heavenly Emperor presents himself to his creatures as a wise and loving father, a faithful friend, and a devoted lover. The tenderness of truth, the homely beauty of law, and the gentle benevolence of power dissolve all unnatural fears. Man dares to think, to dream, and to build, with the deep conviction that he will be understood by heaven even though he be misunderstood by his fellow creatures. Absolute faith in the way of heaven releases the mind from doubts and fears. Behind the appearance of majesty is the fact of simplicity. God is discovered through his lesser works, which, strangely enough, reveal his greater powers.

The Chinese were profound psychologists. They knew that the conflict which disturbed the human soul originated in man's misinterpretation of the heaven-way. Once we have outgrown the fear of life, we begin to discover the friendliness that pervades all space. Tao manifests its quiet strength through the warmth of the afternoon sun, the soft breezes which rustle in the bamboo grove, and in the poems which flow from the grateful heart. To live ever in the presence of this kindly light is to practice the Quiet Way. Even the discipline becomes easy as earthly ambitions die. The sage frees himself from the frantic effort to be wise, and the mystic, from his desperate desire to be good. All things grow, and growth is not painful unless we try to force or distort the process. The Way of Tao is the path of the effortless-effort. The attitude is not negative, nor does the sage renounce constructive endeavor. He merely removes the strain imposed by a restless mind. To strive after the impossible is to die with a broken heart. To neglect small things in the quest of those which

appear to be greater is to deprive oneself of numerous opportunities for practical service.

The *Tao Teh King* is one book written in five thousand characters. Each character is indispensable to the clarity of the text. The world is a vast Scripture, written and revealed through millions of living letters and syllables. He who interprets each one correctly possesses the true message. For many, a single verse is sufficient. Some master a complete chapter. It is better to understand a few lines of the instruction and live them than to attempt the whole book and be confused thereby.

The Tract of the Quiet Way opens with the statement that its actual and original author had seventeen times incarnated as a great mandarin. In all these incarnations, he had practiced the "secret virtue." He had kept his heart attuned to the heart of heaven. He had been rewarded by the blessing of inner peace; therefore, he was moved to declare to mankind the simple instructions of the mysterious workings of kindness and charity. He had learned that the reward of the Quiet Way was a strength that surpasses understanding. Some of his advice was peculiarly applicable to his own people, but there are sections of the little Tract which belong to the ages and should never be forgotten.

The reader is invited to practice benevolence, but to do so in the Quiet Way. This means that a good deed should never be heralded or announced. It should not be performed as though it were a good deed, but because it is the way of heaven. It is no more necessary that a benefactor be honored than that men should forever give thanks for sunshine and rain. The providence of Nature is accepted, and the benevolence of man should come to be regarded as natural. Generosity, for example, should not be so rare and exceptional as to cause wonder and comment. The generous one should not feel that he is entitled to praise or gratitude. Instead of waiting to be thanked and appreciated, he should continue on his way satisfied that he has merely expressed his true nature. It is as difficult for a kind man to be unkind as it is for a selfish man to be unselfish. The moment we complicate good deeds by regarding them as exceptional and worthy of praise, we open ourselves to ingratitude and even criticism. We judge those who fail to appreciate; and in this process of criticism, we close our minds completely to the wonderful workings of life. The critic can never find the Quiet Way, because he has interpreted it out of existence by his own attitude.

According to our author, the foundations of happiness are laid in the human heart. Nothing can take happiness from those who have discovered its true substance, nor can it be attained without proper understanding. The seed of happiness, when it finds good ground,

sprouts and grows. The good man cultivates the happiness-plant, supplying it with a suitable environment and protecting it from false growths that might deprive it of proper nutrition. Happiness, like the flowers of the field, grows, not according to the will of man, but by the will of heaven. Some say: "My happiness-plant must have red blossoms," and others say: "My happiness-plant must have white flowers." Each is disappointed if the flowers are not the color which he requires. The Master of the Quiet Way says: "Let my happiness-plant fulfill itself. Let its shape and flowering be according to its own nature. Whatever the colors of the blossoms, I am content, for all colors are equally beautiful. Let me love them as they are." Thus it is with deeds. If we rejoice in the fulfillment of all things according to their own laws, we shall neither criticize nor condemn. There is no remorse for those who rejoice in the revelation of the heaven-way.

The inspired scribe admonishes his reader to "impartially observe the three doctrines." He advances these as manifestations of the natural impulses of the human heart. The doctrines are Confucianism, with its emphasis upon ideal human conduct; Buddhism, with its teaching of universal compassion; and Taoism, with its broad vision of justice. These are not three religions, but one conviction manifesting through sects which emphasize certain virtues without denying the values taught by other groups. By extending the author's attitude to its reasonable conclusion, all faiths become channels for the distribution and expression of the principle of faith. For those who have achieved this realization, there can no longer be creedal differences. Theological misunderstandings are reconciled in the good heart. When man understands love, he can no longer hate; when he knows unity, he cannot be deceived by the appearances of division and discord. The realities must be experienced within the self. When this has been accomplished, unrealities lose their power to stimulate negative emotions.

The great religions of the world can contribute much to the spiritual education of the race, but not until the leaders have found the Quiet Way. Once the devout person accepts the universal dimensions of reality, it is no longer possible to be narrow, creed-bound, orthodox, or intolerant. The Heavenly Emperor rewards all men, not for their doctrines, but for their deeds. A good teaching inspires its followers to good deeds. A good Buddhist practices the same virtues as a good Christian. Precepts are meaningless until they become practices. Honesty is not a creed; it is a realization of the heaven-way. It cannot, therefore, be considered denominational. We may belong to various faiths, but our good works belong to heaven. To be firm in this conviction is to dwell in peace with men of all religions.

The Chinese recognize four obligations. In the Buddhist canon these are respect for parents, respect for all sentient beings, respect for the ruler or governor of the country, and respect for the three treasures of Buddhism. These treasures are the life of the Buddha, the doctrine of the Buddha, and the church or assembly of the Buddha. Naturally, our author does not accept any literal interpretation of these obligations. By parents, he implies the elders, not only those older in years, but those more advanced in wisdom. We should respect experience which is the record of the human struggle; also the arhats and the precious teachers who have guided and inspired the race since the beginning. In China, parents personify all that has gone before and are entitled to certain privileges. Whether the earthly parents merit such regard is not important. It is proper for the wise son to keep the tradition even if the parents be less virtuous than himself.

The term *sentient being* covers every form of life which flourishes upon the earth. The sage destroys nothing, injures no one, and protects the inalienable right of each creature to fulfill its appointed destiny. We may destroy little lives by a thoughtless footstep, and larger lives with a thoughtless word. There can be no thoughtlessness that does not bring pain to something or someone. When we love life, it is easy to be thoughtful; but when we are indifferent or regard ourselves as injured by life, we are less considerate. The pain that we cause returns to us, and in the present incarnation or in a future embodiment we must pay the debt of our own carelessness.

Respect for the ruler was as difficult for the Chinese as for the citizen of any Western country. For more than two thousand years China was misgoverned and exploited, and good rulers were the exception rather than the rule. This obligation is definitely social. Unless the State is preserved, the people will fall into anarchy. Although bad government may burden the population, it cannot interfere with the right of the private citizen to cultivate the Quiet Way. Frequently we use the excuse of a collective insecurity to defend our own ineptitude. It is easy to blame another for our faults, but quiet reflection will prove to the honest man that his personal security is in his own keeping. Governments are karmic; they are collective patterns in which collective abuses are revealed. They burden the individual with the consequences of his own imperialistic instincts. While man himself practices dictatorial attitudes, he will be born into communities in which he will be the victim of collective tyranny. Therefore, he should not resent bad government, but should learn from it to govern himself. When enough have made this correction, national patterns will change, for we cannot and will not sustain that which is incompatible with our own convictions.

The triple treasure is not merely the three parts of Buddhism, but the threefold constitution of all great spiritual, moral, and ethical institutions. We are obligated to respect the example of the good life, regardless of who lives it. By honoring virtue, we are inspired to cultivate it in ourselves and manifest it in our attitudes. We are obligated to respect the good teaching, whoever the teacher may be.



Such instruction has inspired those who preceded us. It is a comfort and consolation to ourselves and a priceless heritage to be passed on through word and example to our descendants. To ridicule or to condemn the good teaching is to impoverish our own souls and deprive the future of the good example. We are obligated to respect the congregation of the good. Those who gather to worship or to study or to dedicate their lives to the service of their fellow men are bearing witness to a faith and love within themselves. All devout persons are entitled to our kindly thoughts and moral support. The matter of creed is of slight consideration. No one can live his convictions perfectly. The right effort should always be encouraged, for those who try sincerely will ultimately achieve liberation from bondage to their own ignorance.

The Tract recommends that in matters of judgment be generous with others, but exacting with yourself. No one can fully know the burdens that others must carry nor the pressures which may temporarily afflict their conduct. This being so, judge not. If it be your duty to guide and correct, do so only when your own heart is at peace. Never condemn in anger or criticise when impatient. With yourself, however, you have a larger acquaintance. You, and you only, can know with certainty the ulterior motives of your own mind. You have a code, a standard of life which you publicly affirm and are required to privately maintain. At the same time you must not become irritated with yourself any more than with others. Avoiding all unreasonable self-censure and carefully refraining from the develop-

ment of guilt mechanisms, strengthen the resolution to do good. If you must punish yourself, do so in the Quiet Way. It is as indelicate to publicize your faults as it is to extol your virtues. A man's private life is his private business. Only the consequences are important to others.

Heaven is always honest. Its ways are not circuitous but direct, and it indulges in no conspiracies. Heaven cannot be corrupted by man, and man cannot be perfected by heaven. We approach Divinity by becoming divine. Some, feeling heaven to be a king, believe they approach Divinity by cultivating regality of mien and appearance. These are wrong; for them, heaven is a common man, and their lesson is humility. Others are convinced that heaven is an ascetic, so they renounce their worldly goods and responsibilities, and cultivate poverty and indigence. They are wrong; for them, heaven is a mighty ruler possessing all things, but using them wisely. The lesson for these mendicants is the responsibility of the proper administration of possessions.

The honesty of heaven is never cruel. On earth, few men are persecuted for being honest, but when those who are proud of what they believe to be their integrity are inclined to interpret honesty as the privilege to burden others with the weight of their opinions and convictions, there is trouble. The honorable man performs the work of heaven according to the way of heaven. The Great Father neither preaches nor explains; his works are his instructions, and the results of these works explain themselves. The real sage is so naturally employed in the practice of good that his blessings reveal his honesty and inspire others to live likewise. Only in the Quiet Way does the good man discover honesty within himself. He learns that universal honor requires neither defense nor protection. It is only when honor is compromised by men who strive to force it upon each other that it takes upon itself the appearance of a moral tyranny.

If you see a fish that has leaped out of the water, you quickly rescue it and return it to the stream. Why do you perform this action? Is it from a sense of duty to the fish, or because you wish to gain a reputation as a savior of fishes? Probably not. You perform the action because you are quickly sympathetic to a life in distress. Even while you are being kind to the fish, you may be cruel to human creatures. Is this because you feel that they should take care of themselves, or because they have offended you, and you like to see them appropriately punished? The good man, because he respects life, will return the fish to the stream; and also because he respects life, he will serve all who are in need, regardless of their conduct toward him. If it happens that karma requires that certain persons undergo misfortune, this is the way of heaven; but it is also the way of heaven that a good man,

uncertain of the universal plan, will assist anyone who is in need. Perhaps it is also the will of heaven that the needy one shall have a particular assistance at that moment. Who shall judge the workings of heaven?

The *Yin Chih Wen* makes several references to the virtue of building roads, lighting pathways, keeping ferries upon the rivers, and guarding the passes that lead through the mountains. It is the duty of the good man to protect the traveler, make his journey easy as possible, and encourage him to visit far places. The symbolical implication is obvious. We are all travelers exploring the mysteries of Nature. To keep open the roads means to provide the ways for self-improvement. The heart and mind in their search for reality are pilgrims visiting the great shrines of learning and beauty. The roads also provide us with the means to reach into the lives of other human beings. The neglected path isolates us from others of our own kind. When the passes through the mountains are closed, we are deprived of the cultural benefits of association with other nations and civilizations. Intolerance blocks the highways of thought. We should strive in every way possible to keep minds eager for learning and provide them with guide posts, landmarks, and other aids to intellectual travel. When we lock cultures within themselves by assuming that our own nation is superior or our own way of life is sufficient, we are false to our peoples and betray the edicts of heaven.

The ancient sage also says: "Do not throw away paper upon which there is writing." The Chinese consider calligraphy to be a fine art, and the writing style of great authors was cherished for the beauty of the brush stroke. Art should never be profaned, but if its use is finished, it should be honorably destroyed. The written word is also venerable, because it expresses the hopes, the dreams, the convictions, and the experiences of other human beings. There is something to be learned even from the words of the foolish. Noble sentiments reveal to us the potential beauty of the human soul and encourage us in the service of others. Ignorant statements or writings which lack judgment and meaning bear witness to the human need. From them, we may learn the errors which afflict the minds of others, and in this way become more skillful and practical in the sharing of instruction.

Paper on which there is writing is called "talking paper," and because it has the power of speech, in our minds it is alive; it is a kind of being, and to destroy it carelessly is to kill. In his commentary to this section of the instruction, Dr. Suzuki says that in China there is a special order of monks who make it their duty to collect written scraps of paper and burn them, to save them the disgrace of any disrespectful treatment. Those who destroy the books of their adversaries



or profane the Scriptures of other faiths will do well to meditate upon this instruction.

The Chinese are a people of proverbs and adages. The poets and scholars have a storehouse of ancient sayings applicable to innumerable occasions. The sage is recommended to have at his disposal brief and useful axioms derived from the venerated authorities. When a man gives advice, people may say: "He is seeking his own advantage," or: "Why does he think that his opinions are better than ours?" We should remember that the great words of our honored scholars are as applicable to ourselves as to another. He is more likely to accept our advice if he realizes that we are instructing ourselves at the same time. Few question the wisdom of the immortals. Few doubt the way of heaven. When giving advice, therefore, speak not your own words, but the words of heaven as revealed by the messengers of the Great King. Thus you instruct without offense and are not subject to the fallacies of prejudice or hasty judgment.

It is good to live in concord, for this is the example of heaven. The Eternal One serves all regardless of their belief or unbelief. The blessings of heaven descend upon both the just and the unjust. If, therefore, heaven bears no malice toward any creature, it is appropriate for the sage to deport himself in the same manner. The neglect of the formalities results in the deterioration of human relationships. As thoughtlessness leads to conflict, so thoughtfulness tends toward concord.

It is easier to adjust to the eccentricities of strangers than to be considerate of the peculiarities of relatives and neighbors. Is a man less worthy of respect because he is a kinsman or a clansman? Shall we treat all but our own with courtesy? Does familiarity bestow the right for contempt? The members of our families are related to us only by the circumstances of incarnation. Actually, they are immortal souls belonging only to themselves. The soul of our brother is not different from the soul of a stranger. If we can become a friend to the stranger, we have a larger opportunity to be a friend to our brother. Those who dwell with us subject us more or less constantly to the consequences of their dispositions. We are likely to grow weary with their faults. At the same time, we live in a world of imperfect creatures, and our political and social burdens are the results of the faults of many. Yet, with a most sincere affection, the sage loves the world

which afflicts him. Let him with the same devotion seek to reconcile himself with those particular individuals who particularly afflict him.

Those who live the Quiet Way should benefit all peoples, and the word *all* implies both the many and the one. To serve all peoples is a glorious career, but to serve one person may have the appearance of drudgery. Heaven in its wisdom has provided to each the privilege of service. To some is given the opportunity to serve many, and to others the opportunity to serve a few. Yet the quality of service is the same. Those who serve a few wisely and lovingly earn for themselves a larger opportunity and a greater responsibility. This does not mean, however, that we advance from one to many; rather we enlarge the one into many. If we obey heaven, we shall never be impelled to serve so many that it is necessary for us to neglect the few. Public service does not relieve us from private duty. Heaven is not so concerned with all its creatures that it neglects the least of them. In the Quiet Way we extend our consciousness so that it becomes more and more inclusive. No matter how many it includes, it never excludes.

Benevolence is regulated by opportunity. We are not required to accept obligations which do not present themselves to our personal attention. The imperfect mortal cannot do everything well, nor can he serve beyond his experience. As his wisdom grows and his love of humanity unfolds, his proper work will be revealed to him. That which needs him will seek him, even as he himself seeks for that which he needs. Each teacher is the Master of those who seek him. He does not answer questions that are not asked, nor does he instruct those who do not require instruction from him. Only those who ask are ready to receive. Heaven bestows upon each man his proper burden. Many are not content to carry this burden, but, neglecting it, desire to carry the burdens of others. If heaven did this, we would no longer respect the gods. For this reason we cannot fully respect any man who does not prove that he has learned to carry his own load graciously and lovingly.

It is written in *The Quiet Way* that some worship the Truthful One, revering the Northern Constellation, while others bow before the Buddha and recite the Sutras. Let it be so. The Truthful One is Lao-tse, and the Northern Constellation is the celestial plow, the jewel of seven stars which we call the Great Dipper. This is the symbol of the Eternal Rishis, the celestial sages—the timeless guardians of the race. The Sutras are the Buddhist Scriptures. Our saintly author implies that we should not disturb the faith of the faithful. When we attempt to change the beliefs of those who are sincere and devout, we confuse them rather than enlighten them. A man's faith is that which supplies him with the sufficient reason for his own

existence and the sufficient inducement for the improvement of his own conduct. Each seeks what he needs, uses what he finds, enlarges that which he outgrows, and comes in the end to the experience of that which is good for him. Only heaven can regulate this procedure, and with infinite tenderness moves and stirs within the human heart. Heaven shows the way, and men find peace by obeying heaven. Missionaries to China have discovered the tragedy of converting people to foreign faiths. The good man is moved from within and obeys that motion. The wise teacher will instruct all, but convert none.

Be especially mindful of the young. The good man will assist in every way possible to provide schools and institutions for the education and protection of children. Each child is a tiny growing plant, and we cannot know to what dimension it will attain when it reaches maturity. Teach children four kinds of respect: respect for heaven, respect for the great teachers (including their parents), respect for all living things, and respect for themselves. Those who have not learned to honor where honor is right and due will never themselves be honorable. Those who have not learned to obey will never be fit for leadership, and those who have not disciplined themselves by obedience to tradition will never be fit to reform or enlarge the institutions of their world. A child who has known the love and wisdom of his parents will grow up to respect heaven. If he is neglected by his own family, he will believe that heaven is negligent. He finds heaven in his own home; let heaven abide there.

It says in *The Quiet Way*: "Give medicine to the sick and tea or water to the thirsty." When the body is unhealthy and the mind is disturbed with pain or privation, most men are not suited to spiritual consolation. We should relieve suffering of the body first, and then the soul is suitable for instruction. If it should happen that the sick man desires only medicine, then we should not bestow upon him the doctrine. It may be that by a kindly action we may touch his soul and he will go his way. He will take with him a larger faith in his brother man and a realization that some are thoughtful and kind. This may be all that he is ready to learn. Many have a tendency to mix scholarship with tea or to put doctrines in the water, but this is not the way of heaven. The well supplies the thirsty without imparting wisdom. The tea is flavorful when the foolish make it or the foolish drink it.

It occurs that some men have more worldly goods than they need or can use; for such, instruction in charity is necessary. By the circumstance of rebirth or by the natural inclinations of temperament, each man has relatives and family. He should provide for these according to the code of good taste. If he gives them too little, they are deprived of their birthright; if he gives them too much, he deprives

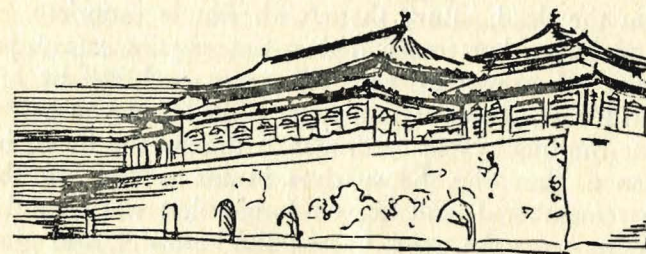
them of their character. Those who cultivate the Quiet Way should live modestly and without ostentation. They should use their goods wisely, always mindful that heaven teaches man by supplying him with the means for the expression of his own convictions. If his estate is larger than his responsibilities, then it is better for him to contribute to the collective improvement of humanity than to hoard his means or to expend them for luxurious living.

Only those who live in the Quiet Way are capable of practicing charity according to the will of heaven. If we are too intellectual, our charity is wasted advancing a heartless mind. If we are too emotional, our goods are expended in the satisfactions of a mindless heart. All intensities of thought or feeling afflict the charitable instinct. We then bestow according to our own satisfaction and not according to the need. To give unwisely is to destroy. Only the sage can give safely to a person, but even a man of moderate attainments can support a principle. Help that and those which are already helping. Never give to the selfish or the foolish, for to do so is to defile heaven. Help each according to his needs and not according to his desires. Refuse no one who is honorable, but assist only through emergency, otherwise you will weaken character. Help men to make their own way. Make things possible, but not easy. Withdraw your assistance from those who do not accept a certain responsibility with the gift.

It may well be that you cannot judge, and you should not judge, the requirements of others. Do not bestow your favors like a judge passing judgment, for only heaven can judge the human heart. But having assisted another, observe his conduct. If he is honorable and fulfills his obligation, making good use of your help according to his own needs, then you may continue a moderate generosity. If, however, the man you have assisted is extravagant, proud, selfish, or indolent, it is your duty to require that he correct his ways. You have no right to reprimand him or to insist that he accept your standard. Let it be enough that he has violated the Simple Way. He will not improve or learn his lesson if you make it unnecessary for him to correct his faults.

If heaven has bestowed upon you a large establishment, consider the responsibilities that come with it. The universe, likewise, is a large establishment, and the Heaven-Father has many servants. The servants of heaven are like the children of the Great Father. They fulfill his works and find their growth and perfection in service. Your own servants you should treat with generosity and consideration. Never forget that the master of servants is also the teacher of servants. By your example and by the organization of your household, you bestow instruction upon all the members thereof. It is the way of heaven that some must be leaders and others must be followers. This

you cannot change, but the way of heaven is your path of opportunity. A good servant is not a menial or a soulless creature; he is an immortal being like yourself. It is likely that he finds fulfillment in serving you. You find fulfillment in the gracious acceptance of service.



Never expect perfection from those who work for you, for you cannot give it to heaven for whom you work. Remember also that many servants do not free you from the need of labor. Even as they work for you, work for them and with them. Ask of no man a duty that you are too proud to perform yourself.

In all emergencies, such as famines, pestilences, floods, or wars, share your goods with all who need. These emergencies cause some to doubt heaven, but your kindness will restore their faith. It is well to remember that you are the hands and feet of heaven, and the Great Father works through you. If you live in the Quiet Way without ostentation and pride, you give in the name of heaven and you receive in the name of heaven. Thus the good man is forever proving the universal good. The hand that is open to give is also the hand which is open to receive. Who closes his hand to his brother, closes his hand to heaven.

When you merchandize, let your scales and measures be accurate. Never sell too high or buy too cheaply. In either case, someone suffers. The suffering is not less because you do not see it. Heaven sees all, and its eyes are never closed. It is pleasurable to bargain and to barter, but let no one be injured. Fine goods and merchandise of quality are significant in themselves; they bear witness to skill and industry. They should be respected for their quality, and those who deal in them should be honorable. When you sell, give a little more than the price requires; and when you buy, pay a little more than the goods are worth. If your means are small, purchase only that which you need. If your means are great, buy to encourage skill and artistry and to reward the workman. By purchasing works of art, fine books, and the products of unusual skill, you help others to express themselves and to enrich the culture of your country.

If you know not what else to do with your money, publish a new edition of the Sutras or the poems and literary works. It is better to put books within the reach of the people than to have a large headstone in the cemetery. Let even your death be profitable. Let your memorial contribute to the growth and instruction of others. Waste no money on the dead. Bury them with simple propriety. Observe the traditional forms, but tradition does not require extravagance. If you have been a heaven-man, you will be remembered by a grateful world; if you have been an earth-man, it is well that you be forgotten. To perpetuate the memory of earth-men is to lead the living into false paths. When a man dies, he survives in his works. If, then, you desire to be remembered, and heaven forbid that you should indulge in such a desire, serve the good, protect the beautiful, and give happiness to others. If you desire to be forgotten, think only of yourself. If, however, you wish heaven to be remembered through you, live in the Quiet Way, and time will discover you as it did the sage Wen Ch'ang, for after centuries you are reading his book.

It may happen that you will become a high official in the government or that you are already a great mandarin. If you are a ruler over people, bear in mind that heaven is the Great King. You must be obedient to heaven and keep its laws, even as you require your citizens to be obedient to the State and keep its statutes. Govern not in the name of heaven as the source of your authority, but in order that the way of heaven shall be established among men. It is proper that the government and the governors shall be first compassionate, concerned principally with the salvation of the people. As the Emperor of China accepts before heaven the responsibility for the happiness of all his subjects, so each leader must account to imperial heaven for the condition of those he leads.

It is difficult to govern one's own affairs wisely, and it is much more difficult to be a just and benevolent administrator over many lives. It is especially important that the prince shall practice the Quiet Way. Let his court be simple, and his courtiers selected for their virtues. Let him command first by respect, and this is possible only when the prince leads by personal example. It is usual that a government have many departments and a vast number of officials. Many of these are selfish and envious, and others are incompetent. The Heaven-King is likewise afflicted and must endure officials of varying capacities. When a leader finds that his instructions are misinterpreted, he may be offended or dismayed; but if his heart is open to the Great Law, he will be patient and considerate. If through ignorance he loses control of himself, then his nation becomes mentally sick, because the mind thereof is afflicted.

There are laws which have been established by men for the conduct of their affairs. There are also laws which have been given from heaven. These are for the good of the soul. The laws of men should be founded in the laws of heaven, and the two codes should not conflict. If there seems to be an inconsistency, cling to the way of heaven. At the same time interpret the universal code in the terms of the human need. Heaven is not upon the earth, but within the heart. Man-made laws serve the earthly part of the human being, but this is not enough. The body may flourish and the soul perish. The wise governor makes certain that his people inwardly obey heaven, even as outwardly they are obedient to the State. If the sage becomes a prince, heaven comes nearer to the earth; if the prince becomes a sage, earth comes nearer to heaven. But if man remains man and heaven remains heaven, there is no exchange of good things. The prince is also the priest, for by his earthly edicts he influences the spiritual status of his subjects. As a great mystic or literator founds a school and instructs his disciples, so a mandarin founds or perpetuates a school of manners, customs, policies, and styles. His conduct is emulated and his character establishes the code of his people. They desire to be like him, and this is good only when he desires to be like heaven.

The sage is often invited to arbitrate the problems of family living. His advice is sought in conjugal affairs, and he may be required to hear the secrets of his neighbors. Heaven observes and listens to the innermost affairs of men, but it never breaks confidence. The wise man is equally discreet. That which is told to him in private is regarded as a sacred trust and may not be discussed with others. No friend is so near, no relative so close that we may share with them that which is spoken to us in confidence. Never meddle uninvited, and in arguments do not take sides. Where there is discord, misunderstanding, or hatred in families, advise only the heaven-way. Let each of the dissenters be mindful of his own faults, and practice charity in judging the conduct of others. Who breaks the peace, breaks the faith. The virtue is not in winning the argument, but in the re-establishment of harmony. Heaven departs from discord, and those who live in conflict with each other deprive themselves of the blessings of the Sky-Father. If each man will be content to do the works of heaven, there will be peace in the family. It is pride, and not virtue, that leads to conflict. It is selfishness, and not justice, that perpetuates conflict. When each is true to the heaven in his own heart, the conflict will end.

Dwell not upon the evils of the world, nor be depressed because men do wrong. Pass over this and devote your time and effort to the promulgation of the heaven-way. When you see several persons,

do not criticize the faults of some, but point out and recognize the virtues in the others. By this policy you supply no fuel to the fires of evil, but you strengthen the resolution of the virtuous. When virtues are few and weak, we wish them to be recognized. If they are ignored and the wicked receive all the attention, heaven is forgotten in the memory of hell. Say the good word; acknowledge the good deed; for in so doing you pay tribute to heaven. It is a greater virtue to encourage the good than it is to discourage the bad.

Some men are so endowed that they have great strength of person, and from this cause their sphere of influence is enlarged. Those physically strong are admired for their strength, and those intellectually advanced are esteemed for their minds. Do not trade upon your own personality. Do not force your end because you are able to do so or because others lack the courage or the skill to defeat you in logic. Remember always that it is not important that you shall have your way; it is only important that heaven shall have its way through you. Demand no more than heaven requires; accept no less than heaven demands. Be not deceived when men applaud you. If your works be good, the credit belongs to heaven; if your works be not good, there is no credit at all. If you are wise or virtuous, if you paint or draw or write with a fine brush, if you compose beautiful poetry or bestow a rich legacy of learning, you will be admired. But if you live in the Quiet Way, you will accept this admiration, not as your own, but as an offering to the good which comes through you; then you will take the gift or the adulation and lay it reverently upon the altar of heaven. You have only accepted the applause like a servant who is to carry it to his master.

Depend not upon yourself for your strength, but upon heaven within you, for only heaven is strong. When a man says: "My strength is my own," he is likely to forget his weakness. Heaven is the refuge of the virtuous man; it is his counselor, his friend, and his confident. Yet he does not cast himself before heaven as one seeking escape from his own weakness. He goes to heaven as a young son goes to his father. He seeks guidance and courage, but only that he may grow and mature and be a credit to his parents. There is no escape from heaven, and there is no escape to heaven.

The Imperial Father, like the great mandarin, rewards those who are faithful to their duties. We should not bring to heaven that which is our own personal responsibility. We should not pray for those things that we can earn by our own industry. We ask not that we may receive good things for ourselves, but rather that we may be enlightened so that we may share heaven with our neighbors. Man is not an animal depending utterly upon heaven for survival, nor is he a god already possessed of the heavenly virtues. Humility does

not require that a man pauperize himself before his god, grovelling as to some heathen image. The way of heaven is a path of gentle dignity untouched by false pride or servility. We are the children of heaven and share in a royal birthright.

But because we are the sons and daughters of the Great King, he is teaching us and preparing us for our eternal places. When we experience him, he comes to our hearts along the path of the Quiet Way. He does not burst upon us in glory, nor does he come with a retinue of mandarins. He visits us as one like ourselves, of infinite understanding and compassion. His voice is so small that many cannot hear it, and because he is all-powerful, it is not necessary for him to carry the scepter. Earthly monarchs must forever remind their people that they are kings, but the Lord of the Yellow Road requires no such testimony. He is supreme because he is the Lord of our hearts. Therefore, he is instructing us and preparing us for our inheritance. He is all-understanding, all-patience, and all-goodness. His way is the Royal Way, and his eternal and inevitable strength need not be revealed. As we approach heaven, therefore, we increase in mildness and modesty, for by these qualities and characteristics we are known to be the sons of heaven. Dream not, therefore, of future powers bestowed by wisdom. Contemplate rather that the wise enlarge in modesty.

In the Chinese commentary, the earnest truth seeker is addressed as a "gentleman." The term is also given to scholars, sages, poets, and other members of the intelligentsia. To be considered a gentleman, it is required that one practices the Gentle Way. This is the Quiet Way, and to be included among the gentles, the lover of wisdom must have attained internal peace and tranquillity. A gentleman is, therefore, properly one who walks the heaven-path. For no other attainment can this title be proper or significant. All good originates in heaven, and the human heart is the womb in which the heaven-child builds its body so that it may be born upon earth. To supply a proper incarnation for the heaven-child is the wonderful privilege which is reserved for those who practice the Quiet Way.

Hsieh Wen 'Ching explains that "a man has thousands of troubles because he clings to the idea of self." For each of us there must be a decision and a final choice of allegiance. We must cling to heaven or we must cling to self. It should not be interpreted that self is essentially evil, but it bears witness to worldly wisdom, which is wisdom in part. Self dictates from its own limitations and imperfections, and those dominated by this expedient thinking are termed selfish. But selfishness is very subtle. Some seek to advance their own causes and are called selfish. Others seek to press their beliefs

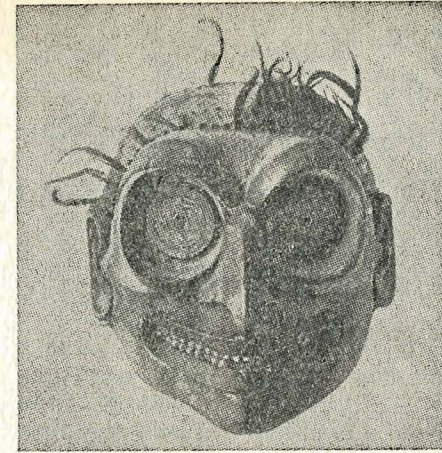
and doctrines upon their fellow men; this may also be selfishness, even though it be done in the name of God.

Those who are truly unselfish serve only heaven according to the Gentle Way, which is called the Quiet Path. Having renounced not only their ambitions for themselves, but also their ambitions for their fellow creatures, they serve heaven according to the will of heaven. To be selfless is to be free from the pain of self-purposes. Serve first heaven, then those who serve heaven; after this, serve those who reveal heaven through their own natures, like the birds, the flowers, and the creatures of the field. No one cares whether he be a leader or a follower if in his heart he has found heaven. Take courage and comfort, therefore, in these instructions, for they are the way of eternal life. By seeking first the heaven-path, Wen Ch'ang became the Sage of Tzu T'ung, and those who loved him built a temple in his honor. Thus it came about that Chang-O (the secular name of the scholar) became an incarnation of a bright star that shines in the heavens.

Therefore, be not afraid to be considered humble or to cultivate the Simple Way. Men may not understand and may revile you because you refuse to share their follies. The good man desires only to be understood by heaven and to understand heaven. Even if a man's heart be troubled and his deeds be violent, heaven will understand him; but only when his heart is at peace and he can hear the gentle voice that speaks in the silence of internal tranquillity can he understand heaven. Prepare yourselves, therefore, to receive the instructions from the heart. This is the way of the sages. Walk in the Quiet Path and you will abide forever with the Yellow Emperor of the Middle Way. This is the little gate, and few find it, because they are seeking a more elegant and impressive entrance.



As Plato was about to leave Sicily, Dionysius the Tyrant, who had treated him unkindly, gave several public entertainments to pacify his departing guest. As they separated, Dionysius remarked: "I suppose, Plato, that when you return to your companions in the Academy my faults will often be the subject of your conversation." The philosopher replied gently: "I hope, Dionysius, that we shall never be so much at a loss for subjects in the Academy that we must talk of you."



ANCIENT CHILCAT INDIAN MASK WITH CHINESE COINS SET IN AS EYES

—From *Handbook of Aboriginal American Antiquities*

The Religious Use of Masks

ONE of the most widely diversified of all religious practices is the use of symbolic masks. So general is the distribution of the mask cult that it is unnecessary to list the geographical areas in which it is prevalent. It is usual to associate the mask with the theater and the dramatic productions which in early times formed an integral part of religious ritualism. The theater itself originated in the sanctuaries of the State Mysteries of the ancient world. It was only after the general motion toward secularization was far advanced that theatrical performances were given for entertainment rather than instruction. Even the Greek theater remained to the end closely associated with the religious life of the people. The great dramatists among the Hellenes seldom failed to introduce episodes from the Mysteries or references to the philosophical systems into even their most boisterous and robust comedies.

In the Mystery rituals, it was customary for actors to impersonate divine

beings. To increase the illusion, these priestly Thespians wore the costumes and emblems peculiar to the deities they impersonated. The mask was the most important part of the paraphernalia. It not only permitted the actor to conceal his human personality, but was also traditionally associated with the magical beliefs and customs of the temples. Religious masks, because they were portrait representations of gods and goddesses, were regarded as images and statues of these superhuman beings. Images of various gods were not worshipped, but were venerated as symbols. By a philosophy of sympathy it was believed that divine powers were in some way magnetically connected to the statues which resembled them. The face was always the most significant part of the image, and an actor wearing the mask of a god or hero was no longer regarded as a man but as a likeness or similitude of the being he impersonated.

Accounts of the appearances of gods during rituals of initiation may then be

interpreted as recording the presence of actors, usually ordained or dedicated priests, wearing the masks, robes, and insignias of these gods. The historian had no intention to deceive when he failed to report that the deity was actually a masked priest. In fact, having been sanctified in the regalia of the god, the priest was no longer a man but actually the incarnate presence of the god. When he removed the costume, he became again an ordinary mortal. The mask cult was associated intimately with a concept of transubstantiation. By approved rites and rituals the deity projected an extension of its own consciousness upon the sanctified priest. The deity might then deliver oracles, perform miracles, or pronounce its will and intention through its earthly servant. A high degree of sanctity permeated the situation. The priest believed devoutly that he was an instrument of the divine will, and the devotees of the cult were equally convinced that such was the case. In the state of religious exaltation and even ecstasy which was created by the rite, many strange and remarkable occurrences were recorded.

The more advanced civilizations refined the use of masks and developed considerable skill in their religious theatricals. Certain priests, especially the hierophants of the Mysteries, never appeared before their followers except masked. Pythagoras, in his School at Krotona, instructed the lower grade of his disciples only with his face concealed by a curtain. He insisted that in this way he taught without introducing the power of his own personality. He did not wish his younger followers to associate the great truths of the universe with any man or to become attached to him rather than the doctrines which he promulgated.

In representing invisible beings in visible form, it was customary to bestow superhuman attributes upon the images. This was extended to the mask cult, and the Egyptian priests wore the heads of various birds, animals, and reptiles. The particular masks for each ceremo-

nial were determined by tradition and by the rules governing religious symbolism. Each mask was carefully executed to reveal the abstract principles which the priest impersonated. Thus the rituals became magnificent philosophical and scientific spectacles, revealing to those capable of accepting the instruction the wonderful operations of universal law and the mysterious constitution of man himself.

In mask ritualism, the face covering served as a veil dividing two spheres of existence. The one behind the mask was, therefore, considered as behind the veil dividing the visible world from the invisible universe. In the Central African Secret Societies, masked figures were used to represent the spirits of departed ancestors. The priests of these cults in this way impersonated one recently dead, and appeared among the relatives of the departed, usually bringing a message of comfort or encouragement. The natives accepted the masked priest without question, and he joined with them during special feasts and celebrations intended to insure the tranquillity of the dead.

Among the Hopis of the American Southwest, masked dancers, wearing symbols of death, take part in the elaborate tribal ceremonials given annually to insure a plentiful rainfall. These ghostly dancers are called Koshares and they perform eccentrically, breaking the patterns and routines of the other performers. No attention is paid to them because they are supposed to be invisible. These Koshares impersonate the dead, but their antics are decidedly humorous and there is no indication that they are feared by the living. Of course, the members of the tribe know who the Koshares dancers really are, but while in their regalia they completely ignore their friends and it is considered improper to address them or give any sign of recognition.

Masks are used extensively in the ritualistic dances of the Javanese, Burmese, and Siamese. The masks usually represent characters from the great Hindu classics such as the *Ramayana*, and

the *Mahabharata*. The theatrical productions of these people are mostly mythohistorical dramas, dealing with the gods and heroes of ancient times. Identification of the characters, at least the more prominent ones, is comparatively easy even for foreigners. In several ritual groups, it is interesting that only the principal character, usually a personification of the world hero, plays his role unmasked. This device was used effectively by Eugene O'Neill in his mask play, *Lazarus Laughed*.

Leaving the face of the hero without artificial covering is an excellent symbolic device. He personifies humanity and stands for reality in a world of illusions. The masked figures against which he struggles so valiantly are only shadowy appearances. The adversary is always the illusion which must be conquered by the hero-soul, which has no need to conceal its identity. After all, the hero is humanity which dwells in a vale of shadows. The gods and demons have no appearances except such as man himself fashions. They appear in forms expected or required by the human imagination. It is therefore proper that each should be known only by his mask.

When the average tourist first sees the ceremonial masks of primitive peoples, he is apt to regard them as hideous, grotesque, fantastic, and completely inartistic. He is appalled by the crudeness of their workmanship and the barbaric adornments bestowed upon them. The uninitiated should remember, however, that these carvings or sculpturings are completely satisfactory to those who fashioned them. For the native, they are things of beauty and a joy forever. They are the expression of his own intensities, and they fulfill the emotional and aesthetic requirements of his personality.

First of all, those who make and use these masks know what they mean and are able to complement limited technique with powerful mental and emotional overtones. Secondly, they satisfy because they fulfill the impulse of the

native to express certain instincts and to release an artistic integrity peculiar to his level of consciousness. All peoples are healthier and happier when they release their ideals, convictions, and concepts through some form of artistic expression. The aborigine is by nature an interpreter. He feels an irresistible impulse to symbolize his internal pressures. Almost any circumstance justifies a dance, a feast, a song, or a ceremony. Travelers have been amazed at the natural rhythms and the untutored choreography of savage tribes.

This is not the occasion for an analysis of primitive art, but it may be noted in passing that there is a dynamic integrity in much of the work. This has impressed European and American artists profoundly and is responsible, to a considerable degree, for the drift toward abstract symbolism which is evident in the work of the modern masters. There are many important collections of primitive masks privately owned or in public institutions. They are being intelligently appreciated by those seeking to understand the essential nature of artistic impulse. While such ornaments are not always suitable to private taste, they become important to the degree that the artist and the art collector unfold within themselves the philosophy and psychology of basic design.

It is almost impossible to generalize the intricate psychological implications involved in the mask sculpturings of the African negroes. The arts of more than forty of these tribes are now being collected and studied by European and American ethnologists. We can mention only certain outstanding trends distributed among groups of these peoples. Portrait masks are more frequently of deceased persons. Most primitive tribes are strongly averse to the idea of having likenesses captured in any inanimate subject. They believe that whoever possesses such a likeness has a magical advantage over the living person and can cause him harm. African masks are divisible into three groups: first, ritual masks of Secret Societies used in the

ceremonies of initiation by which children are accepted into full citizenship; second, masks used in rites of healing, exorcism, and magic; third, decorative and totemic masks preserving tribal and family heraldry.

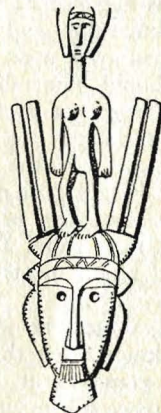
Africa is a continent of Secret Societies. Nearly all adults belong to some mysterious sect which claims to possess vital secrets of survival. These Societies have appropriate ceremonials and supply, to a large degree, the primitive need for entertainment. Life is a constant cycle of wonders, and all unusual circumstances require some ritualistic procedure. The savage is always striving to prevent disasters or giving thanks for real or imaginary favors, which he enjoys because of the intercession of supernatural beings. He expresses his emotional intensities through the rhythms of the native dances, and he dresses himself in the fantastic finery associated with each occasion. The witch doctors are convinced that they can frighten the evil spirits which cause disease by the use of grotesque masks. The disease-demon, distressed by the frightful apparition of the *fetichneur*, decides to seek elsewhere for a victim. Most African masks are supplemented by elaborate fringes, which intensify the illusion of unearthliness. There does not seem to be much formal theatricalism involved, but it may be said that the African mind is verging toward the idea of festivals and other public demonstrations.

Much of African mask and figure carving belongs in the class of the fetish. This is any object which possesses magical virtue. Fetishes are employed largely to protect virility or to prevent or overcome sterility. All primitive magic is concerned with processes of generation. The mask or image may prevent some evil spirit from attaching itself to a person or from invading the sanctity of his dwellings. Anything not ordinarily explainable is attributed to supernatural happenings. The natives not only fear ghosts and demons, but are also in constant dread of sorcery. The Secret Societies, especially those of a

cruel or sanguinary type, control huge regions by the fear which they inspire. Life becomes a conflict between witch doctors, whose powers are viewed as almost unlimited. The only protection for the private citizen is the fetish, and he makes use of these jujus with the same faith that our ancestors bestowed upon patent medicine.

Most primitive peoples are natural psychics. They live in a borderland between the subjective and the objective. They are also natural neurotics, and their psychic pressures are negative and melancholy. There are a dozen fears for each hope that springs within them. From infancy, these natives are reared in the presence of the grotesque personifications of their apprehensions. Psychic experiences, therefore, release an imagery of ghostly and demoniacal shadows which resemble exactly the witch doctor or the creatures against which he is forever striving. In the dream state, the masks come to life and supply the motivations for the designing of further strange and incredible faces.

There has been a marked change in African folk art since the opening of the continent to foreign influences. While this may seem a misfortune to the art collector, it has certainly relieved the psychic pressures of the native population. As fear decreases and knowledge



CEREMONIAL MASK FROM
THE SUDAN

increases, the power of the fetish over the human mind is correspondingly weakened. The old masks are no longer made, not because the skill has perished, but because the integrity of the conviction has been broken. No art is great unless it is sincere. As belief in the importance of the masks and images waned, the native craftsmen turned their attention to more naturalistic expressions and are now making delightful and amusing figurines which are not important, but bear witness to a great release from internal darkness.

It is noteworthy that, while higher cultures perfected the sculpturing of masks, they were not captured by any marked psychic morbidity. The mask became a stage property, but its power as a fetish was insignificant. Archaeological research has revealed a number of masks in the tombs discovered in the Mesopotamian area. Some of these masks are of thin gold and were found upon the faces of the dead. This subject requires further research. Both the Greeks and Romans practiced this mortuary procedure. Possibly the intention was to provide the deceased person with a face in the afterworld. He could thus appear after his physical features had been corrupted and dissolved by the processes of decay.

The mortuary urns of the Zapotecan peoples of Mexico are often adorned with what appear to be portraits of the dead. The ashes were placed in these urns and then kept in State repositories. A magical factor is possible, for it may have been believed that the departed could continue to see and to know what was occurring by means of these substitute faces. Masks of deities worn on the person or suspended in the tombs undoubtedly served as fetishes in the beginning, but later were regarded only as traditional decorations.

The mask cult was well-distributed throughout the Americas, from Bering Strait to Patagonia. It seems to have increased with the establishment of permanent communities. Roving and no-

madic tribes may have found it inconvenient to transport such paraphernalia. There was an ancient time when the human being seemed to have been almost completely deficient in traditional instinct. The past was quickly forgotten for lack of historical records. The Plains tribes of Amerinds did not develop much pictorial mythology. They represented their superior deities by simple pictographs, and made slight effort to dramatize the divine attributes. Most of their totems were associated with living animals, and they identified their tribe and revealed their dominant preoccupations by painting their faces and often their bodies. Thus war paint met certain of the requirements of masks and produced much the same reaction upon their enemies.

The Hopi and Zuni peoples have masks for almost every conceivable occasion. These face-coverings are fashioned from a number of materials, but crudely tanned leather is favored. Most of the masks are cylindrical, covering the entire head like an oversized hat with a flat crown. The lower part is bordered around with fringes of different materials, including plants and sprigs from trees. The masks are brightly painted with semigeometrical designs, and the features are exaggerated. In some groups, the ceremonial mask must be shaped and ornamented without being seen by the maker. To accomplish this, he works with his hands behind him depending entirely upon the sense of touch. This may explain the crudeness of the finished product, which is below the artistic standard of native decoration. The masks must never be worn except during their proper ceremonial, and dire misfortune will descend upon anyone violating the code governing these sacred objects.

In America, as in Africa, the masks are associated with Secret Societies, and a comparatively small pueblo may have a dozen or more of these esoteric cults. The fecundity rituals and the rites of healing are also the dominant concerns of these mystical Fraternities.

The origin of Amerindian masks is obscure. Some of the North American tribes may have been influenced by the Aztec nation; others show distinct vestiges of Asiatic contact. The matachin dancers wear costumes obviously derived from the Moors and Saracens, due, probably, to the influence of the early Spanish. The masks of the Pueblo Indians are mostly derived from their mythology. Having settled themselves in permanent communities, they enjoy sufficient leisure to meditate upon abstract subjects. While their myths and legends are entirely local, their ancestors populated the extremities of the area in which they lived with a race of superphysical beings. These beings were inferior to our prevailing concept of classical divinities, but infinitely superior to the ghosts and demons of Africa. The katchina is a sort of super-Indian, who takes a natural and benevolent interest in his younger brethren dwelling in their villages along the Rio Grande. These katchinas are perfectly willing to be impersonated, and bestow their powers and virtues upon the members of the sects who wear their masks during their ceremonies.

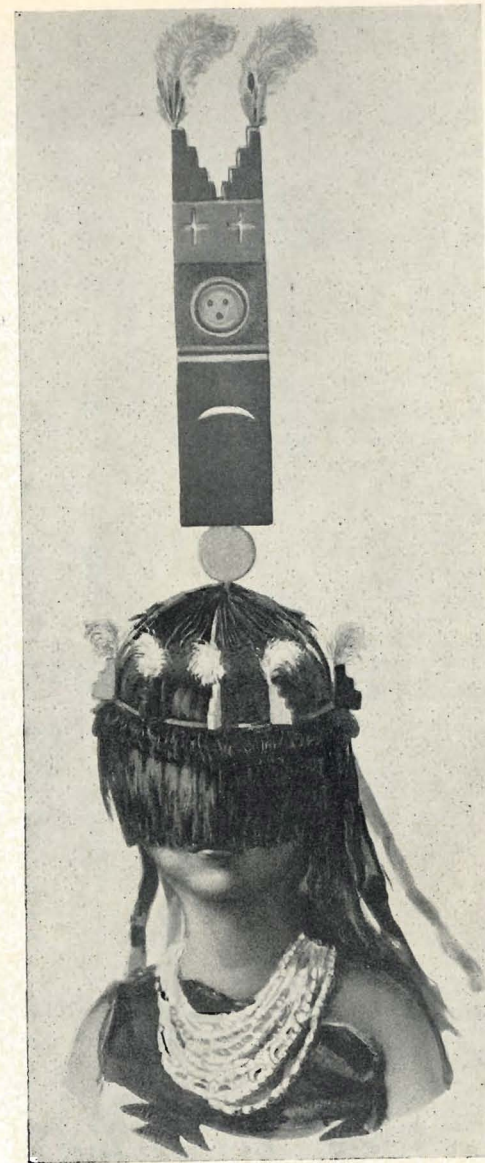
One old priest told me that the masks made possible "very strong medicine." To the Indian, medicine is not some healing concoction, but "the power." During the rituals, the priest feels this power take possession of him. The strong medicine passes through his body like a breath of light. It is shapeless and colorless, but it is real. While the great medicine is there, the priest can perform miracles. He can heal the sick, prophecy the future, protect the harvest, and perform a variety of wonders. When he removes the mask, the power ceases. It means that the katchina has departed and gone home to the mountains which guard the four corners of the world. The old medicine priest has had a Pentecostal experience; the fire, like the tongues of flame, has descended upon his head. Through this gift of the spirit, he becomes the channel for the wisdom of the Olds and the blessings of the Trues. He speaks with voices,

and sometimes he feels himself carried into the great medicine sanctuary. Believing as he does, it is not surprising that he should regard the mask of this covenant as a profound, mysterious, and sacred device.

Among the Chinese, the use of masks is now limited largely to the performances of religious mystery plays. The use of theatrical makeup has increased among them, and the finishing touch is contributed by a luxuriant false beard on a wire frame that is hung over each ear. In moments of great emotional stress, the actor tugs so violently at this hirsute adornment that the spectators become apprehensive for its security. In northern China, where the influences of Buddhism, Lamaism, and Taoism are still strong, elaborate masks of papier-mache are still widely used.

Symbolical performances, magnificently costumed, are given in the courtyards of the great Lamaist monasteries. The plays in this region are mostly legends involving the life of Buddha or the patriarchs who brought the Buddhist philosophy into Northern Asia. Such epics as "The Gaesar Khan," are of prodigious length and include countless variations. The dominant theme is that of the enlightened hero overcoming, destroying, or converting horrible demons and diabolical sorcerers. The tempo is slow, the scenes interminable, and the acting largely gesturing and posturing. Some minor ogre may halt the production for a half hour while he balances on one foot. The actors usually do not speak, but a narrator explains the action and changes his voice to fit the character whose speech he is delivering.

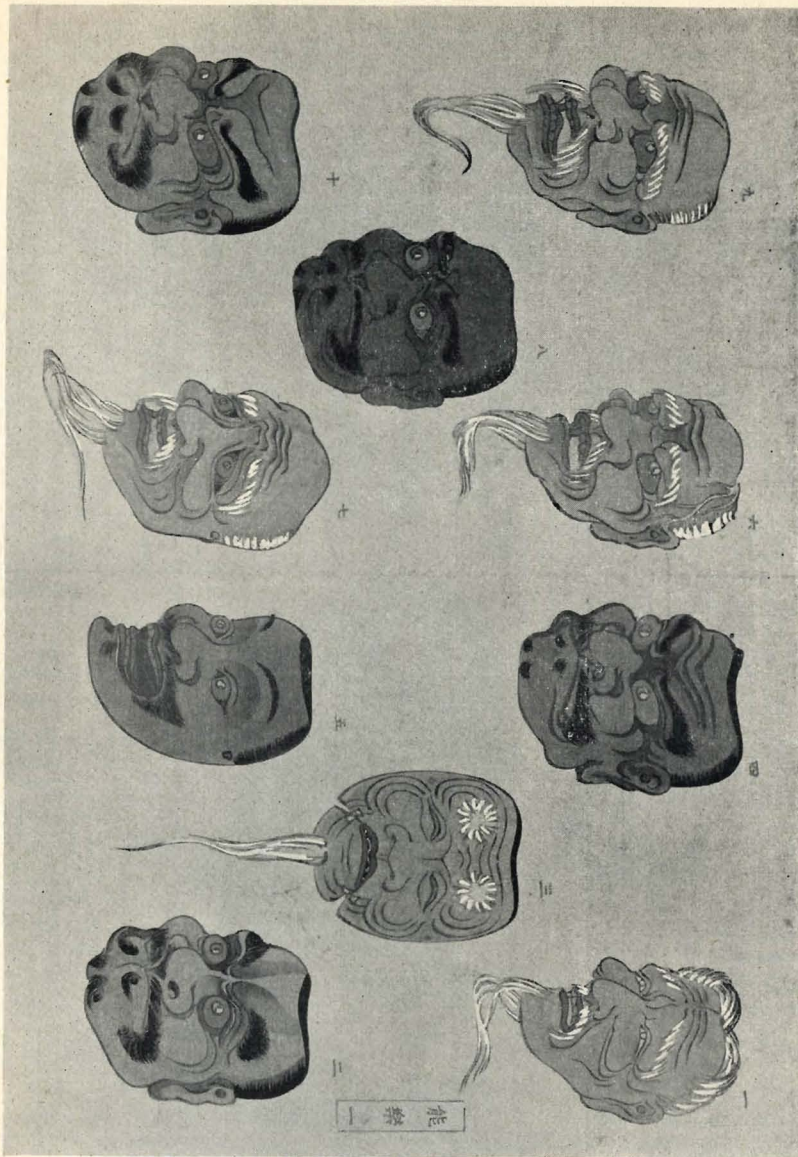
The monasteries have ample storage space for the masks and costumes. It is not unusual to find two or three hundred elaborate masks in one collection. They are of every shape and size and commonly cover the entire head. By this circumstance, they always make the actor appear with a face much too large for his body. The masks are nicely molded and brilliantly colored with gold leaf. There is a fine collection of



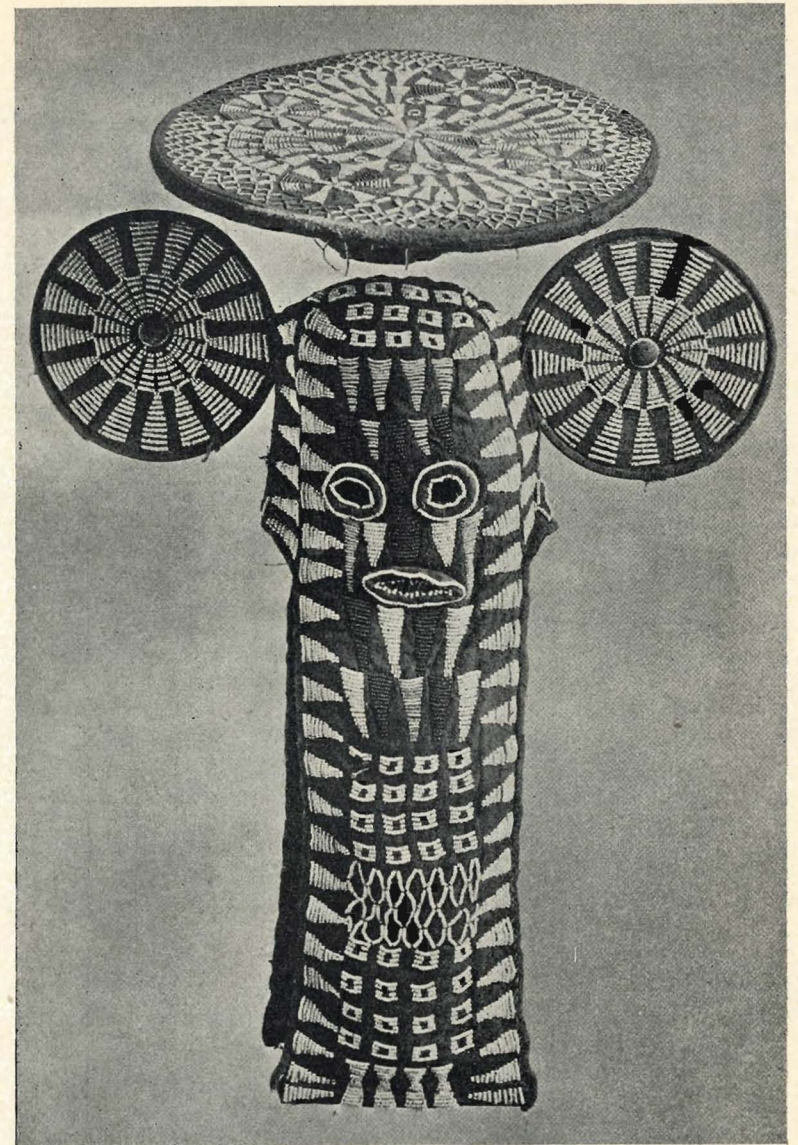
—From *The Zuni Indians—23rd Annual Report of the Bureau of Ethnology*

GIRL'S HEADRESS AND FRINGED MASK WORN
IN THE THLA'HEWE RAIN CEREMONY

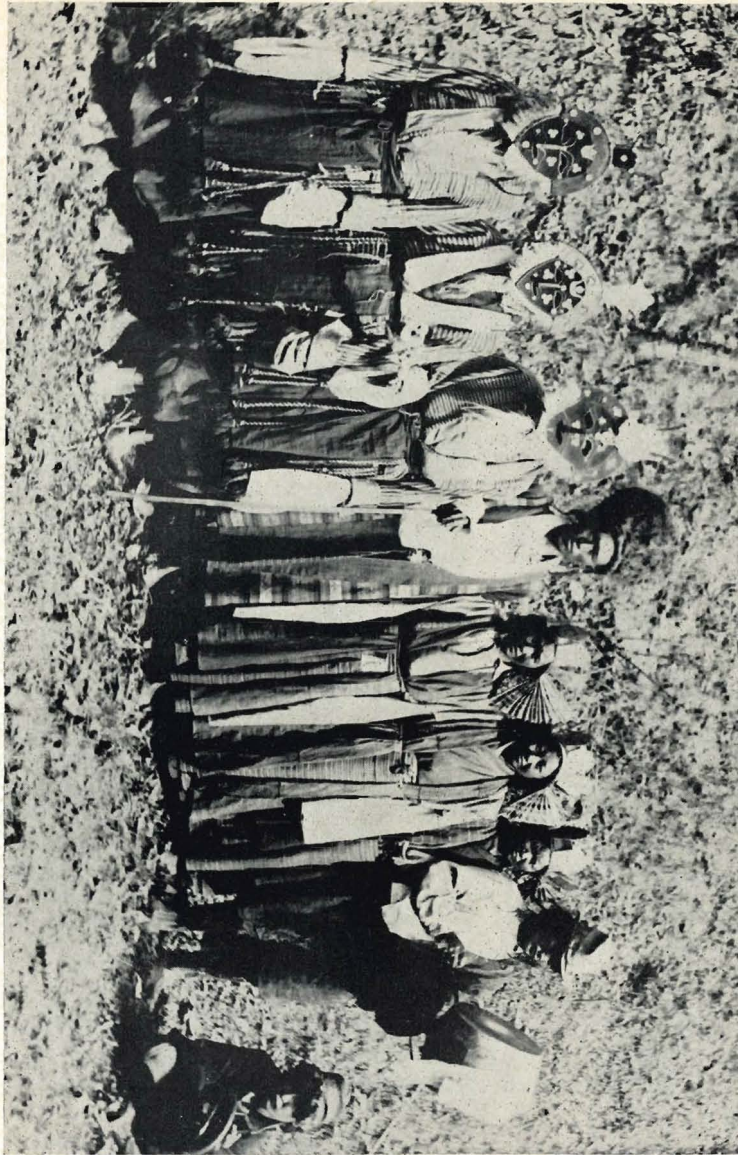
The head tablet is ornamented with clouds, sun,
moon, and star-symbols.



JAPANESE MASKS USED IN THE NOH PLAYS
From a native work illustrated with woodblock prints



—From *Kulturgeschichte Afrikas*
BEADED MASK AND HAT, PROBABLY FROM
THE CAMEROONS



MEMBERS OF A TIBETAN DANCE-GROUP, INCLUDING MASKED PERFORMERS AND MUSICIANS
The man in the center is the leader.

—PHOTOGRAPHED BY MANLY P. HALL

Tibetan masks in the Field Museum at Chicago. They are well-displayed and many are associated with their proper costumes. The general effect is barbaric, but not primitive. It is difficult to determine to what degree the Tibetan Mystery plays are actually ritualistic. It seems to me that they have passed, for the most part, into the class of theatricals. They are morality plays emphasizing the folk virtues of the people, but it is doubtful if the participants seriously consider the performances to have any magical or mysterious overtones.

Pantomimic dancing, combined with pageantry and dramatic productions, was part of the Bon religion of Tibet prior to the introduction of Buddhistic philosophy. Originally, the Tibetan Mystery plays were deeply involved in the shamaism which dominated the area. The themes included improvisations upon native historical and magical subjects. The Bon priests were devoted to a sanguinary cult which practiced human sacrifice and is suspected of having countenanced ritualistic cannibalism. The introduction of Buddhism in the 7th century A. D. completely reorganized the Tibetan way of life, bringing with it a rapid advancement in morality and ethics. The missionaries from India struggled valiantly against the indigenous savage beliefs, and their adventures in converting and reforming the primitive people supplied dramatic material for the native theater.

The curious compound of Buddhism and Bon resulted in the formation of Lamaism. The older superstitious practices survived, but were considerably modified. The Mystery plays described the victory of the superior magic of the Hindu priests by which they were able to conquer and convert the sorcerers of the indigenous cults. The plays were further improved by Indian stagecraft and the introduction of new costuming and masks. The Lamas, with time and leisure for the cultivation of the arts, are the custodians of the Tibetan theater. This elevates the institution in the minds of the laity, and the performances are

an integral part of the religious life. Ethnologists are of the opinion that the Tibetan priests are comparatively un-informed about the esoteric import of the ceremonial dances and pageants. They preserved the traditional forms with reasonable accuracy. Like many of the Lamaist rituals, the pantomimes are performed mechanically, but with considerable reverence.

It has been my privilege to see Tibetan pantomimes. Naturally, the performers spoke only their native dialects, so it was impossible to question them successfully. Bands or groups of religious performers wander about presenting their dances wherever an appropriate audience is available. These itinerant artists are highly skilled acrobats and could compete successfully as far as technique is concerned with the members of an Occidental ballet. Much of the dancing is reminiscent of the Russian folk theater. There is a great deal of pirouetting and spectacular leaping and jumping reminiscent of Nijinski in his prime. The groups of dancers nearly always include small children, who are evidently being taught the intricacies of the performance. The musical accompaniment has been described as "merciless." It did not seem so to me. The rhythms are barbaric, but contribute strongly to the compound impression produced by the artistry. In terms of technical evaluation, the Tibetan ballet is ultramodern.

In the areas bordering upon India, Hindu elements are prominent; and in the regions close to China, borrowings from the Chinese theater are apparent. The masks often include monsters, such as dragons, lions, dogs, and even elephants. Quadrupeds are impersonated by two dancers, each supplying one pair of legs. The dancer in front animates also the fantastic mask, causing the eyes to roll, the tongue to protrude, and, sometimes with the aid of a cigarette, smoke pours from the creature's nostrils. The posterior artist manipulates the caudal appendage, which in the case of the dragon is an arduous task. The natives are natural humorists, and their religion



does not prevent them from animating the weird animals with various original and ridiculous antics.

Drama is intensified by exaggeration, and the temperaments of the persons represented are indicated with considerable vitality. Often several *Atsara*, wearing tight-fitting black garments, with skeletons painted on them and a skull-like head-covering, appear suddenly, dominate the situation, and perform a ridiculous *dance macabre*. It seems likely that the European Dance of Death originated in Asia. At least it appeared in Italy and Spain only after these countries had intensified their contact with the Far East. Like the Christian Mystery plays performed in the public squares in front of the churches and cathedrals, the Tibetan religious theater was an institution of moral instruction. Good, personified by the great priests and heroes, always triumphed, and the laity was strengthened in its convictions and inspired to conform with the teachings of the clergy.

When a religious pantheon is as large and complicated as that of the Tibetan faith, the masks, which nearly always include the proper attributes of the deity represented, are important to the study of the cult. Most of the Buddhas, Bodhisattvas and lohans of the Mahayana system are represented by emblematic masks. Such important characters as the Four Kings of the corners of the world, the several Taras, Yama, god of the underworld, Lha-mo, a form of the Hindu goddess Kali, and a bevy of

Dakini, Tibetan fairies, are adequately represented. Gautama Buddha himself is appropriately impersonated, and also the Maitreya, in his form of an exceedingly rotund monk with a large smile, is present, his body shining with gold.

The Dakini are especially interesting because they represent deities of the dance, and are distributed into two groups: one benevolent, and the other malevolent. These sprites involve themselves in human affairs, like the Persian *Peris*. Legends about them are much in the spirit of Hans Christian Anderson and the Brothers Grimm. All the Dakini are mischievous, roguish, and elfin. They are constantly contributing to the complications of mortal living and, like the fairies of Ireland, must be catered to by those seeking their assistance or desiring to escape their pranks. Some of the finest Tibetan bronzes depict a dancing Dakini, and they are sometimes included in statuary groups, especially as attendants upon Lha-mo.

The Tibetan saints, Padma Sambhava, Milarepa, and Tsong Ka-Pa, are the heroes of elaborate pantomime performances. Padma Sambhava, called the Blessed Guru and also the Wizard Priest, is the central figure of an extensive legendry. According to the popular mind, he devoted most of his time while in Tibet to fighting the demons and their earthly servants, the Dugpas. The Blessed Guru was armed with the thunderbolt of Indra, the Indian Zeus. He tossed this thunderbolt at his enemies with the same effect the Nordic Thor accomplished with his hammer. The bolt of Indra is now the Dorje, the peculiar symbol of Lamaist authority.

Padma Sambhava, being a blessedly enlightened servant of Buddha, did not destroy his enemies, but, having outwitted them in tests of magic skill, converted them to Buddhism and attached them to his retinue of gods and godlings. Obviously, such occurrences adapt themselves easily to pageantry, and the results are spectacular. The best place to see the Tibetan Mystery plays outside the country is at the Lama Temple in Pe-

king. The presiding abbot of this sanctuary is the only reincarnate-priest enthroned outside Tibet. His establishment is a museum of trans-Himalayan curiosities. Visitors are encouraged, and in normal times are given the leisure and opportunity to examine the wonders of the cult in a natural setting.

It may be noted in passing that the political Secret Societies of Asia also use masks in some of their initiation rites. As the characters involved in these ceremonies are derived from Buddhist or Taoist theology, the representations are similar to those in the other Mystery plays. The Secret Societies, however, have preserved more of the esoteric symbolism and are in a better position to interpret the ritualism than the more orthodox and conservative groups. These Societies parallel the practices of Occidental Freemasonry. They take certain parts of the religious tradition, adapt it to their own requirements, and then present their doctrines through dramatic pageantry. The initiates are sworn to secrecy and will seldom discuss any of the rites with the profane.

Among the Taoists, there appears to have been religious dramas depicting the fate of human souls in the after-death state. The Temple of the Universe in Peking depicts the misfortunes and punishments of evildoers in the after-life by an elaborate sequence of groups of statuary. Each group represents a particular form of punishment, and the panorama may best be described as gruesome. Incidentally, the courtyard of this temple is the gathering place for lepers, which does not lighten the atmosphere.

The mingling of Buddhism and Taoism in China has resulted in a compound as remarkable as that of Lamaism. During the medieval period in Taoist thinking, magic and alchemy were intensely cultivated by the priesthood. As a result, the simple morality of Buddha and the equally sincere ethics of Lao-tse were submerged by popular emphasis upon transcendentalism. Two types of religious dramas re-

sulted. While these are incompatible in principle, this obvious conflict causes no concern in the popular mind. One cycle of theatricals was devoted to the misfortunes of the soul in the underworld. The tortures described and represented are beyond the understanding of the Western thinker, and, likely enough, are equally preposterous to the Asiatic mind.

Having visited the Temple of Horrors at Canton, Rudyard Kipling wrote: "But the Chinese are merciful even in their tortures. When a man is ground in a mill, he is, according to the model, popped in head first." The medieval Christian theologian could not compete in terms of imagination with their Chinese confreres in describing the horrors, terrors, and agonies of the orthodox state of perdition. Those guilty of various crimes were subjected to exquisitely dreadful punishments. The panoramas are so utterly awful that they become ludicrous, and even the Chinese find it difficult to consider them seriously. They are fables and parables, but even the worst rogue never expects to undergo such retributive processes.

The second group of plays deal with the Buddhist cycle of rebirth. Punishments are presented as conditions to be faced in future lives. The cycle of reincarnation, with its twelve *nidanas*, or states of re-embodiments, are presented in a wistful and whimsical manner. The concept is permeated with Buddhist consolation. Everyone is punished for his own good and in order that his future conduct will bring rewards and blessings. All Buddhism emphasizes growth and unfoldment. The end of the long road of life with its periodic rebirths is illumination and emancipation. The guardian Buddhas with their gilded masks and the gentle teachers with their shaven heads are always present, like kindly parents. They inspire a patient acceptance of karma and encourage the sufferers to fit themselves for future peace and security. The gracious Kuan Yin intercedes for those who suffer, and the luminous Maitreya awaits

to receive into the kingdom of the blessed all who have conquered the weaknesses in themselves. Naturally, the stories include the lives of good men and emphasize the wonderful virtues which they practice and for which they receive an appropriate compensation.

For the Chinese, dominated as they are by strict traditional forms, all the punishments and rewards after death are regulated by an inflexible code of legality. The purgatories are properly instituted courts presided over by judges and lawyers. All evidence is carefully weighed, and there are no miscarriages of justice. There are also jurists who watch the administration of justice. Everything is extremely proper, but this in no way mitigates the dominant code. The Taoist plays emphasize justice, but the Buddhist pageantry emphasizes mercy. The Chinese, therefore, live in a universe in which justice and mercy parallel each other but do not always meet.

The classical Japanese theater is a refinement of the mask drama. The repertoire is composed largely of legends dealing with the foundation of the Empire and myths derived from the early books of Shintoism. Masks are again used to convey the impression of aloofness, either distance in terms of time or interval in terms of quality. The Noh plays not only gave Japan a great theater, but also provided the artists of the country with a strong incentive for the designing of remarkable masks. Japan is possibly unique in its elevation of mask designing to the level of a fine art. Many of the early masks were by celebrated artists and are regarded as national treasures. Miniatures in bone, ivory, and wood are much collected by Japanese connoisseurs. The better masks are astonishing character studies and have been handed down as heirlooms for generations. Western art collectors have overlooked a wonderful subject by declining to appreciate the workmanship of the Japanese artists.

The no-gaku was the form of entertainment favored by the aristocratic and military classes of Japan during the

feudal period. The members of the Imperial family supported these dramas by attending outstanding performances. Persons of consequence sometimes participated in the plays, and it is reported that Hideyoshi, who has been called the Japanese Napoleon, took part in these dramas. The performances are, for the most part, stately and gracious, and the literary excellence of the scripts is attributed to the influence of Buddhist priests. These venerated men were popularly regarded as gifted in all the refined departments of learning, and their contributions to the Japanese theater strongly affected and refined the classical forms. The Noh plays are roughly divisible into six groups according to the dominant themes of the story:

1. Stories concerning gods.
2. Stories dealing with war and battlefields, and introducing military heroes.
3. Stories about women, especially emphasizing devotion and self-sacrifice.
4. Stories of psychological importance, including themes of revenge and madness.
5. Stories essentially dealing with human beings, and without supernatural involvement.
6. Stories of magic, involving nature spirits and demons.

The traditional form of the Noh theater is what the motion-picture industry has called the "flashback technique." The play commences with the appearance of an unmasked actor, frequently personifying a priest. He wanders about the stage to represent a journey to some distant place. Along the road he meets an ancient character, who tells him a story. Usually, the old character recounts the exploits of his own earlier years. The body of the play is the dramatization of the events so-described. Frequently, the plays are keyed to tragic circumstances and emphasize the tribulations of those who are dedicated to

some high and noble conviction. The virtues most extolled are courage, patience, self-sacrifice, patriotism, loyalty, and the avenging of wrong. The elaborate costuming and masks intensify the symbolical implications of the incidents dramatized.

An orchestra seated at the back of the stage supplies the rhythms for the dancers, and it requires long and intensive training to master the approved technique of the gesturing and posing. Like all Japanese arts, the Noh dramas are strictly traditional, and the audience quickly notes any departure from the prescribed form. The pantomime is often so vivid and exact that non-Japanese with no knowledge of the language can follow the unfoldment of the story without difficulty. In the first years of contact with Western industrial civilization, the Japanese neglected their national theater, and the Noh plays were less frequently seen. Recently, however, there has been a strong revival of the traditional cultures throughout Japan, and the Noh theater has enjoyed an era of increasing prosperity and acclaim.

The masks worn by the characters are also grouped according to the dramatic elements which underlie the entire school. They are designed principally to supply a keynote, and the characteristics and temperament of the impersonation are determined by the mask. There are remarkable parallels between the masks used in the Dionysiac plays of the ancient Greeks and those of the Japanese theater. The difference is principally in quality, and the Greek masks were infinitely inferior in workmanship. The finest of the Noh masks are those which were made between the end of the Kamakura period and the beginning of the Tokugawa period, roughly between the 14th and early 18th centuries. During the shogunate of the Tokugawa family, many of the early masks were copied, but a few talented mask-makers continued the high artistic tradition.

Even during the Tokugawa Era, the art was in its decline, and today has almost completely ceased. Most of the

masks offered as curiosities to tourists are decidedly export pieces, made to be sold to barbarians with a great deal of money and no taste. The Japanese connoisseur has no intention of permitting a masterpiece of the ancient mask-makers' art to become part of a pair of book ends or be converted into an ash tray or a silent butler. The Oriental is an expert copyist, with a consummate genius for artificially antiquing modern objects. Collectors of masks should consult an expert before purchasing those of Japanese workmanship. Many of the Noh masks now worn by distinguished actors are genuine antiques. They are carefully kept in silk-lined boxes by the masters of the various schools who would not part with them for any consideration.

It has been estimated that the repertoire of the Noh theater consists of about two hundred and fifty plays, but only half this number are commonly performed; the rest can be seen only on rare occasions. Programs of Noh plays presented in various cities are available annually, and the times change but slightly. The Noh plays are to the Japanese theater what Shakespeare and Grand Opera are to the Occidental theater. They are high art, patronized mostly by the cultured classes. During the Tokugawa Era, tradesmen, merchants, and even agriculturists were invited to attend special performances. Since the decline of the class system, intellectuals of all groups are supporting the national theater.

The use of mask-forms as ornaments for houses, shrines, and ships is curious. Originally, these representations of strange beings and creatures were regarded as protectors and guardians of regal or holy places. The old Chinese painted eyes on their junks because it seemed reasonable that the boat should want to see where it was going. It was believed that ships without eyes would be more subject to shipwreck and other hazards of the sea. Perhaps the old practice of adorning doors and gates with symbolical faces originated in that

savage state of human society when it was customary to ornament one's abode with the heads of one's enemies. Even this custom was not motivated by the impulse to appear heroic. The aborigine was convinced that the relics of his exploits in battle were powerful fetishes to protect him and his family from harm. Later, he substituted representations for the originals with the belief that the likenesses served the same purpose. Such is the origin of the two round balls on the gateposts of tidy New England homes.



ANIMAL-HEADED MASK
FROM INDIA

The totemic use of masks should not be overlooked. By the rules governing Totemism, each human being, clan, and tribe had a protecting spirit. The young man found his totem by the fasts and vigils associated with the puberty rites of his people. As the result of fasting and prayer, the young man passed through a mystical experience, for which psychologists have an adequate explanation. Usually, some creature presented itself in a dream or trance and announced that it had decided to be the protector of the youth. From that time on, the totem was the young man's alter ego. Although invisible, its presence was felt, especially in moments of emergency. It was also permissible to address certain prayers and requests to the totem which gave special attention to the requirements of its protegee.

It was possible to intensify the contact with the totem by the use of its mask, and even the mask itself deserved special regard and attention. It was usually

fashioned according to special rules pleasing the invisible being. It was also held true that a totem animal could operate through the physical members of its own species. Thus, a bear totem could call upon all the physical bears to assist its operations. It was not customary to injure any animal of the same species as the totem. There were exceptions to this rule in cases of hunger or extreme need, but such exceptions also required ritualistic procedure. Very few primitive peoples ever hunted as a sport. They never took the lives of animals except for food or clothings. This the totem could appreciate and understand and was ever ready to forgive.

It seems likely that many toys now in common use were originally involved in the mask or totem cults. Dolls in particular were early identified with idolatry. Important collections of dolls reveal that many of them are of religious origin. To the small child, a favorite doll is a real person, and the illusion was even more complete during that larger and longer childhood of the human race. Miniature representations of the implements of civilization are to be found in the ruins of nearly all old cultures. They were more than mere playthings; they were instruments of education preparing the minds of the young for the labors of their mature years. These miniatures were also buried with the dead, because, in the dimensionless world which lies beyond, size loses all significance, and the departed spirit could bestow reality upon these toys while it enjoyed its childhood in the after-death state.

The philosophy of masks is simple but profound. Man himself is substantially an invisible creature, his substance and dimensions beyond ordinary understanding. While he remains in a bodiless condition, he cannot experience birth, growth, decline, or death. He subsists entirely of himself and in himself. His abode is space, which has neither beginning nor end, and perhaps he subsists upon the measureless and conditionless essences which permeate all things.

Being without objectivity, this eternal creature cannot be examined or analyzed. Because it does nothing and produces no consequences, it casts no shadow into the world of time and place. We can examine life only through its attributes; and while these attributes are in a state of absolute suspension, the source of them is incomprehensible.

As the Greeks put it, the streams of pure life are forever flowing into the vessels of form. This is a motion from a subjective to an objective state. There is philosophic dispute as to whether souls descend into bodies or whether they extend these bodies from themselves. For the moment, this fine distinction is irrelevant. Regardless of the system of thought, the conclusions are the same. The body as an emanation or extension becomes the visible, knowable symbol of something which can be examined and estimated only through its bodily attributes and characteristics. In daily associations, innumerable persons believe that they know each other. Actually, however, they meet only the appearances of each other, and, for lack of larger insight, accept these appearances as realities.

If man's conduct were always consistent with his countenance, the mask philosophy might have taken a different turn. But early in his experience, he practiced deceit, and concealed his secret motives and ambitions from his prospective victims. Experience taught that it was not possible to accept human beings at their face value, nor was the other symbolism necessarily more accurate. Those who appeared to be weaklings frequently exhibited heroic qualities, and others of most aggressive mien were timid and cowardly in moments of emergency. The more unctuous were the more unscrupulous. Over-exhibitions of piety frequently covered godless codes of conduct. It became an adage that it was not safe to judge by appearances. In this way the composite personality came to be considered as a mask or disguise. Mortals were recognized as actors, each playing a part that

served his intentions. Many a countenance apparently serene and guileless covered a brain which never ceased its plotting and scheming until the human compound was dissolved.

While it was not necessarily true that the race was composed of deceivers, there was enough ulterior motive evident to justify the integration of a symbolic concept. Even today the psychologist is striving to lift the mask that conceals the secret person with his strange projects and purposes. The Oriental merchant, the Midwestern horsetrader, the traveling salesman, and countless others have never taken a lesson in Thespianics, but by natural instinct they have a quality of genius which might well have been the envy of Sir Henry Irving. Much of our fear of each other, which is one of the most dangerous of our social phobias, is a result of the masks we wear.

Reincarnation has contributed some further aspects to the problem. The ego, which is the world hero, takes on different likenesses in different lives. All these personalities are the aspects of one evolving entity, which in its several days plays many parts. We have learned to know that none of these parts reveal the true face behind the mask. Just as the luminous countenance of the Universal Creator shines but dimly through the obscurity of creation, so the imperishable self cannot be identified through any of its perishable forms. Only to the inward apperceptive powers can the majesty of the Great Plan be intuitively experienced. It also takes more than ordinary courage to snatch the mask away and dare to face what then stands revealed.

The philosophy goes a little further. It is the artistry of man that is forever carving false faces as likenesses of the unknown. Desiring to have a more intimate acquaintance with the divine nature, we are inspired to carve its features in wood or stone and then to accept our own handiwork as an authentic depiction. This has been done many times in the development of creeds and

the integration of theological systems. We have fashioned a mask for our God, providing it with features which are, at best, but crude abstractions of our own. After the deity of Genesis had fashioned man in his own image, the precocious creature turned around and proceeded to create his concept of God in his own likeness. It was Robert Ingersoll who remarked dryly: "An honest God is the noblest work of man."

There is a considerable interval between a deity mask of the Yorube people of Darkest Africa and the splendid representation of Divinity on the ceiling of the Sistine Chapel in Rome. Yet the concept is the same in both, and there may be some doubt as to whether one is more accurate than the other in terms of heavenly portraiture. Both express the human resolution to chisel familiar features on the adamant surface of the unknown. We have fitted masks upon almost every intangible of which we have even the remotest concept. From the beginning we were inclined to carve frightful visages rather than mild and benign faces. Primitive man feared Nature about him, so he personified the hazards of his existence, giving them horrid expressions. The final achievement of fear was the mask of the devil. This entirely false face frightened fifty generations out of their wits, and has left dangerous scar tissue in the subconscious of the whole race. If we tear away the leering Satanic visage, what is left? Nothing but emptiness, transformed into an active malignancy by human fear alone. The tendency to personify impersonal agencies is old and deep, but only wisdom and understanding can refine the artistry. To the mystic, the masks of the Infinite are beautiful because they are fashioned with love and understanding. To the unenlightened, the universe is the abode of countless evils waiting patiently to destroy the human soul. The code of life produces the art, and the art, in turn, reveals man's belief about the unknown.

The sorcery of masks is associated with the element of fantasy involved in

their production. The moment we distort natural patterns, we intensify the impact of these patterns upon ourselves. The fantasy in the design releases the fantasy in ourselves, and we start out on a neurotic holiday. The natural tendency in art is to distort through exaggeration. This may be done by simply caricaturing a normal object, or by the combination of the natural elements of several designs into a new and impossible compound. When this is done by instinct alone, the artist may frighten himself out of his wits with his own composition. If, however, the compound is based upon some well-ordered plan, the result may be a wonderful symbolical design. In this class belongs the artistry of the alchemists, whose strange devices conceal the formulas of human regeneration.

When there is no real rhyme or reason behind the combining of unassociated elements of design, the result is nearly always grotesque. Of course, this really means that the production is unnatural, having no place in the reasonable experience of the beholder. Grotesqueness causes a powerful revulsion mechanism within the sensitive fabric of the human soul. It is the natural instinct of all intelligent creatures to love the beautiful. Asymmetry is therefore a shock, and the more extreme the distortion, the more powerful the reaction it produces. This is the formula now favored by certain moderns who are resolved to be remembered because they have offended.

When the mask releases the fantasy in the human emotional complex, the whole personality is thrown off balance. The mind becomes the victim of a waking nightmare. The imagination freed from the control of reason subjects itself to a variety of hallucinations. Thus exposed to the excesses of its own mechanism, the personality loses the faculty to discriminate between reality and illusion. This is why hardened travelers and explorers find it almost impossible to escape the hypnotic pressure of primitive magical rituals. The so-

called civilized man is not yet solidly enough integrated in his sphere of reality to expose his emotions to the pressure of fantasy without inviting catastrophe.

The use of masks either in religious ceremonies or in theatrical productions is now comparatively rare in Europe and survives in the United States only among the American Indian tribes. On rare occasions it is resorted to in the theater and in motion pictures, but has no special symbolical or ritualistic meaning. A few artists, such as Benda, have perpetuated the technique of portrait and caricature masks. The very circumstance of unfamiliarity has contributed to the emotional reaction of the Occidental person when he is suddenly confronted with these primitive devices. Modern man may be less neurotic than his ancestors, but he still finds it easy to drift into the state of fantasy. To him, both theater and church have become involved with escape mechanisms.

Fantasy itself provides a channel of departure from the real or the factual. Human nature finds it difficult to accept either the obvious or the prosaically true. The romance quality is strong within us and it increases in proportion to its degree of inhibition. Life as we know it does not fulfill the requirements of the person in the body. Objectively, we are devoted to practical policies; practical in the sense that they supply us with creature comforts and physical luxuries. The person is not satisfied to work for the body or for the security of the material state. Finding few outlets for the satisfaction of its own instincts, the person conjures an imaginary universe, populates it with the inventions of the mind, and retires into it whenever external pressures become severe. Psychologists are gravely concerned when this instinct to retire into a magic world of imaginings becomes too pronounced. They use every method at their disposal to reobjectify the focal center. It does not occur to the scientist that imagination is normal and should have appropriate opportunity for expression. The

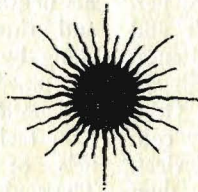
effort to fit human nature into the abnormal pattern required by the existing standard of social conduct does not solve the problem.

The constructive resources symbolized by fantasy and imagination are the forces which impel the progress of civilization. Man first dreams, and then builds a solid foundation under the dreams. The vision of a better world makes possible the creation of a more satisfying way of life. Primitive man, limited by his lack of resources, released his neurotic pressures through ceremonial and ritualism. The spectator, carried along by the fantasy of the dances and the power of the primitive rhythms, experienced emotional exhaustion. Modern man seeks to escape through his channels of amusement and dissipation. These, however, do not actually meet his requirements. There is almost complete lack of the moral, ethical, or religious stimulation. In other words, his escape mechanisms are not authentic to himself. They do not satisfy him because he cannot justify them; thus, he is emotionally defeated. Primitive man met every emergency with song, dance, ritual, and prayer. He had found a release from pressure, which at the same time emphasized the essential values of his code.

There should be much more emphasis upon all the arts, for these supply the authentic media for the release of neurotic tensions. The artist as creative technician finds a means of self-expression which involves both fantasy and imagination. A world rich in art is beneficial also to the cultured spectator. He experiences an escape toward beauty and develops normal outlets for his own emotions. Even most students of metaphysics and esoteric philosophy are deficient in trained appreciation for art values. As religious intensity nearly always leads to an excess of tension, avenues of expression are especially important to thoughtful persons. The cult of the mask originated in a human requirement. Perhaps the importance of the mask as an instrument of release has

passed, but the need for release itself remains. The idealist is frustrated by his inability to communicate his ideal or to accomplish the fulfillment of his vision. Through moral, ethical, and spiritual artistry, he can find at least partial expression. At the same time he disciplines the faculties which bestow technical skill and becomes more proficient in the control of his own organism. We can learn a useful lesson from the ancients and reform our escape de-

vices so that they will no longer be merely evasions of the necessary. To preserve the normalcy of our compound personality, we must find means for the release and expression of our own overtones. There is no reason why we cannot improve upon the ancient technique, but we will gain little by ignoring the entire subject and continuing in a way of life that defeats the dream of the majority of humankind.



When Clement XIV, holding his first reception after his elevation to the papacy, was corrected for returning the bows of visiting ambassadors, he murmured apologetically: "I have not been Pope long enough to forget good manners."

Xerxes the Great, as he watched his vast army cross the Hellispont, burst into tears. When asked if he regretted the military losses which he might suffer, the king shook his head: "No," he replied, "It is the sober thought that, regardless of peace or war, in one hundred years none of this vast assembly will be alive."

When Horace Walpole attacked Pitt in the House of Commons, he made reference to the use of his opponent in a most disparaging manner. Pitt gave the celebrated reply: "Sir, the atrocious crime of being a young man, which the honorable gentleman has with such spirit and decency charged upon me, I shall neither attempt to palliate nor deny, but content myself with wishing that I may be one of those whose follies may cease with their youth, and not of that number who are ignorant in spite of experience."

When Emerson was asked if he had read Abbot's *Life of Napoleon*, the sage of Concord observed of the book: "It seems to teach that the object of Napoleon, in all his wars, was to establish in benighted Europe our New England system of Sunday Schools."

The first time Garibaldi visited England there was rumor that he intended to marry a rich widow much devoted to his cause. When the question was asked as to what the Italian patriot was going to do with the wife he already had, a wit remarked: "He can get Gladstone to explain her away."

About Hatha- and Raja-Yogis

By H. P. BLAVATSKY

FROM THE CAVES AND JUNGLES
OF HINDUSTAN*
LETTERS HOME



Translator's Note:

Translations of the third and fourth chapters of H. P. Blavatsky's Russian narrative, "Iz Peshcher i Debrei Hindustana," have already been published in *HORIZON*. †

Chapter V of this inimitable tale is now translated and presented under the subtitle, "About Hatha- and Raja-Yogis." The original Russian text appeared in the journal, "*Russkii Viestnik*," March 1886, pp. 318-335, over the pen name, Radda-Bai.

Mary G. Langford

In the morning everything was carried out according to Thakur's program. At daybreak, that is, half an hour before sunrise since there is supposed to be no dawn in India, we departed in the full light of the stars for some village and alighted from the landau at the very minute the stars went out in unison like gas burners under the hand of a theater usher and the sun, the light of day but the plague of tourists in India, flashed at us, exhaling fire and flame from the horizon.

It was six o'clock and we still had about fifteen miles to go before nine

o'clock to reach Muttra, the holy land of Hindus of all sects with the exception of the Shaiva. Only those firmly resolved to die can travel in Rajputana after nine o'clock of a spring morning. Consequently, we got down from our gilded landau only to transfer to a covered gig of the times of the Portuguese dominion—and possibly even of Alexander of Macedonia—into which we had to climb up a ladder like onto an elephant. I sat with Narayana and Babu on one bench, and the Colonel sat between Ananda-Swami and Mulji on the other. This assignment of seats had its own significance. The "taciturn general" was an ardent devotee of the mystic ways of the *Hatha-yogis* and sympathized with Colonel O. in his fakir aspirations, but I rebelled against them, while Babu simply laughed at "the Europeans who were in love with the dirty *Bairagas*."

The mysterious *saligram*, in spite of its thaumaturgic properties, must have caused the Colonel a certain awkwardness of movement. It was the size of a large orange. Its happy possessor, having fastened it around his waist with ribbons, could neither conceal its pres-

* See *Russkii Viestnik*, No. 11, 1885, and No. 2 of the current year.

† (See *Horizon* Winter 1949, for Chapt. III; Summer and Autumn 1950, for Chapt. IV - Trans.)

ence on his person nor keep it from moving along his belt from one place to another with each jolt of our antediluvian carriage. First the saligram stuck out from one side of him, then it peered out from under the thin sailcloth coat on the other. O., in adjusting it continually, kept getting up from his seat and in general, as the saying goes, pounded himself unmercifully, which drove me to nervous exasperation.

Apparently Narayana's midnight conversation with the youthful Brother of the Grove had its quieting effect. If this poor rejected candidate did not appear completely consoled, at least he seemed reconciled to his fate. While the *trio* of mystics solemnly discussed the wonder-working power of ashes from sacred cow dung, Babu and I sought ways of breakfasting from the food hamper without jabbing our own eyes and without causing injury to the others. We were hurled and thrown from one end of the gig to the other in the most unworthy manner, and I almost grumbled at Thakur because of this carriage.

For the sake of narrative accuracy, however, I hasten to censure myself: in using the word *trio*, I speak incorrectly. Only "the general" and the Colonel discussed the wonder-working power of the ashes with which the sect of Siva daub themselves, whereas Ananda-Swami corrected their numerous errors and wrong views. Narayana listened and learned.

Soon we hit a sandy stretch. Finally, Babu and I satisfied our hunger and quieted down after landing the food into our mouth, where it should have gone in the first place had it not been for the humps and bumps of the road, instead of in our eyes and noses. The Colonel, ceasing to be an India rubber man on a string, also brightened up and the conversation soon became general and very edifying.

Whatever ails one, of that he speaks.

"It is not our fault, Colonel, that both you and I have been married," rationalized the distressed Mulji. "You may have married possibly because of your

own desire, but I was bound at the tender age of six. What was I to do? Certainly not kill my wife in order to be a *Raja-yogi*. That would not have helped but only have served as a still greater obstacle. What a choice for one! Into the *Raja-yogis* I am not accepted, and from the *Hatha-yogis* I am dismissed. Of course, it is a very dangerous system to practice, but what are we to do, Swami, when we have no other choice? Better *Hatha* than nothing. After reaching a certain age, it is impossible to do without religion. Absolutely impossible!"

"It is possible to study philosophy without rushing to extremes," quietly commented Ananda-Swami.

"That's easy for you to say. You were not forced into marriage without being consulted, and all the paths to the secret sciences are open to you," replied Mulji angrily.

"It isn't, however, so much religion as the attainment of the transcendental mysteries of *yoga* that interests me in this science, and I must attain my goal somehow or other. I *must* learn not only *Pranayama*, but also everything that will aid toward the development of psychic powers," said O. heatedly.

"I trust that, first of all, you will learn to wear your *saligram*. You almost broke my elbow with it," I moaned, rubbing my arm upon receiving another jolt.

"Excuse me. Please bear with your companions. Now, you must know I didn't do it purposely. Touch the bruised spot with the talisman, and I am sure the pain will disappear entirely! You do not want to? Well, as you wish. Only do not forget that this *saligram* is the gift of our blessed Thakur and that he, certainly, sent it *not without cause*."

"To be sure, *not without cause* but as an *ordeal*, and not for you alone, as I now know to my sorrow!"

"In order for *saligrams*, *rudrakshas*, and other similar *holy objects* to be effective, it is necessary, first of all, to believe in them," commented Narayana

reproachfully. "And in order for them to benefit their owners, they must be treated every morning and evening according to the prescribed rules of the *sastras*, otherwise they soon lose their properties and, consequently, bring only harm to him who wears them."

"The rules of which you speak, my dear Narayana, are equal to *puja*. Is this what you advise the Colonel?" I fired at him indignantly.

"Indeed! Is that so?" uttered O. somewhat agitated by what was said, but not explaining by what particularly, whether by the latest information from Narayana or by my retort. "Is that true?" he again asked, turning to Ananda-Swami.

The ascetic quietly nodded his head in assent but said nothing. A silence followed.

Since the moment of his appearance among us, this youth had roused my curiosity extremely. I positively could not come to any definite conclusion about him and simply observed him from a distance. Thakur's recommendation carried so much weight with me that I, of course, did not try to find out whether this youth was a good, honest man, or a charlatan, of which there are many in India among those extolling themselves as *ascetics* and *yogis*. In this respect Ananda-Swami was completely secure against suspicion. But I strongly wanted to discover to what degree those astonishing psychic gifts before which we all bowed down in the person of Thakur were developed in the youth. Did he command the faculty, on a par with Thakur's, of reading the thoughts of others like an open book before him? Could he not only read

but also *direct* the thoughts of others, and produce at least some of those amazing manifestations which, apparently, came so easily for Thakur? "Why did he send him? For what purpose?" I thought to myself.

I knew that the Colonel hoped in vain to attain, even in small measure, not only the heights of *Raja-yoga* but also those strange, inexplicable psychophysiological faculties to produce the so-called "miracles" for which certain *Hatha-yogis** are justly celebrated. As indicated, the *Raja-yogis* require training and steadfast effort of a purely psychic nature in this direction from the earliest years; a comprehensive study and, mainly, an understanding of the *secret* meaning of Patanjali's instruction and not the dead letter of his system; and initiation into the mysteries which the initiated Brahmanas will not disclose to any one at any price. But to become a *Hatha-yogi*, years of preternatural, superhuman effort and physical mortification are indispensable; it is necessary to be born with such physiological *idiosyncrasies*, otherwise nothing will come of it all except only a fakir's repulsive exterior and pure charlatanry. Against the latter Thakur thunders loudly, and the former he is in no position to present to the Colonel.

Then why this useless comedy? Why allow our honest, trusting President to make a fool of himself in the eyes of the Hindus as well as his own? Should I, perhaps, ask Ananda? Or keep my eye on him until he in some way betrays his mission? Only it does not appear as if he were capable of betraying himself! I did not take my eyes off of him all of last night nor have I done so

* Any one can dedicate himself to the study of *Hatha-yoga* according to the *dead* letter of the Patanjali system. To do this, it is not necessary to be either a philosopher nor even to know how to read and write, but simply to possess the iron will and endurance of the Hindus, their indifference to physical suffering, their blind fanaticism, and their faith in a chosen *god*. Actual *Hatha-yogis*, I dare say, are the same as mediums with the addition of *imputability* and *volition*, which are lacking in the western *medium*. They produce their phenomena *ad libitum*, making them dependent on their own will while *directing the djins*, whereas the spiritualists themselves are under the direction of the *djins* (spirits) that personify this yet undiscovered power. The *Hatha-yogis* attain this by terrible self-mortification which they finally cease to feel like the *convulsionnaires de St. Medard* and certain Catholic saints. But the method of the *Raja-yogis* is entirely different. Their motto is: *Mens sana in corpore sano*.

since five o'clock this morning, and yet I have not been able to detect the hint of a smile nor of any definite expression on his youthful face. It has been impassive, absolutely impenetrable, behind the deathlike mask of utter serenity. His voice, soft and gentle, called to mind reading in a half-voiced monotone. It had not the least intonation, although flowers of Oriental eloquence dropped out now and then. His thoughts were forcefully and precisely expressed. Also, there was lack of expression, at times even of thought, in the eyes. The large pupils first contracted, then dilated, sparkled and dimmed as if the periodic movement of a clock mechanism were taking place in them. I felt goose pimples all over my body when his radiant peaceful eyes met with my curious glance. But even then these eyes told me nothing. There was no doubt that he had even better command of himself than Thakur.

The Colonel was still agitated.

"But, you see, I am not familiar with the ritual," he complained. "What am I to do? And what am I to do with the *saligram*?"

"Take it off and keep it in a jewel box," I advised.

"Will you not teach me the necessary formulas when we arrive at Muttra, dear *guru*?" begged O. of the youthful sphinx, not paying any attention to my advice.

"Unfortunately, I must refuse your request. Only *Brahmana-Vaishnavas* (of the sect of Vishnu) that are initiated into the archana* (ritual) of the *sankha*,† *padma*,‡ *tulsi*,§ and *saligram* can initiate others in due course. I do not have that right."

"Then, perhaps, you will be successful in persuading one of these Brah-

manas? Please try, I beg you."

"I shall try, but my success is very doubtful," answered Ananda looking at every one and yet at no one. "However, this *saligram* possesses powerful properties even without superfluous *japas* (ceremonies), and I am obligated to warn you."

"You don't say so? Tell me, I pray."

"This stone represents Gopala-Krishna. He who wears it on his person must avoid meeting with cows. Otherwise the cows, a whole herd of them lowing joyfully, will rush after the possessor of such a *saligram*. It attracts them by its irresistible magnetic force."

I looked at Ananda-Swami with amazement. Was he or was he not making fun of us? But his face remained, as usual, serious and calm. The Colonel shuddered slightly.

"That is so," interposed Mulji. "My grandfather had such a *saligram* and once, when he was serving as Dewan (Prime Minister) to the Thakur of Wadhwan, the latter's herd almost gored my grandfather in showering affection upon him."

"And, you see, Colonel, Muttra is brimful of cows, furthermore, *sacred* ones at that," I threatened, barely refraining from laughter.

"But there are still more 'sacred monkeys!'" Babu put in a word.

"The reason for that, Babu, is so that unnecessary photographs of you will not be taken," sarcastically remarked pious Mulji. "There is no need for you to help Mam-Sahib. She is not bound to respect our beliefs, but you are a Hindu."

"We, as theosophists, are obligated to respect *all* beliefs," said our President aphoristically. "But the point of the matter does not rest there but in the

question, how I can make use of the *saligram* with benefit. However, I shall consult Thakur about that," he added, somehow calming down at the same time. "What is that bamboo you have, Ananda-Swami?" he asked unexpectedly, becoming interested in the new object and curiously examining the stick that hung on the arm of the ascetic.

"That is a *Hanumanta bera*... the magic wand of all the Madras ascetics," Babu volunteered in answer.

"Is that so?" inquired the Colonel, doubting the reliability of Babu's knowledge. "May I ask you, Ananda-Swami, to give me some particulars in regard to it. I read about such a wand in the writings of Jacolliot. Does he describe it accurately?"

"No, because he gathered his information from those who themselves knew nothing about *danda* (the name of the wand) and who deceived him sinfully."

"Well, can you give us the history of your bamboo and tell us why it is considered magical and called 'Hanuman's'?"

"To you I may. You theosophists have the right to our trust. I am at your service. Proceed."

"Why, then, for example, do you, while denouncing the gods as fiction, wear, however, objects that are consecrated to Siva and Hanuman? What is the mystery?"

"There is not the slightest mystery in it. The whole matter lies in the fact that our mythology does not have a single fable that is not founded on a truth. I wear *rudraksha* and *danda* not because the Brahmanas thought to surround this truth with the fog of one or another fable, but because the wood and fruit from which they are made have in themselves properties beneficial

to a certain previously conceived purpose of mine."

"Nevertheless, that is a rather hazardous thing for you. Those to whom you do not explain the main point of the matter or the reason for such an action will not see any difference between you and the *Hatha-yogis*."

"Having removed ourselves from the world, we see no reason to concern ourselves with that, or with any other, opinion about us. People may think of us whatever they please."

"You just spoke of the wood and fruit of the *danda* and *rudraksha* as having beneficial properties for your purpose. Can you not tell us a thing or two about these properties?"

"I can relate to you only the dead letter of the legend and the rites that are based on it. The real meaning will not be revealed to you until after the third initiation."

Two deep sighs were heard simultaneously in the gig. But Ananda's face remained indifferent, though he did glance at Narayana.

"*Hanumanta bera* (the tree of Hanuman) grows only in the Udayagiri Hills,* about a hundred miles from Nellore, in the Madras Presidency," Ananda began in his quiet, monotonous voice. "*Hanumanta bera* is the favorite tree of monkeys from the stock of Hanuman and has, therefore, become sacred and been named in his honor. Only ignorant materialists are prone to see in Hanuman the present monkey, and in it—a god. In our mythology, Hanuman is called the *vahana* of Rama, that is, the seat or physical prototype of that one who himself represents the embodiment of the qualities of the sun.† Hanuman is the forefather of the Dravidians,

* Udayagiri is two words: *udaya*—sunrise and *giri*—hills. They are located east of the Coromandel (real pronunciation *Kuru Manal*, "black sands") Coast; but the *Astagiri* (Western Mountains) are on the Malabar Coast. Both chains unite in the south in the *Nilgiri*, or "Light-Blue Hills."

† Rama, as king and hero, is a fully historical figure which has been proved by many Orientalists. He is the representation of the Sun, *un dieu solaire*. *Vahana* is simply the "bearer" of anything, the recipient objective form in which is enclosed and through which is demonstrated something incorporeal—the essential *nature* of substance. Thus the body is the *vahana* of the soul, which in the Brahmanic philosophy and in the Sanskrit language is called "the rider" of the *vahana*, as is also called every other incorporeal nature that is manifested through matter.

* *Archana*—magical formulas.

† *Sankha*—shell fish.

‡ *Padma*—sacred lotus.

§ *Tulsi*—a plant; all these objects are dedicated to Vishnu.

|| *Gopala-Krishna*—Shepherd-Krishna. There are *saligrams* which represent *Sampata-Krishna*, "the squanderer of riches"; *Santana-Krishna*, "the bestower of children," etc.; one for every need and specialty. If approaching cows do not run after one wearing a *Gopala-Krishna*, then that stone is said to be *counterfeit*.

a race distinct in every way from the Brahmanas of the North; he is called the *vahana* of Rama because our ancestors were completely the children of the sun, *Suryavansa*, allies of the sun of the South and the Tropics, as well as allies of the great 'sun-king,' metaphorically speaking. In short, Hanuman, if viewed from the symbolical meaning, is the collective representation of the Southern peoples, even of the West. Historically, he is Bhimasena, the son of Kunti, the aunt of Krishna from the paternal side; but mythologically, he is the son of Vayu, god of the air, the guardian of and the ferryman at the river Virajaya, the Hindu Styx, which every mortal has to cross in the world of shades and which *no one crosses without the aid of Hanuman*.

"The meaning of this is that before man can attain, in other and more evolved worlds, that point of progress when he no longer needs the grossly objective form, he must begin at the point of departure of humanity, under the guise of the monkey-shaped man with all his animal passions and instincts. In order to become a *deva* it is necessary to be born a man. It is necessary to conquer each step, each rung that leads to the higher progress, by personal effort and merit. It is not difficult to understand why the Brahmanas teach that this river Virajaya, which in their teaching has such tremendous symbolical significance in our spiritual evolution, is protected by Hanuman and, therefore, why the monkey-god himself is so honored.* In performing his ablutions at sunrise, every Brahmana, closing his nostrils, ears, eyes, and mouth with the fingers of both hands and concentrating his whole attention on the sacred four-syllabled word 'Virajaya,' must utter it aloud three times. Particularly obligatory is the daily ritual

for the Brahmana-Brahmacharyas."

"Is it not because in the *Ramayana*, Hanuman is also called a 'Brahmacharya,' 'the virgin ascetic' who was profoundly versed in the logic and *navavyakarnas* or all the nine systems of grammar?" innocently asked the Bengali.

"Do not interrupt, Babu! It is impolite and also interferes with our listening," angrily shouted Mulji.

"Indeed, 'virgin ascetic' and 'Brahmacharya' are epithets rightfully belonging to Hanuman," quietly confirmed the Madras Brahmacharya as if not noticing the deliberate innuendo. "Hanuman is even pointed out as the founder of the Sanskrit grammar. Consequently, not a single poet or author fails to dedicate to him—equal in rank with Sarasvati, the goddess of secret wisdom—an encomium on the first page of his composition."

"When shall we hear about 'the magic wand'?" complainingly asked the Colonel.

"Now I am again at your service," replied the French Brahmana, bowing slightly to us. "On the day of *Hanumanta jayanti*,† the devotees of the monkey-warrior spend the entire day fasting and performing *puja*. Then exactly at the 'fortunate' hour, designated by the initiated astrologers, they depart for the Udayagiri Hills where, upon the performance of the prescribed ceremonies, they cut slender branches off the sacred trees, *Hanumanta bera*, and carry them home."

"Such as your stick?"

"In appearance exactly the same. But as there are very few learned Brahmanas that succeed in finishing the *preparation* of the stick, as more than a year of daily care is required before it becomes a 'magic wand,' these, on the whole, are extremely rare."

* *Hanuman*—the personified symbol of "the earthly man," who in spite of his animal nature unfolds his spiritual nature by personal effort and, having overcome the former, emerges the intellectual victor over all things earthly, finally becoming a divine individual worthy to walk arm in arm with Rama, the embodiment of the highest divinity.

† Hanuman's birthday—in the month of April.

"And what are the properties of 'the wand' when it has been prepared according to all the rules?"

"That depends upon its owner, as it also does in matters pertaining to *rudraksha*, *tulsi*, and other similar objects. The properties imparted to it are various. If you ask a sectarian Brahmana about them, he will tell you that, by means of his *danda*, he can summon forth 'the spirits' under his subjection and make *pisachas* leave the human bodies they have taken possession of; that the *danda* helps one in acquiring and developing clairvoyance; that it protects the possessor from *djins* (evil spirits), diseases, and the evil eye; that it cures all maladies: in short, that its properties are identical to those which the great 'monkey-god' possessed, etc."

"But you are repeating to us only that which the *sectarian* would have probably answered to our question. But now, you do not belong to that class? Thus, we would like to know what *you* have to say to us."

"My answer is that the *stick without the hand* which imparts power to it to perform either one or the other deed is useless; that in the hand of a *Raja-yogi*, whose mind and will function *entirely consciously*, the stick becomes the conductor of that will like a telegraph wire which conducts the thoughts of him who sends the despatch, but which remains but a piece of simple metal in the absence of such an agent. In the hand of a *Hatha-yogi*, its operations are frequently amazing, but as the mind of the moving power functions *unconsciously*, the properties of the *danda* are inconstant and not always consistent with reason and strict morality."

"But does the *Hatha-yogi* really function unconsciously like our mediums?"

"No, not entirely. In principle, his own desires, and even his thinking, function; therefore he acts *not* unconsciously. But, believing in his non-existent gods and their help, he is not *aware of his own complete consciousness* and does not admit his own personal control. Separating the acts from the causality,

that is, from his own conscious will, because the greater portion of such wonder-performing *sannyasis* are not philosophers but simple fanatics, he himself considers the phenomena performed by him the work of Hanuman and leads others into error, sowing only superstition and, frequently, great evil as well in place of knowledge and good."

"Accordingly, my saligram, too, will not function without my will. Then how can I unite the latter to it? Teach me, for the sake of truth and in the name of humanity. Can I, for example, heal with it in the performance of mesmeric *passes*?"

"If your will is strong and your desire to help, and love for, humanity unshaken, then with time you will probably produce a powerful effect on it. But I repeat that your *saligram* possesses yet its own particular intrinsic qualities. It is also a magnet of its own kind with which you can perform various experiments, diversifying them without end, but the specific properties of the magnet will always remain with it."

"*Gare aux vaches, mon Colonel*," I laughed.

"Oh, stop, I ask you! Do not interfere!" replied the deeply interested Colonel, waving his hand in protest. "How about the *rudrakshas* around your neck, the *tulsi* and the *tutti quanti* of the ascetics? What about them? Are they the same as the *danda*? Hm? As you know, all of them are *holy relics* of Siva and Vishnu, of various *rudras* and *devatas*, in which you do not believe but the emblems of which you wear just the same as if there were no other objects in the world for you with similarly useful properties," commented the Colonel, winking at the ascetic who did not even turn a hair.

"You are mistaken. I simply do not believe in the essence and personality of such gods. I reject the shadow but not the being. I believe in these cosmic forces that are clothed by the popular fantasy in the forms of the preserver and destroyer. Knowing something of the occult correlation of such forces

with the forces of nature and with her material manifestations, I cannot not believe in them. Otherwise such individuals like Thakur, and even myself, would not devote themselves completely and wholly to serving them."

"But why, then," I asked, for the first time turning to him directly, "in that case do precisely 'such' as Thakur permit the sacrifice of truth and spirit to form? Now your Mulji has smeared his entire forehead with white ashes, undoubtedly honoring Muttra? What is the purpose of this daubing?"

"It is not 'daubing,' Mam-Sahib," replied the "general" somewhat offended, "but respect for age-old customs."

"But you apparently are not a Shaiva.* Then why do you follow the custom of that sect?"

"Because it is generally accepted."

"Of what does the philosophy of this generally accepted custom consist? On what is it based?"

"On a legend," replied Babu, again interposing. "Siva, you see, was also a Brahmacharya, 'a virgin ascetic,' like Hanuman. Smasanam† was his favorite abode. There, entirely besmeared with the ashes of the dead, with a human skull instead of a goblet for water, with a thousand and eight snakes instead of garlands of flowers completely covering him, and with a Caduceus‡ on his head, he had such a horrible outward aspect that he earned the appellation of Ugra.§ But on the other hand, when his colleagues, the other gods, married him to Parvati (Kali, etc) to pacify his too ferocious character, Ugra became Santa, the saint.|| So in memory of his ascetic deeds, the Shaivas rub their entire bodies and faces with white ashes. The twofold morality of the fable is: do not become a Brahmacharya and ascetic until you are sure of your temperament

and, then, marry if you wish to become a holy martyr."

"Now, enough of your chatter. Obviously, you would find something to ridicule in everything."

"By no means, my dear Mulji. I am helping Mam-Sahib to gather knowledge and proving to her the complete logic and benefit of rubbing ashes into the body."

"This rubbing is based on hygiene," explained Ananda. "The Shaiva ascetics prevent many epidemic diseases by this method. It, you know, is not the ash of the cremated bodies, but of a certain medicinal root mixed with cow dung."

"But why don't the Raja-yogis rub their bodies with this pleasant means?"

"They have others still better."

"That must be the reason they do not age, at least outwardly." I thought looking at Ananda.

O. continued to squint at the danda and the necklace of his guru and again led the attack.

"All that may be so, and you have explained well to us why you do not do that or the other. But up to this point I still cannot make out why the Raja-yogis, the initiated as well as the candidates for initiation, perform, nevertheless, some of the practices of the Hatha-yogis. What difference is there, for example, between the use of the danda and rudraksha by the Raja-yogi and their use by the Hatha-yogi?"

"This can be explained only to him who possesses a correct view of the difference between these two kinds of yoga, and a correct view of the natural properties of the said objects. Hatha-yoga is the newest, and in comparison with Raja-yoga, the modern compromise of mysticism. This is the result of centuries of the slipshod practice of philosophy, the victory of the external form

and ritual over the spirit of the teaching and, consequently, the gradual degeneration of *Brahma-vidya*, the great divine wisdom. Having lost, as the result of personal ambition and earthly passions, the faculty for union with Brahma, that is, with Unconditioned Nature, the majority of the Brahmanas, alienated from the final supreme initiation, the difficulties of which they could not overcome, substituted *Hatha-yoga* for *Raja-yoga*. Believers in the reality of the former are convinced that *Siva-Mahatmya* himself resides in each seed of *rudraksha*, and that is why they attribute every manifestation, such as clairvoyance or the healing of sickness taking place through the aid, for example, of *rudraksha*, not to their own power and will but to the direct action and participation of Siva.

"The *Raja-yogi*, on the contrary, denies such intervention as well as the personality of Siva in principle. For him there are no anthropomorphic gods; there is only the unconditioned, double-edged power of creation and destruction, the one universal, primordial substance of which he is an inalienable particle even though in the deceptive consciousness of his earthly senses he appears to be a transient individual. Having verified its properties by years of methodical experiments and recognizing this power in himself, he endues the given object with it, that is, concentrates the power in the object, be that object *rudraksha*, *saligram*, or *danda*. Then, when occasion arises, by his own will and discretion he directs, in one way or another, this power, the twofold quality of which is attraction and repulsion. Siva has nothing to do with it. By such means he transforms also the wand 'danda' into *vahana*, filling it with his own power and spirit and giving it for a time real properties. In the West, your magnetizers, in impregnating with their life current paper or any other object for use by the sick, do identically the same only on an incomparably lesser scale."

"Pardon me, but you speak of power, spirit, properties and might as if all this were the result of the life force,

of the 'magnetic' current. I understand that the magnetizer can, with the overflow of his own vitality, impregnate an inanimate object for the purpose of healing. I myself have done that. But how am I to understand your statement about such transference to said object, of will, thought, conscious action, etc., that is of incorporeal, purely psychological qualities and properties? Is that really possible?"

"For him who knows exactly nothing or very little about *Raja-yogis* and the real *Brahma-vidya*, and for him who is unfamiliar with the psychology of the East, substance is the fruit of his own views, the deductions of Western science and its hypotheses, that is, the fruit of *unquestionably relative ideas*. For him every substance, from the life-force current to the mineral, is matter. To him are unknown the intermediary degrees from conditioned and circumscribed substance to primordial and unconditioned substance, that is, to primordial matter—*mulaprakriti*. Therefore it is exceedingly difficult, if not impossible, to explain to him the gist of the actions of the *Raja-yogi* and the transference of the essence of his creative power to the inanimate object. For the Western scientist, whose comprehension of substance is based on the correlation of his organism with the external world and is within the bounds of this frame alone, *everything* that is not matter is either 'nothing,' or simply of incorporeal quality. He either does not believe in spirit, or if he does he is incapable of receiving a clear presentation about the 'Spirit *Sat*,' and the 'spirit power.' According to his opinion, spirit is something not substantial, consequently, not distinguishable and not transferable. The properties and all the conditions of *force* he does not know.

"Ancient Western theurgy, however, brings to our attention in its own chronicles innumerable examples of inanimate objects that have been endowed with temporary motion and, it would seem, consciousness and even will. The religious beliefs of contemporary West-

* *Shaiva* is a devotee of Siva; *Vaishnava*, of Vishnu. *Rudra*, a title of both gods, "lord."

† *Smasanam*—the place of cremation of the Brahmanas.

‡ Cobra de capello. Many fakirs of the *Shaiva* sect wear a live snake in place of a turban on their heads.

§ *Ugra*—ferocious one.

|| *Santa*—saint. A play upon words: "from *ugra* he became *santa*" means from the *ferocious* he was transformed into the *holy one*.

erners also give the same evidence. But what, on the whole, is known by the Western scientist about universal substance, about its nature and modifications? All that you know about matter and its properties, about the physical senses and the spiritual, why all of it, is only relative knowledge conditioned by the nature of your terrestrial organism, of your personal experience and the conclusions of science, and is founded on the external senses and not on the real qualities of substance. Consequently, if I were to tell you that the time is not far off when your chemists, starting with the preservation and extraction of beef, milk and other animal products, will finally come to the extracts of the vital principle*—which has been accomplished in part since the earliest times of the homeopaths and such unconscious alchemists like a certain Professor Jager—you would start to laugh. In spite of such unbelief I shall allow myself to submit this information in the light of a prediction."

"But what comparison is there? Is it really possible to seal spirit in a bottle? We only read about such things in the story of 'The Fisherman and the Djinn'—about the spirit imprisoned in a vessel under the Seal of Solomon—in *A Thousand and One Nights*."

"Then why did you select specifically this seal for the motto of your Society?"

"Because it is the figure of *Sri-Antara*, the *chakra* or 'Wheel of Vishnu,' the most ancient symbol of India."

"Solomon's Seal," which is found among our people as well as the Chaldeans, among the primitive peoples of Europe as well as the natives of both Americas, in Africa and in Asia, proves only one thing: the story of 'The Fisherman and the Djinn' is based on fact. *Djinn*, that is to say, an evil and, simultaneously, a good, obliging spirit, is the personified symbol of that power in nature of which I have been speaking: the power that creates and that destroys, that attracts and that repels. Solomon, in the

popular legends, is that same 'magician' and adept. He is the patron of the Judaic as well as the European Kabalists, as Hermes is the patron of the Egyptian Magi. This power concentrated on any object, whether by Solomon or Hermes, or a *Raja-yogi* of India, that is, by an adept initiated into the secret sciences, is nothing other than quality-less spirit and qualitative matter. This very power also created man, the *vahana* of Parabrahman and Mulaprakriti. In his turn, a human being that recognizes in himself this twofold power can transmit its abundance to other *vahanas*. But in order to beget and develop in himself such abundance he must, first of all, renounce his own personality, devote himself completely to the service of mankind, forget his personal *I* and, above all, become worthy of being a collaborator with nature and, after that—of becoming an adept."

"But how, and in what particularly, does he help humanity or even its progress by the use of *dandas* and *rudrakshas*? I understand the desire to become an adept, to study the secrets of nature from a personal, selfish purpose first of all, and then to help others with one's knowledge; but I see no relation between *rudrakshas* and adepts as benefactors of mankind!"

"I am sorry, but I shall not undertake to explain this to you in your present spiritual blindness. I repeat, in order to become a *Raja-yogi*, it is necessary first of all to renounce unconditionally one's own personality and to have no selfish purposes because only *Hatha-yogis* are concerned with such purposes, as a result of which they have degraded the meaning of the secret sciences in the eyes of the uninitiated."

"Can you not, by a simple example," insisted the Colonel somewhat embarrassed by the direct lesson, "help me to understand why the *Raja-yogis* particularly, as well as the *Hatha-yogis* whom they scorn, carry, for example, wands—these *dandas*?"

"So that the essence of the twofold power will not be dissipated under the pressure of the external circumstances of daily living, but will be found, so to speak, in a reservoir and always ready for use in the light of possible events."

"What events, for example?"

"Imagine that you are walking down the street with a *Raja-yogi* and carrying on a conversation about completely commonplace subjects which, however, interest him. In one hand he holds the *danda* which is always with him—here, like this one," said Ananda, pointing to his own seven-knotted stick. "From behind a corner, a mad dog rushes at you. Danger is close, and the question of your safety depends on the speed of action timed not by minutes or seconds, but by instants. Though thought acts with the speed of electricity, however, the bringing to order of a mind preoccupied with extraneous subjects, for the purpose of extracting from the perceptive apparatus the impulses of will that are necessary for repelling the dog, may take a half second longer than necessary for the dog to bite you. Without his *danda*, the *Raja-yogi* possibly would not have time to help you. But the *danda*, which is imbued with the essence of the *Raja-yogi's* power, acts with the speed of lightning: directed against the animal, it instantly paralyzes the animal's impulse to throw itself at you; a repetition of the motion by the *Raja-yogi* could even kill the attacking beast without touching it if that proved necessary. This is what the *danda* could do in ordinary circumstances. But to call it, because of this, a *magic wand* is incorrect, as neither 'life' nor *rudraksha* can be isolated from our conscious will and thought, or act independently of us. To attribute to them such properties means

to acknowledge in them the presence of a conscious apparatus, as in man, and is equal to voluntary dissemination of superstition and gross worship of matter."

"You just said that a *Raja-yogi* is never without a *danda* in his hand. However, I have never seen such a wand in the hands of Thakur."

"The active power lies not in the external form of the *vahana*, and not the *danda* alone is selected as a carrier or vehicle 'of the power,'" was the evasive answer.

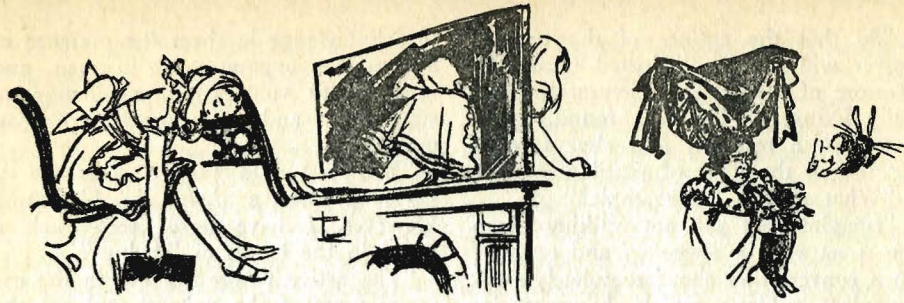
At that moment, the noisy, rattling gig, kicking up its rear and puffing through its linen top, with wheels squeaking, and making the most incredible sounds, roared down the pavement of Muttra, the promised land of the pious *Vaishnavas* (devotees of Vishnu.)

"Sri-Muttra!" exclaimed Mulji, falling face downwards onto the floor of the gig. "Sri-Muttra!" repeated after him Narayana, thoughtfully looking into the distance as if expecting some one. Only Ananda did not as much as turn his head upon approaching. While the rest of us crowded, shoved, and fell over one another in order to see the row of pink, monkey-ornamented temples from under the linen top, he did not blink an eye even when I almost crushed his dainty bare foot. When I apologized, he only looked into me (not at me) with his gentle, doelike eyes, as if wishing to find out in me just for what specifically I was apologizing.

I was awe-stricken by that glance. I forgot Muttra and devoted my thoughts to the recollection of the "automaton-man" that had lost his soul in the tale of a certain American Hoffman.

Aristippus once gave fifty drachmas for a plump fowl. Being reproved for his taste in the spending of money, the philosopher remarked dryly: "We value what we like and enjoy. There are many who would not give fifty drachmas for me."

* (This was written in 1886. — Translator.)



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Guardian Angel

A recent wholly-delightful fantasy has come to the motion-picture screen under the title, *For Heaven's Sake*. It presents the distinguished actor, Mr. Clifton Webb, in the role of a guardian angel. Those familiar with Mr. Webb's personality will appreciate the whimsy of this situation. After seeing the film, it occurred to me that the subject of the guardian angel is not so well-known as the charming belief justifies.

Nearly all the religious and philosophical systems of antiquity taught that the human being was overshadowed from birth by an invisible entity who was peculiarly responsible for the safety of its mortal charge. Iamblicus, discussing the mysteries of the Chaldeans, referred to the "natal daemon" as an invisible protector assigned by providence and commissioned to overshadow and even instruct the human being. Mention was made to the famous daemon of Socrates, which this great philosopher was firmly convinced accompanied him on all occasions, but did not reveal itself after the great teacher was condemned to death. Socrates regarded his daemon as an oracle, and he consulted it on various occasions. There are several stories re-

corded in the works of Plato about this invisible guardian of Socrates.

The Neoplatonists taught that certain wise men who were destined to be instructors over others enjoyed the association of daemons belonging to the order of gods, but lesser mortals had protectors from a more humble order of spirits. Plotinus is said to have invoked his daemon in the presence of an Egyptian magician. The being appeared as a most wonderful and radiant figure, whose very presence strengthened the resolution of the soul. The Latins were convinced that regions, cities, communities, and even buildings had their invisible guardians. In some cases these spirits assumed leadership in mortal affairs, and their assistance often changed the courses of events.

The belief in the guardian angel is part of the religious folklore of many European Christian communities. This belief has never been defined by the Church and therefore is not an article of faith among Catholics, but it is certainly accepted as true by many members of this Church. The Church itself, speaking upon the authority of St. Jerome, says that the belief in the

guardian angel is part of the "mind of the Church." This means that it is considered as a right and proper belief that has not been officially incorporated into the dogma. It is sanctioned, but not required. The Church derives its authority for the sanctioning of this doctrine from the words of both Testaments. It says in Psalms xc, 11: "For he hath given his angels charge over thee; to keep thee in all thy ways." In the New Testament, Matt. xviii, 10, Christ says: "See that you despise not one of these little ones: for I say unto you, that their angels in heaven always see the face of my Father who is in heaven."

It was the opinion of Church Fathers, including St. Basil and St. Chrysostom, that guardian angels could influence their human charges by acting upon the senses and the imagination, or even by influencing the intellect. They cannot, however, act upon the human will, for to do so would interfere with the operation of consciousness and thus nullify the freedom of personal decision. Some theologians held that the guardian angel is not separated by death, but remains in heaven with the faithful. It cannot perform any action which assists salvation, but does variously inspire the individual to attain his own spiritual security.

An appropriate feast for the guardian angel was celebrated locally in many communities before it was finally included in the Roman calendar. From this it may be inferred that the belief gained strength as folklore and was finally recognized as desirable and suitable to Christian belief. The well-known psychological phenomenon of small children seeming to play with invisible beings probably strengthened the notion of the presence of unseen creatures. The idea was developed by the writers of fairy tales and was popular also among the Persians and the Arabs. The origin of the guardian-angel concept is evidently pagan, but like many other forms of legendry and mythology,

it survived even after the faiths in which it was prominent had been discarded.

The fairy godmother is a form of the guardian angel. The powers of this invisible spirit were enlarged by popular imagination far beyond the limitations imposed by the theologians. The European method of rearing children in a strict and often frustrated atmosphere brought with it early neurotic symptoms. The child-imagination escaped from the severity of family life through daydreaming. Countless millions of foreign children have daydreamed about their guardian angel, and the belief intensified by longings and cravings for affection caused the concept to assume extraordinary verisimilitude. These little folks actually heard and sometimes even saw this protecting and understanding associate. Memories of the guardian angel survived throughout life and became an important escape mechanism.

In America, the child is much more extroverted and has a larger sphere of physical interests and activities. As a result, the pressing need for an invisible comforter and companion is reduced. Wherever pressures continue, however, there are vestiges of this concept. The intellectual interval between the child and the adult makes it difficult for the little one to find sympathetic understanding. If this becomes too serious a situation, the child constructs a magic world of its own and populates it with companionable beings. If the doctrine of the guardian angel is available, this supplies a suitable form for the imaginative instinct.

This, however, may be too superficial an approach to a doctrine which has been held as true and factual by many of the noblest minds that have come to this world. An idea so widely disseminated and so intensely cultivated gives rise to thoughtfulness. The guardian angel can be an aspect of the overself. Certainly there is within and behind man qualities more mature and even more intelligent than his physical personality. The Chinese have a doctrine of the transcendent being—the godlike

self, which can be approached as a disciple would approach his Master. The wisdom, love, and understanding of the entity, or ego, for the body which it has fashioned is quite understandable. Mystically speaking, the guardian angel may be a symbolical representation of the higher attributes of the soul. This would seem to justify the concept of the guardian angel without burdening it with local superstitions. The being

who incarnates is partly accessible to the incarnate part of itself. Perhaps *you* have a guardian angel. It might be better to believe this than to seek comfort in the thought that we are orphans of space, predestined and foreordained to be the victims of some vengeful Divinity. When in doubt, cling to the beautiful and you will enrich your own lives and become real guardian angels in the lives of others.



Zenocrates was present when another intellectual made a considerable speech filled with detractions and denunciations. Ask why he did not defend himself from such a tirade, the Platonist replied: "I have sometimes repented of what I have said, but I have never yet repented of keeping quiet."

Alexander the Great sent Zenocrates a large present of money, which the philosopher returned except fifty pieces of silver. When the King of Macedon asked why, Zenocrates replied: "The way I live I shall not need more than fifty talents to keep me for the rest of my years." Alexander inquired: "Have you no friends?"

Euclid, of Negara, asked to explain the disposition of the gods, replied: "Of their tastes and manners, I am ignorant, but I have always suspected that they have a dislike for curious persons."

Bion once observed: "It is very difficult to travel from Athens to Delphi, and many are confused by the roads. But it is very easy to find our way from this world to the next, for most can do it in their sleep."

Of a rich man who was obviously miserable, Bion remarked: "He hath not money; money hath him."

Bion is also responsible for the observation: "Why should we reproach, penalize, and variously oppress the aged, especially when we all so earnestly pray that we may survive to become one of them?"

It is said that Theodorus, a contemporary of Plato, was the one who originated the well-known line: "The world is my country."

Ex Libris P.R.S.



The Parsis

ZOROASTRIANISM, the ancient faith of the Irano-Aryan peoples who civilized Persia, Media, and other sections of ancient Chaldea, is entitled to be included among the living religions of mankind. It survives principally through the Parsis, who are the descendents of ancient Persians who migrated to India in the 8th century of the Christian era. They left their own country to escape the conquest of their native regions by the Arabs. The principal settlements of the Parsis are in the vicinity of Bombay, and they have contributed generously to the social and political advancement of their new homeland. As a group the Parsis are progressive and industrious, and their devotion to their religious system has inspired them to become practical benefactors of their fellow men. They worship according to the faith of their ancestors, and are divided into two principal sects. These differ mainly in matters of chronology, but there seems to be little indication of intolerance, fanaticism, or theological disputation.

The religion of Zarathustra, more commonly known as Zoroaster, probably originated in India. It combines a number of diverse elements, especially the worship of fire and the veneration for

stars, constellations, and related sidereal phenomena. There are evidences of a kind of astral theology, and the original teachings included magic, mysticism, and considerable symbolical ritualism. The modern faith has simplified the older beliefs, but has emphasized the moral and ethical instructions of the great prophet. There is constant emphasis upon charitable works, and no religion has stated more clearly man's responsibility for the protection and improvement of his brother creatures. The Parsis are an intelligent and well-educated group, and their charitable instincts are supported by well-integrated concepts of humanity's place in the larger pattern of universal life and progress.

Zoroastrianism is the codification of the spiritual convictions and theological forms of the early Iranians. The natural faith of the people was reformed and integrated by Zoroaster. Unfortunately, very little is known about this great teacher, and the date of his birth is uncertain. Various authorities date his ministry between the 12th and 5th centuries B. C. This confusion is partly due to the mingling of several traditions into one account. There was more than one Zoroaster, and it is possible

that teachers bearing this name flourished in different centuries and have finally come to be regarded as one person. It has been more or less arbitrarily decided that the celebrated Fire Priest, Spitama Zarathustra, was the last of a line of Magian adepts and was born 660 B. C., living to the age of seventy-seven years and forty-one days. According to the ancient records, the prophet was born in Azerbaijan, now an autonomous State of the Soviet Union. The birth legends are similar to those surrounding other holy incarnations. Zoroaster was born of an immaculate conception; his birth was accompanied by supernatural manifestations. It is reported that Zoroaster was the only mortal infant ever to laugh at the moment of birth.

The forces of evil, personified as demons and sorcerers, tried to prevent the birth of the prophet. Failing in this, they tried to slay him in babyhood. Still thwarted by the good powers which protected the hero, the evil agencies continued to persecute him and finally contrived his death. But they were too late. Zoroaster had already established his religion, and the servants of evil were frustrated. It is not necessary for our present purpose to repeat such biographical and mythohistorical accounts of Zoroaster's life as are to be found in standard reference works. We are concerned only with the descent of a mystical tradition and the effect of this descent upon the followers and believers of the faith.

The sacred books of the Zoroastrians, like the early Vedic writings of the Hindus, are difficult to interpret. Running through them, however, is a thread of essential doctrine, lofty and sincere. There are innumerable commentaries and glosses elucidating the original texts. Substantially, the conclusions reached by the principal exponents of the belief are identical with those of other surviving religions. It is curious and remarkable how many explanations man is able to devise to justify and interpret the same fact. There are a hundred ways to

authorize by philosophical procedures the golden rule. Nobility of conduct is required by all the schools, but it remains the problem of the sage to bestow vitality upon that which is obvious and necessary.

The human dispensation is suspended from a grand overpattern. The cosmic machinery, including the anatomy and physiology of the universal entity, is invoked to sustain the level of personal conduct. Speculation about the extra-dimensional proportions and the hyper-physical attributes of Divine Being are of practical value only to the degree that they authorize the validity of the moral code. The Mazdian seers explored the vistas of space and populated the firmament with orders of celestial beings. They were adroit cosmologists, and their conclusions sustained a broad anthropomorphic conviction. To them, Nature, both visible and invisible, was in a constant state of conflict. The good powers were forever bestowing their benefits, and evil powers were industriously engaged in obstructing and perverting the gifts of the benevolent deities. Light and darkness are locked in combat, and men inhabit this zone of confusion. Within the human being, the larger conflict is re-enacted, so that good and evil struggle constantly for supremacy.

The concept of good and evil originated below the threshold of recorded history. Primitive man interpreted the universe in terms of its reaction upon himself. He learned by experience that he existed in an environment of mixed qualities. Some things contributed to his pleasure, and others to the causes of pain. There was an overshadowing atmosphere of insecurity. Storms raged around the primordial man, and tempests arose within him. Each day of life brought its blessings and its sorrows, and it seemed only reasonable to the untutored mind that the things which pleased it were good and those that displeased it were bad. The only practical course to pursue was to cultivate benefits and defend oneself against

losses. Further observation revealed the balance maintained by Nature between the processes of creation and the forces of destruction. Unfolding his theology according to his own fortunes and misfortunes, the savage cannot be criticized for visualizing his deity as a lord who giveth and who taketh away.

The next extension of the concept was the assumption that a good deity could only be the source of good. This left the origin of evil unexplained. It seemed better for God to have an enemy with whom he had to struggle through the ages than for a kindly and benevolent parent to reveal an evil side to his own disposition. Men lived dangerously, so it was perfectly plausible that God existed hazardously. Even primitive tribes had undesirable members who refused to co-operate with the simple social pattern. The heavenly tribe was likewise burdened with offending spirits, who rebelled against the sovereignty of their properly appointed chieftain and conspired to take over the management of the clan. As philosophy refined and organized the original ideas, anthropomorphism developed in stature and was almost universally accepted. The evidence of this dualism was so obvious that the doctrine needed slight defense. It catered to a primordial instinct, which has also grown and flourished with time, by which the human being rejected empirically any responsibility for the disasters which came upon him. Only the very wise are ready to acknowledge that they are personally responsible for their own misfortunes.

Anthropomorphism was not entirely convincing to those who were thoughtful. It seemed to them that the difficulties had only been compounded. It was necessary to explain how, in a universe ruled by an all-powerful good, the principle of evil had been permitted to gain so large a foothold. Why did not the good God eliminate the evil spirits with his thunderbolt or some appropriate device? Also, how did the evil spirits come to be created in the first place? If the demon had origi-

nally been a beautiful and virtuous angel, what impelled it into the ways of iniquity? In other words, who first tempted the first tempter? Some said that the bad god had been filled with pride and ambition and wanted to make himself a universal dictator. If so, how did pride and ambition creep into heaven and corrupt the perfect working of the divine plan? There was also some question as to which was the more powerful: the benevolent deity or the malevolent one. There were long periods of time in which it seemed that evil had taken over the entire management of the world. Where was the good God? Why did he not protect his children as he promised? These thoughts and others of a similar quality were most perplexing. The blanket solution that "God works in a mysterious way" seemed to evade the issue.

Religions never were able to untangle the snarl of good and evil. All they could do was to align themselves and their members with the good God, and cast out of their ranks all dissenters. Philosophy did a little better. It began to examine, with the help of the unfolding faculties of the mind, the substance of good and evil. The findings supported the notion that things nominally considered good were not always pleasant, and things nominally considered as unpleasant were not always evil. This was a revolutionary realization. It indicated that standards did not originate in the universe, but had been created by man himself merely to help him to estimate the unknown. To straighten out the confusion, good and evil must be dissociated from pleasure and pain, creation and destruction, life and death, gain and loss, advancement and humiliation, reward and punishment. It would seem that our primordial ancestors had depended upon their skins and not their minds to decide what was good for them.

When the thinker separated universal principles from human reactions of comfort and discomfort, there was very little left of the doctrine of good and evil.

Philosophy decided that the answer should be sought on the level of moderation and excess. It seemed that moderation was always reminiscent of good, and excess immediately took on the appearance of evil. A man who lived moderately lived longer, was less subject to disease, and less disfigured by his own intemperances. Excess was of two kinds; for example, the excess of wealth which was a plus factor, and the excess of poverty which was a minus factor. Both were departures from moderation. The one who had too much was in trouble, and the one who had too little was in trouble. The individual who was in trouble was unhappy, and the cause of his unhappiness was obviously evil. Human nature, however, stepped in and made a virtue out of positive excess. Thus, the rich man is unlikely to feel that his wealth is his misfortune, but the poor man is certain that his poverty is a disaster. Thus, also, to overeat is a pleasant and happy procedure, even though it destroys health. Hunger, on the other hand, is unpleasant unless the hungry are fasting for the glory of God; then it is an unpleasant virtue.

Such types of excess as are associated with overabundance are called success and prosperity. We like to be successful and prosperous, so we refuse to acknowledge that these conditions are evil. In this way, we perpetuate certain evils masquerading as blessings, and are unable to explain why gluttony should end in chronic dyspepsia. This obviously is an example of divine injustice. Moderation is manifested through simple detachment from extremes. By keeping in a middle ground, the human being protects himself from extreme shock. Lord Bacon's motto was: "The middle ground is the safest." Perhaps his lordship was thinking about good and evil, or more likely he was contemplating the ambition of courtiers.

To depart from moderation is to hazard the outcome of any enterprise. Human experience has always inclined the individual to seek and maintain the

golden mean. The Greeks, especially Pythagoras, who is said to have had personal contact with the last Zoroaster, emphasized the necessity for moderate attitudes on all subjects concerned with essential learning. Freedom from excess is liberation from bondage to personality intemperances. Between each man and the fulfillment of his dreams is his own undisciplined nature. We easily fall into excess because we make no effort to control impulses. The consequences of actions originating in the impulsive energies of the soul are usually unfortunate. We make no effort to control ourselves, but are sorely afflicted when the results of action produce their inevitable consequences.

By this line of thinking, evil loses its metaphysical and transcendental implications and is accepted as part of the cycle of cause and consequence. Thus the interpretation is elevated from the level of phenomena to the plane of ethics. A destructive action, whether impelled by selfishness or resulting from ignorance, sets in motion a sequence of results or effects which react unfavorably upon the individual himself and those about him. The wrongdoer is regarded with disfavor because he has violated the code of honor. This code, long-justified by experience, has proven its utility. Men of good spirit obey the social regulations which they know to be necessary and proper. The offender is considered bad, and his offenses are called evil. The question as to whether evil is peculiar to the human species is a cause for reflection. Certainly, it can only exist among creatures possessing the power or the inclination to act contrary to the moral concept. Thus man must be able to formulate the concept which he later violates. He must also be deficient in essential knowledge. In substance, he must be peculiarly human. Philosophy declines to accept a principle of evil in the universe and, therefore, rejects the idea of an anthropomorphic deity.

Most religions, with the exception of Islam, include at least vestiges of dual-

ism; in fact, it is the principal excuse for the existence of theological institutions. Without evil, the eternal struggle against the eternal adversary would be meaningless. One skeptic observed: "The devil is a theologian, and his greatest devilry is theology." Demonism flourished in Europe during the Dark Ages and has survived in many modern evangelical denominations of Christianity. After observing the effect of this neurotic pressure upon the Patristic Fathers, the Mohammedans considered it expedient to discard the entire notion. They emphasized the advantages of their religion as a positive solution to the uncertainties of the human heart. While the laity may indulge in superstitious practices, the informed Moslem is not intrigued by the thought of a powerful evil agency forever frustrating the nobler works of God.

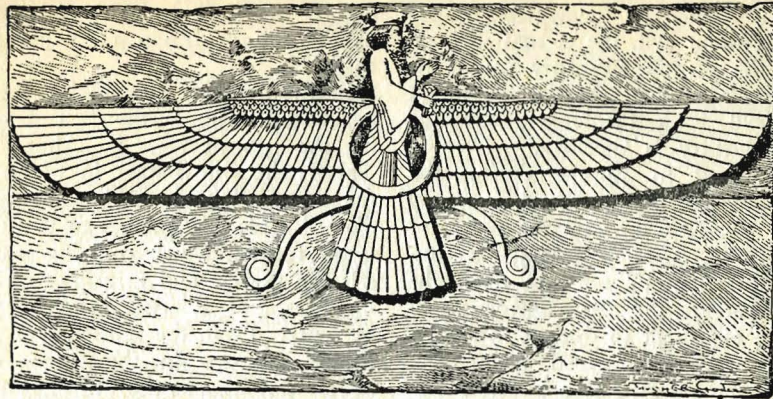
Buddhism approaches the question of good and evil from the standpoint of philosophical psychology. Good becomes a collective term applicable to everything that is real. Evil is an equally collective term to signify everything that is unreal or illusionary. To be addicted to anything that is real, in the larger, nobler, and more beautiful implications of the word, is to be virtuous. The moment the mind accepts false standards of values and dedicates its resources to illusionary projects, pain and sorrow are inevitable. Thus, for these Eastern saints, the universe is polarized through the opposites of reality and illusion. By this very classification, evil is reduced from a fact to a fantasy. The Buddhist overcomes evil simply by accepting the reality of good. He has no intention of floundering about like a shipwrecked sailor drowning in the sea of maya. To struggle against illusion is to accept its reality; to ignore it completely in the search for truth is to conquer it utterly. By obeying the laws governing the eternal processes of cosmic unfoldment, those who are enlightened escape conflict between their own minds and the infinite mind. By learning to obey, they escape the punishments

which afflict the disobedient. The concept is simple, but the application of it amidst the confusion of living is not easy.

In the Persian metaphysics, the Eternal Being, who is the first generation of the ungenerate, is Ahura-Mazda. This is the One Father in whose essential nature there is neither division nor discord. He corresponds to the Pythagorean monad, which contains within itself the powers and principles of all the numbers, but is itself symbolized only by unity. From the substance of Ahura-Mazda emerges in the course of the cosmic unfoldment the principle of duality. Pythagoras calls the duad "the hateful number," and it was customary to spit upon the ground whenever it was mentioned. The Persian duad consists of Ormazd and Ahriman. Ormazd is the good spirit, who comes to bear witness to the glory, the wisdom, and the love of his Father. Ahriman is the bad spirit, seeking forever to inhibit and frustrate the benevolence of Ormazd.

It is evident that Ormazd personifies the higher or spiritual part of the creation, and Ahriman, the lower or material part. Thus we have a duality composed of spirit and matter; spirit forever impelling, and matter forever inhibiting. The union of spirit and matter was not considered to be the happy embrace of brethren, but the locking of two incompatible elements in a mortal combat. Each strives for supremacy over the other, and their confused mingling results in the generation of form. The term *form* means the *primordial compound*. It is matter ensouled by life, and life held within the boundaries of the material elements. All visible and invisible creatures composed of spiritual and material parts are, therefore, manifestations of the principle of form.

To simplify the Mazdian theology, we may say that, in form, spirit and matter become so inextricably associated that neither one is capable of achieving dominion nor of escaping from the compound. In this emergency, Ahura-Maz-



—From *History of Egypt, etc.*, by Maspero

SYMBOLICAL REPRESENTATION OF AHURA-MAZDA
FROM PERSEPOLIS

da projects from his own being the avatar—the embodiment of the redemptive attribute of consciousness. This coming to the rescue of the spiritual part of the compound sufficiently strengthens the good energies so that they are able to accomplish the final victory over the legions of darkness. Thus Ahriman comes to be chained for a thousand years, and at last repents of his evil ways and begs forgiveness at the eternal footstool. When this occurs, Ormazd, in whose nature is now also the power of the savior, then intercedes for Ahriman, who is finally forgiven and restored to his original place among the radiant spirits before the throne.

In the sphere of ethics, Ahriman personifies the material and physical propensities of the human being. Like Satan who was stoned, he sought to build a kingdom in the abyss in defiance of the kingdom in heaven. Ahriman's Empire includes human civilization in its unfinished and unregenerate form. The works of men, unless these are inspired by the light of the good spirit, are a Tower of Babel or a dark metropolis in which corruption grows and spreads. Materialism leads inevitably to war and crime and disaster. There is no peace, no security, and no fulfillment

in the kingdom of Ahriman. Over the dark world which his rebellion has created, he spreads the dark shadows of his batlike wings. He broods hatefully, devoured by pride and ambition, but condemned to darkness by his own deeds.

But even those imprisoned in the form-world have the promise of salvation. Each human heart is the shrine of Ormazd, and from this deep, hidden sanctuary the light of hope and faith shines out through the apertures of the psychic sensory system. Ahriman is eternally vigilant, and when he sees the light of Ormazd glowing brightly within a man, he turns upon that creature spitefully, afflicting him and seeking to destroy his faith. If faith weakens, the inner light becomes dim; if faith dies, the flame of Ormazd is extinguished. But faith only seems to die; for when it appears to be dead, it is only sleeping. The World Avatar, by strengthening the light in each human heart, discomforts Ahriman and defeats him utterly. The early Christians were well-acquainted with the Mithraic Mysteries of the Persians, and The Book of Revelation is colored by the doctrine of the Zoroastrians.

With the passing of centuries, modifications occurred in the Persian religion and these paralleled the reforms reported in other religio-philosophical systems. There was a constant drift away from the outer forms and more literal symbols. Interpretation became the principal instrument for developing basic understanding of the doctrine. By interpretation, one escapes the snare presented by enlarging intellectualism. A crude example will point our thought. A sacred book may say that the messengers of the faith carried it to the four corners of the world. This was literally and unquestionably accepted by the faithful as proof that the earth was square and that the corners were factual angles at remote places. Later, it was proved beyond possible doubt or question that the earth was round and therefore was not equipped with corners. This resulted in a delicate conflict between geography and theology. As neither side was willing to give ground or admit error and the theological group was confronted with unassailable evidence that the planet was cornerless, they flew to symbolism to escape the dilemma. Evidently, the corners were merely symbolical extensions of direction to imply complete coverage. Thus everyone saved face, and the Word of God as revealed by the prophets was preserved. By a constant process of reinterpretation, religion maintained itself as infallible while many of its profound opinions were being scientifically discredited.

Zoroastrianism is often referred to as a monotheistic religion in spite of its emphasis upon the conflict between good and evil. The prophet himself proclaimed his ministry as a commission from the Supreme Deity to purify the religion of his people. This purification includes a reinterpretation of the parts played in the creative process by the secondary, or inferior, divinities. The prevailing cult against which Zoroaster launched his reformation recognized a number of spirits called *daevas*. It is curious that in the Persian doctrine the *daevas* are regarded as malicious be-

ings; whereas, the Hindu devas, from which the name was derived, were good spirits, personifications of the creative energies of the Sovereign Power. The Persian *daevas* become the instruments of Ahriman.

Ormazd is also surrounded with orders of genii. These embody or personify the ethical powers and to a degree the very concept of virtue. The good servants of Ormazd are called collectively the *amesha spenta*, which means *the holy undying ones*. Later they are referred to as the seven *amshaspands*. In the older form, we have the following arrangement:

- Vohu Mano—the dynamic principle of good.
- Ashem—the dynamic principle of truth.
- Khshathrem—the dynamic principle of ultimate redemption.
- Armaiti—the dynamic principle of worship.
- Haurvatat—the dynamic fact of perfection.
- Ameretat—the dynamic fact of immortality.

We add the word *dynamic* in these definitions to signify that the embodiments of the eternal attributes of Ormazd are not merely to be accepted as existing, but rather to be positive, self-moving certainties which contain within them the inevitability of their own fulfillment on the several planes of creation. The doctrine of Zoroaster stresses the vitality of ethical concepts. They are self-operating and self-fulfilling. Collectively the *amesha spenta* are the living will of the deity, eternally reaffirming its own determination.

Because this positive motion of virtue toward its own fulfillment ends with the perfection of all creatures and the ultimate domination of the universe by the good principle, Zoroastrianism is an anthropomorphic doctrine promulgating a final absolute monotheism. In fact, the one good God exists behind all the appearances of division. Were this not

true, the final victory of unity over diversity could not be accepted as inevitable. Space is permeated by Ahura-Mazda (the Wise Lord) and the periodic restatement of this fact overcomes the negative uncertainties which seem temporarily to triumph in the various spheres.

The practical morality of the Zoroastrian faith is explained in much the same way as it is unfolded in the Christian faith. In the human sphere, the soul of man is the object of the warfare between Ormazd and Ahriman. Because man was created by Ormazd, a dynamic rather than a static power of good, man was not merely fashioned with a capacity for good, but also with what Thomas Aquinas calls a moderate determinism. The dynamic factor in the spiritual composition of the human being permits him to cultivate good by intention or to choose evil courses by a resolution of his own will. Humanity, therefore, is not only the object of conflict; it is also a conscious participator in this conflict, capable of taking sides and throwing the weight of its own nature into the struggle.

By keeping the faith, living according to the inspiration and example of Ormazd, and obeying the moral regulations revealed by the prophet, man allies himself with the dynamic principle of good. His own good conduct increases the sum of the good and supplies additional material to be used by the hierarchy for the accomplishment of its ultimate purpose. If, however, by his conduct, man aligns his purpose with the evil agencies of Ahriman, he does not prevent ultimate redemption, but delays the process, thus extending the dominion of the false spirit and his legions.

The Zoroastrians believed originally that a wrong action could not be forgiven or erased from the eternal record. The only atonement was by a good deed of equal importance. After death, the human account was balanced in the Book of Life by an accounting power. If the total of good accomplished was

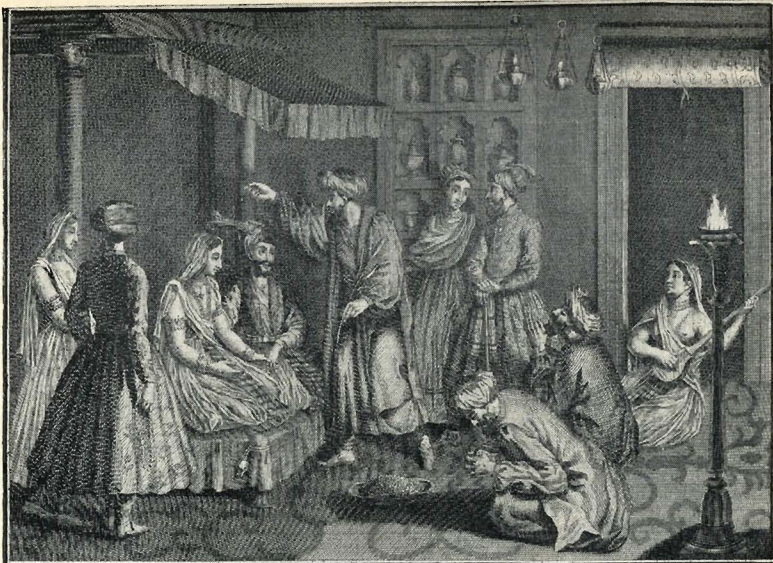
larger than the total of the sins or offenses reported, then the deceased passed into a blessed state. There was no provision for divine intercession. The universe was completely directed by good law, which was absolutely just and therefore could not be influenced by gods or men. Zoroaster was influenced by that kind of adventist thinking which is marked in so many other faiths. He believed that he announced the advent of a kind of millennium. The time-allotment was running out. Time itself was limited, and by this limitation it restricted the human hope for salvation.

Zoroaster taught that in the midst of time there was a predestined and foreordained moment. In this instant all expectancies reached a critical degree. This is nearly always the theological justification for immediate and strenuous action. Unless humanity should meet this emergency by an almost instantaneous acceptance of light and become a conscious instrument of the will of Ormazd, the supreme moment of privilege would pass and mankind would have failed a kind of cosmic test. This precious instant would be followed by the dissolution of the world. Zoroaster actually believed that the millennium was so close at hand that he might live to see the establishment of the good kingdom. He was convinced that Ormazd had revealed to him the immediate necessity.

The teachers who followed him in his doctrine century after century held the same certainty in their minds. Each took the attitude that for one reason or another the moment had been delayed, but might at any instant be struck. Strengthened by this sense of tremendous urgency, the followers of the prophet did everything possible to prepare the world for the moment of glory. There was to be an Armageddon. All space was involved in the last great war between Ormazd and Ahriman. Each conflict that arose in society was held as a proof of the approach of the final day. This war on the fields of space



TRADITIONAL LIKENESS OF ZOROASTER RESTORED
FROM A PERSIAN BAS-RELIEF



NUPTIAL Ceremony
of the PARSIS or GAURE.

Ceremonie NUPTIALE
des PARSIS ou GAURES.



The BAPTEME
by FIRE of the GAURE.

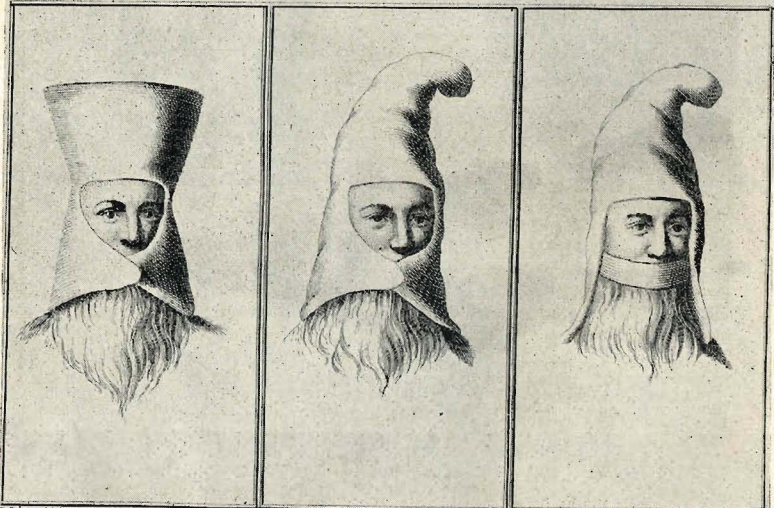
BAPTEME par
le FEU des GAURES.

—From Picart's *Religious Ceremonies*
PERSIAN CEREMONIALS
Above, a wedding; below, the fire baptism.



The HIGH-PRIEST of GAURES or PERSIANS
Standing before the FIRE with a RITUAL in his hand.

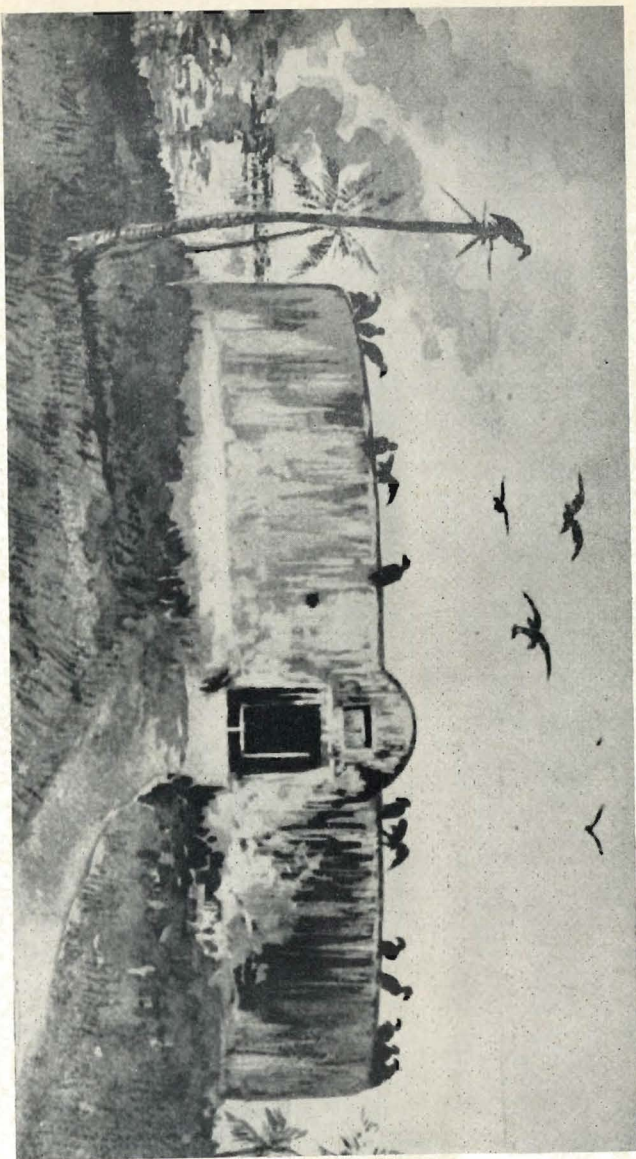
Grand PRETRE des GAURES ou PERSES
deyant le FEU ayant a la main son RITUEL.



Three different HEADS of GAURIAN
PRIESTS with their MITRES on & MOUTHS covered.

Trois differentes TETES de PRETRES
GAURES avec la MITRE et la bouche couverte.

—From Picart's *Religious Ceremonies*
PERSIAN FIRE PRIESTS AND CEREMONIAL HEADDRESSES
OF THE SECT



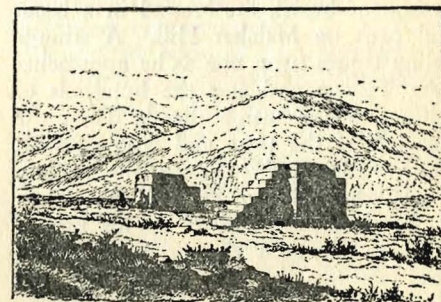
A PARSI TOWER OF SILENCE AT BOMBAY
 Photographed from a painting.

was not merely a violent conflict between good and evil. Certainly, evil was to be discomfited and its power over the human soul was to be broken. More than this, however, the evil angel was to be given the opportunity to repent of its ways and to proclaim the dedication of its powers to the service of good. Ormazd, through the grace of his Eternal Father, Ahura-Mazda, was empowered to grant pardon to his brother. Ahriman was to earn this forgiveness through overcoming within himself the false principle of pride. When he experienced humility and acknowledged his destiny and, purified, rededicated himself to the Eternal Light, all worldly conflict would cease.

The good kingdom was given certain dimensions reminiscent of the Blessed Land described in other theologies. The sun would shine forever, because the people would be able to see the real sun which was the radiance of Ormazd. There would be eternal peace, and every human heart would be content. Selfishness, envy, greed, and ambition would no longer afflict the creation. There would be neither governed nor governor, for the pious and the faithful would exist in eternal fellowship. Even Ormazd and his genii would be like brothers, and there would be no ruler except the Eternal Truth. Then, also, the *amshaspand* Vohu Mano, the dynamic of good, would reward each believer by bestowing upon him whatever the virtuous heart could desire. In an effort to convey this fortunate state to the laity, it was intimated that each virtuous man would inherit, with the glory, a cow that could never run dry.

As we have already mentioned, abstract philosophy is unsuitable to the majority of mankind. The Zoroastrian faith gradually developed into a code, the articles and elements of which are set forth in the *Vendidad*. Worship is defined, the rituals and doctrines integrated, and the moral code presented through a series of exact regulations. A priesthood developed whose duties were identical with those of other faiths. Mithras

emerged in the role of mediator, although there was no provision for such a redemptive formula in the original teaching of Zoroaster. Mithras was the Sotar, the Saviour, and unfolded gradually all the attributes of the traditional Messiah. Through Mithras, the divine good incarnated among men, and appearing as a man provided the great example. Many parallels exist between the life and miracles of Mithras and Jesus. By the Messianic advent, man experiences the presence of Deity, and Deity in turn becomes peculiarly aware of the needs of his children. Mithras becomes the eternal victim, the scapegoat and the sin-offering. The Mithraic cult spread into the Roman Empire and was carried by the legionnaires throughout Europe as far as Britain. The town of Oxford was so named because a sculpturing of Mithras slaying the bull was discovered there.



—From *History of Egypt*, etc, by Maspero
 TWO IRANIAN FIRE ALTARS AT MURGAB

The old Zoroastrians did not build temples or places of worship. Their peculiar symbol was the everlasting fire, which they guarded upon the altars of their faith. Later shrines and sanctuaries were constructed to preserve and protect the symbolic altar. It was the duty of the priests to guard this fire and to prevent it from ever being accidentally extinguished.

The modern Parsi communities follow the old doctrines of Zoroaster, but these have been so modified and simplified through the centuries that the principal

articles of faith are almost identical with those of other religions. The major differences involve customs based upon certain peculiar concepts. One, for example, deals with the disposal of the dead. Because all Zoroastrians revere the Deity under the symbol of fire, they regard all the elements as sacred. This does not permit them to use the conventional methods for disposing of the human body. They will not bury the dead in the earth, lest the earth be polluted. They cannot cast the body into the water, lest the water be contaminated. They cannot leave the body exposed, lest the air be rendered foul; and finally, they cannot consume the body with fire. This is the most sacred of all the elements and must not be profaned.

As a solution, the Towers of Silence were erected. In the Bombay area, these towers, the worlds most unique method of burial, are located in a beautiful park on Malabar Hill. A strange feeling comes upon one as he approaches these Towers and sees the hundreds of vultures whose weight bends down the branches of the trees and who sit with beady eyes ever-fixed upon the squatty towers where lie the Parsi dead. When the Parsi physician gives up his patient as incurable, then the priest is called, who performs for the dying man the last rites of his faith. When death is presumed to have taken place, a dog is then brought into the presence of the corpse to provide additional verification of the occurrence by its reactions, and also to frighten away evil spirits.

Among the Parsis there is a curious belief which decrees that children must be born on the groundfloor of the house. The upper stories are regarded as of a more lofty or exalted state, and hence man must be born in the lowest place to emphasize his humility. To indicate its return again to this humble level, the body after death is taken back to the ground floor where it was born. The body is then placed upon an iron bier and covered with cloths.

When the time for the funeral arrives, a procession of priests and friends accompanies the corpse to the Towers of Silence, where the remains are hidden from view by the parapet of the Tower. The Tower is fashioned to simplify as much as possible the role played by the vultures. Since the deceased person no longer requires his body, the Parsi, consistent with his philosophy of utter charity, considers it proper that the flesh which he ceases to need shall become the food of that which must continue to live. In a very brief space of time, the bones are picked clean by the birds, and fall through specially prepared gratings. They are later disposed of, probably ultimately buried, but they are now clean and white and do not offend the earth.

It is extremely difficult to secure photographs of the Towers of Silence, as the custodians will not permit pictures to be taken. No one is allowed to enter the Towers except the special attendants that serve them. For the edification of visitors, however, there is a small model Tower on exhibition, which shows the workings of this unusual mortuary procedure. Efforts have been made to photograph the Towers and also to enter them. In every case, however, serious complications have followed, and tourists are put upon their honor not to violate the code of this sacred place.

Accompanying this article is a reproduction of what is traditionally accepted as a portrait of the founder of the faith. It is only fair to say, however, that no authentic description or picture of the great teacher has ever been discovered. The so-called likeness of Zoroaster is from an ancient bas-relief carved into the surface of living rock. In the carving, the features are mutilated beyond recognition but the solar nimbus would suggest that it was originally intended to depict Ahura-Mazda, the Persian principle of life. The mutilation of the features may have been the act either of some zealous Zoroastrian (for the faith definitely condemns idolatry) or of the conquering Mohammedans. Through

the centuries, however, this figure has come to be regarded as a likeness of the ancient Magus, and the face has been supplied to resemble an ancient and honorable priest.

It has been estimated that there are approximately one hundred thousand Parsis scattered throughout India. Of these, about twenty thousand are settled in Bombay and the vicinity. Crime is virtually unknown among them, and their community life is considered ideal. They gladly fraternize with all just men irrespective of caste or creed. In late years, their superior intellectual qualities have been manifested through their rapid rise to positions of authority in law, medicine, banking, commerce, and brokerage. They are honest bankers and honest brokers, and this in itself is remarkable. The Parsis are most generous with their possessions, and a single beggar in their midst would disgrace the entire community. The tendency of this group is to support civic movements, and it is not uncommon for rich Parsis to bequeath their wealth to public institutions, parks, and recreation centers. They are neither militant nor aggressive.

The practicality of Parsi ethics is an excellent demonstration of the fact that allegiance to an ancient religion does not result necessarily in a reactionary or decadent way of life. Several Parsis have been knighted by the British government for their distinguished services in the Indian Empire. Prior to the revolutionary era in modern India, the only two East Indians ever to sit in the House of Commons were Parsis. Not only have Parsis been knighted,

but in at least two instances they have been elevated to the British peerage.

In appearance the Parsis are remarkable for the natural dignity of their bearing. They are often tall in stature and inclined to be slender. Their skin is of an olive hue, the features regular and well-chiseled, and the men are addicted to wearing mustaches. The women are small in size and delicately formed. They are also very graceful and, in common with most Asiatics, have large and expressive eyes. In every Parsi community, the status of woman is unusual for Eastern nations. She has never been subjected to the inhibitions of the purdah, and has always traveled about unveiled. She is mistress of her home and in all matters is treated with respect and consideration. The domestic life of the Parsi is marked by concord and gentleness, and in all their diversified activities there is a pronounced disinclination to any form of contention or controversy.

The solid basis of Parsi character is the teaching of Zoroaster. He taught his followers that slander was more grievous than witchcraft, and that there is no demon more terrible than greed. He admonished them to perform no action which would cause anxiety to themselves or others. Worry and fear were destroyers of both the body and the soul. The modern Parsi has his equivalent of the golden rule, and in his heart he keeps the summation of the doctrine in the most celebrated of the words of the Fire Prophet: "Turn yourself not away from the three best things—the good thought, the good word, and the good deed."

Pythagoras said: "Those who do not punish, reprimand, or correct persons of evil intention contribute to the misfortunes of the just."

Pythagoras also advised that the gods should be worshiped with applause. He explained that, in the presence of the magnificent drama of the universe, the director, the cast, and the stage manager were entitled to a good hand.



In Reply

A Department of Questions and Answers

THEORY VERSUS PRACTICE

QUESTION: *How does it happen that so many persons who claim to believe deep and beautiful principles fail so completely to practice their ideals in daily living?*

ANSWER: This, kindly reader, is one of the greater mysteries of human conduct. It is not only evident in our own generation, but has disfigured the pages of history since primitive man first chiseled his memoirs into the surface of enduring rock. The only answer that is meaningful is to be discovered by a thoughtful and gentle examination of the dispositions and temperaments of mortal creatures. Recognizing the frailties of human consciousness and requiring no more of conduct-patterns than may reasonably be expected, we pass from bewilderment to patient acceptance of existing facts.

It is foolish to insist that man would do better if he knew better. He has always accepted and theoretically respected codes of conduct which he lacked the energy or integrity to apply. The various social explanations are likewise insufficient. The derelictions which distinguish the species are not the result of unequal distribution, lack of cultural privileges, or unfavorable working conditions. Strangely enough, those of superior intellect or more intense educational conditioning have not left better accounts of themselves. The more schooling a selfish person acquires, the more skillful he becomes in the misuse of his opportunities and privileges. We may point out certain large and general fallacies in our philosophy of living. We may regard the individual as the victim of false doctrines and concepts. In other words, we may excuse our own delinquencies and those of our neigh-

bors. Such evasions, however, are profitless. The same environments have nurtured that small minority which has matured spiritually and ethically in the same unsatisfactory atmosphere.

It seems to me that the real answer is to be found through a study of the divisions of man's mental and emotional natures. As Goethe so well pointed out, two souls abide in each human breast. One of these aspires to a heavenly estate, and the other is wholly addicted to the gratification of its creature impulses. These two souls are, indeed, strangers under one roof. They neither appreciate nor understand each other, and are in a state of almost constant conflict from the cradle to the grave. Both of these psyches draw upon the intellectual and emotional vitality of the personality to advance their causes. But the causes themselves are essentially different, and while it is conceivable that the higher soul can come to understand the lower, the reverse cannot be true. If man is potentially a divine being, he is also potentially a human being manifesting numerous animal attributes. Perhaps idealists have overestimated man's spiritual attainments, even as materialists have overemphasized his corporeal limitations.

The human being approaches every major decision of life with a divided conviction. The small, still voice urges toward nobility of conduct, but the large, loud voice proclaims the gospel of gratification. Much also can be said on the subject of timing. There is a dominant tendency to focus all attention on imminent and immediate conditions. At a moment of emotional intensity there is little, if any, thought of consequences. The individual responds instantly to internal pressure, and, having satisfied the demands of that pressure, must later accept the reactions which he has set in motion.

In the vital experience of consciousness, past and future become real only as the result of contemplation. At any given moment the past appears remote, and the future, indefinite. Focus is always upon the state of *now*. Observation reveals to us that *now* is unhistorical and unphilosophical. When the mind and emotions are centered upon *now*, there is slight tendency to consider the merits or demerits of an attitude or policy. The impulse is to the gratification of the dominant mood. We may repent later, but only after pressure has subsided and we regain a historical or philosophical perspective.

Even persons who claim to be thoughtful are usually inconsistent when under the influence of emotional intensity. The moment we lose control of ourselves we lower the level of our ethical and moral platforms. We revert to the primitive when we cease to strive to maintain a civilized code. It is noteworthy that nearly all cases of advanced mental diseases are accompanied by progressive moral deterioration. This disintegration takes the form of increasing suspicion, jealousy, dishonesty, and immorality, and a corresponding diminution of hope,

faith, and ideals. The lesson that we learn from observing these cases is that the moment the individual fails to practice his humanity, he becomes the victim of inhuman and unhuman impulses. In any period of intense stress, it requires strong convictions to maintain a high level of character. Only self-discipline can protect the personality from the subhuman forces which lurk below the threshold of conscious policies.

Examples are always useful in pointing principles. Most mortals are the victims of at least one negative pressure-focus. With some, self-pity is the keynote; with others, false pride is to blame; and with still others, frustrated ambition is the offender. Any situation that comes within the aura of one of these intensity-zones releases the pressure in that zone and throws the personality completely off balance. In such a crisis the impulses appear to be completely uncontrollable, and frequently lasting damage results before equilibrium can be re-established. It is obvious that all unreasonable intensities of disposition originate in areas of the personality which are essentially uncivilized. It is almost impossible, however, to convince a human being that he is nursing zones of barbarism within himself. When he looks in the mirror and is satisfied that he has the appearance of a creature of some culture, he resents being accused of actions or motives unworthy of his kind.

Take the case of a usually quiet gentleman who is subject to periodic outbursts of "righteous indignation." He explained to me that normally he was quite affable, but on certain subjects he was "touchy." Invited to unfold his personality-problem, he finally confessed that the thing which had exasperated him the most was to have his good judgment questioned. "Every once in awhile" someone disagreed with him. Being a peaceful man, he would quietly explain why in that particular instance he was absolutely and infallibly correct. If this did not satisfy the doubts of his fellow conversationalist, a violent argument would probably ensue. The man carefully clarified the delicate point that he himself never argued. He always discussed matters, and it was the other wretch who insisted upon disagreeing with him. In the presence of so unreasonable a state of affairs, his usually adequate patience was unduly tried and he gave way to dispositional pyrotechnics.

Not much was to be gained by reasoning with such a neatly tied package of personal estimation. The man was a colossal egotist. There was nothing remarkable about the quality of his opinions except that they belonged to him. Most of his acquaintances simply agreed with him to keep peace, and this contributed to the inflation of his ego. Occasionally, some stranger or heroic soul dared to express his own convictions, and immediately the trouble started. There is no way of proving that a person is wrong if he has closed his mind to even

the remote possibility that he can be mistaken in anything. For this genial egocentric, there could be in this world only two kinds of people: those who agreed with him, and those who were profoundly stupid. Naturally, he was not overly popular because he locked himself against improving his knowledge or judgment on any subject. In other respects he was an admirable character, and had taken the trouble to acquaint himself with considerable philosophy. It never even occurred to him to apply to his own disposition the critical faculties which he exercised so generously when computing the assets and liabilities of his fellow creatures.

Then there was the genteel lady whose emotional burden resulted from the contemplation of her own misfortunes. She could spend many happy hours describing in the minutest detail all the miseries which she had experienced from the cradle to the menopause. She was a delightful companion and could be guaranteed to spread gloom always and everywhere. She also had the virtue of a curious consistency: She could repeat the *same* story to the *same* audience a hundred times without altering a single pause or inflection. The listeners knew exactly what she was going to say and were frequently tempted to say it themselves in digest form. With good old Betsy, self-pity, through patience and industry, had been brought to a state approaching perfection. From one cause or another, she had reached the degree of self-centeredness which made it impossible for her to give any practical consideration to anyone's misfortunes except her own.

Naturally and inevitably, she was making herself miserable. Even a delicate statement of the facts only provided her with further cause for self-pity. She had just met one more person who did not understand. The instance would be included in her future recitations as additional proof that she was born to suffer. People like Betsy finally bring about the very condition to which they have dedicated their careers. It was not that no one understood Betsy; it was that all her acquaintances understood her so well that they were impelled to keep a safe distance. Some investigation revealed that the good lady had actually enjoyed many more privileges, opportunities, and benefits than are the common expectancy. She came from a secure home; had received a good education; married a sincere and honorable man; was provided not only with necessities but also luxuries; she had never needed for anything, and had been catered to for half a century. She was simply a professional self-pitier, who could overlook and forget a hundred pleasant occurrences and fix her attention with desperate resolution upon the slightest reverse or inconvenience. It was the mature judgment of those who knew her best that the trouble with Betsy was that she had always felt that it was her inalienable right to be an extraordinary and dominant person, but she had lacked the

patience to fit herself for any sphere of leadership. Her superiority complex had gradually turned into a colossal monument of self-pity.

Young Reginald was delicate. He could be depended upon to collapse at the most inopportune moments. He perfected this mechanism to escape responsibility and was gradually qualifying himself for perpetual adolescence. He had a bad start because he was spoiled by a doting grandmother and a couple of spinster aunts. He had been pronounced a remarkable lad so often that he believed it. There was only one drawback: He was not in any sense of the word remarkable. When cornered by any problem requiring will power, courage, or good judgment, he took refuge in his ailments and whined and whimpered. His defense was that too much was expected of him, when, in sober truth, no one expected him to meet any emergency successfully. Reggie finally married an up-and-coming young lady who was far better than he deserved. She was secretly dominated by the conviction that patience and devotion would reform the young man. Her impulses were constructive, but her judgment was bad. When the time came for Reginald to go out and support his new family, he was completely overwhelmed. Of course, he did not say so, but any job which he could have filled was intolerable, and the kind of position he felt himself worthy to occupy was utterly beyond his ability. Trying to keep Reggie employed was a stupendous undertaking. His new wife tried valiantly for several years and then decided that her efforts would be more profitable if devoted to someone else. Reggie came to me all awhipper with his catastrophe. He was dazed—he was always dazed. It seemed incredible that anyone should want to leave him. He was trying so hard; he meant so well; and he did so little.

Reggie, incidentally, was up to his ears in metaphysics. He came from a family that believed that God existed for the purpose of perpetuating the indolence of his creation. Reggie had learned all the platitudes by heart, and had a slight reputation for being wonderful among those slightly less wonderful. It dawned upon him that perhaps one way of living wistfully might be to become a metaphysical practitioner. He could also write books on the subject of success. It is my devout prayer that humanity may be protected against Reggie, but it is doubtful. He is the very stuff on which great revelations are too often fashioned.

When Sedgewick breezed in one day, it was evident immediately that he had a profound hatred for human society. The first evidence was the outlandish fashion in clothing which he favored. He was completely unkempt and disheveled, and was venting his secret spleen by an obvious effort to be offensive. The spectacle was especially embarrassing because Sedgewick was richly endowed with what gen-

erally passes for intelligence. He was a well-educated man, widely read, and considerably gifted. Perhaps he had been contaminated by the hypocritical attitude of a group of pseudo intellectuals who liked to regard themselves as disillusioned liberals. Sedgewick was a walking testimonial to "social significance." He knew exactly what was wrong with everyone and everything except himself. He stood forth as a champion of the disgruntled, a living proof that a few refused to be hoodwinked by the prevailing deceit and corruption.

It takes a strong man to champion an unpopular cause, and Sedgewick was strong only in terms of belligerence. He was a man with a grievance and he liked to feel that the grievance was not his own, but that he was only speaking for that downtrodden mass which was voiceless or at best incoherent. Actually, Sedgewick was representing or, more charitably speaking, misrepresenting only himself. He had no real sympathy for the unfortunate, and his concern was only a pose to justify his own social unadjustment.

It all began when the young man was confronted with the responsibilities of maturity. He was constitutionally unable to adjust to teamwork. Deep down inside, Sedgewick was just a plain old-fashioned coward. It was not long before his fellow humans estimated him correctly. They pronounced him a weakling and refused to cater to his moral and ethical timidity. There had been a time when Sedgewick knew the truth in his own heart. That was long ago, and he had systematically submerged the fact by so separating his mental life from the current of his time that further conflict was unlikely. He concealed his obsessing fear under a pattern of well-calculated bravado. He exposed himself to ridicule as a kind of self-flagellation. He further found it convenient to protect the secret weaknesses of his character by a process of misdirection. He also found a certain satisfaction in the offense which he caused. At least he was not ignored, and he settled down to the satisfying career of being troublesome.

There is some hope for folks like Sedgewick. Occasionally they wake up and mend their ways because there is a capacity for self-improvement. Their best chance is that in drifting about sponsoring forlorn causes they may hit upon something worth while. Frequently we lack courage because we have not found a devotion large enough and intense enough to command unselfish allegiance. Sedgewick had many good characteristics. Except for this isolated area of unadjustment, he was kindly and progressive. He never realized that his pose was a defense mechanism. The large motions of human society frequently create patterns which redeem and reintegrate personalities essentially well-intentioned. If he will begin fighting for principles and stop his one-man war against society, Sedgewick may become a useful citizen.

Take the case of Matilda. She brought a sad story of disillusionment worth analyzing. She had made a career of trying to help people—a most difficult and dangerous occupation. Quite sincerely, Matilda had given many years of her life to the unselfish service of others. The honesty of her efforts was indisputable. She had done her best, which by most standards would be considered admirable. But in the end, those she had assisted turned upon her with unreasonable demands or had been spiteful, malicious, and generally ungrateful. Matilda was developing the conviction that unselfishness had no reward but disappointment. When we realize that her case is typical, we find her experiences of practical importance.

The answer to her difficulty could only be found by using the inductive method and deductive processes popularly attributed to Sherlock Holmes. The first question was: Why did Matilda devote so much time to these elaborate philanthropic projects? We all try to be helpful, but what caused this lady, without special aptitudes or motivations, to spontaneously dedicate so much of her time and energy to the assortment of dependents which she had accumulated? There seemed the possibility of an ulterior motive, which is always troublesome. Matilda was lonesome. Her own life was not rich in values. Her motive was not primarily to do good, but to escape boredom. Folks who have to run away from themselves because they are weary of their own company are seldom well-equipped to administer the affairs of others.

Matilda, seeking desperately for vital interests, involved herself much too easily in the lives of those she sought to help. They became her hobby, and she expected to be accepted into the most personal activities of these families. Under such conditions, the recipients developed a psychology of indebtedness. They had to be especially thoughtful and especially careful in regards to their benefactress. Little by little the sense of obligation turned into resentment. Matilda became an interference, and the small favors which she felt she was entitled to receive were bestowed ever more grudgingly. Perhaps it was not all her fault. Whenever we place a person in the position of a debtor, we intensify certain negative instincts in them. As time passes, these recipients of our favors become more demanding because we are depriving them of self-reliance. They stop trying to solve their own problems and depend upon our generosity for a security which they should be building for themselves. In the end, a spoiled child always rebukes its parents and blames them for the weaknesses which too much indulgence has encouraged.

Matilda, trying to buy companionship, also lacked discrimination. It is only wise to help people who are sincerely trying to help themselves. She never realized that many of her disappointments were

due to picking the wrong kind of people. The more helpless they were, the more they seemed to need her and to satisfy her instinct to be useful. She never asked the question: Why are these folks in their present predicament? Primarily concerned with satisfying her own impulse, she was not practical or thoughtful. A great many persons in various distressing states are suffering from the consequences of their own delinquencies. To rescue them from their trouble without assisting them to cure the cause of the trouble is only contributing further to their unsound attitudes toward life. Actually, Matilda was not the victim of the weaknesses in others. She exposed herself to a sequence of disappointments by failing to combine common sense with charity. She should have examined her own instincts and enriched her own character before she attempted the difficult role of a humanitarian. Her ulterior motives, a compound of a selfish desire to be necessary to something or someone and her equally selfish search for a purpose in life, backfired upon the young lady and caused her no end of grief and inconvenience.

Experience has proven that it is much more useful to serve principles than it is to help people. As principles themselves are often too abstract to be assisted directly, the course of wisdom is to help those who are themselves living and serving principles. We should cooperate with the strength in human nature, inviting it to release itself. Buddha summarized the situation nicely when he explained the Buddhist system of merits. He taught that to help a man to help himself is to gain merit, but to help those who are helping many is to earn larger merits. Also when helping, it is important to release those we assist. If we expect, require, and demand nothing in return, we may be pleasantly surprised at the spontaneous gratitude that is offered. If, however, we require gratitude as a reasonable compensation for our efforts, the very chemistry resulting from our expectations may prevent the recipient of our generosity from expressing his appreciation naturally and voluntarily. A good deed must be done because it is a good deed and not in hope of some reward, even though that reward may be nothing more than personal satisfaction.

Antonio was a very emotional young man, sincerely convinced that he was destined to be a great musician. He sacrificed a great deal to secure his musical education, but his temperament permitted him to be only adequate—a rather deadly term in the field of art. The spark of supreme achievement was not in him, and his very attitude made it unlikely that he would expose his personality to the pressures which might ignite the spark of high artistry. A life barren of profundity lacks the richness which reveals itself through the accomplishments of outstanding musicians and musicologists. So Antonio worked hard, but failed completely to enrich the timber of his own tempera-

ment. As a result, he was in moderate demand, made a hazardous living, and kept on trying.

Had Antonio been as wise as he believed himself to be, he would have made an honest appraisal of himself and been content to unfold his ability through a long-range program of gradual self-improvement. As it was, he simply could not understand why his career was not spectacular. To him, men like Stokowski and Toscanini had simply been more fortunate. Antonio passed through a brief interlude of socialistic thinking, and decided that only a complete political upheaval would give well-merited opportunities to those like himself. Getting nowhere with such thinking, he began to develop symptoms of frustration and a bruised ego. Without realizing the negative drift of his own personality, Antonio permitted the emotion of envy to gain supremacy over his mind. He was generous with his criticisms of other artists and secretly jealous of their success. He could not afford to admit the facts to himself, but was well on the way toward disaster. As the pressures intensified within him, he took refuge in the biographies of his patron saints long deceased.

Antonio found solace in the financial misfortunes of Franz Schubert, the political difficulties of Richard Wagner, and the psychoneurotic tribulations of Chopin. His final conclusion was that no one with unusual abilities would be appreciated until after he was dead. When comparing his own disappointments with those of the immortal masters of music, he completely overlooked the differences in basic abilities which divided him from the artistic elect. Preferring to believe that Nature bestowed equality of ability, he ignored the real cause of his trouble.

The answer for Antonio was to accept the dignity of reasonable accomplishment on the level of existing aptitudes. He could become a satisfactory performer, and by combining a sound business policy with his musical inclinations provide himself with a regular and satisfactory income. But the delusion of grandeur and a chronic dissatisfaction interfered seriously with his earning capacity, and he was badly adjusted in all departments. Antonio was a fretful, dissatisfied, belligerent, critical, jealous man, but dismissed his faults as the inevitable ingredients of an artistic temperament. No one could work with him satisfactorily, and he had alienated many who could have assisted him in various ways. He was suffering, not *for* his art or *because* of his art. He was not a great martyr, but a foolish person who had found a working formula for being unhappy without profiting by his own mistakes. Antonio was religious, but, naturally, he used his spiritual convictions to soothe his disposition rather than to inspire him to a better adjustment with life. He could be guaranteed

to distort any doctrine to explain why he was the victim of universal despotism.

Catherine came from a very religious family; in fact, she was weaned on the doctrines of rebirth and karma. She was fully cultivated in esoteric lore by the time she reached her teens, and conquered the mystery of rounds and races at a tender age. It was rumored that she was a prodigy, a very advanced type—one of those children of tomorrow who are to replenish the earth in the golden age, when civilization will become one vast community of illuminated mortals. There was only one sour note in Kitty's background. Her parents were incompatible, and she had been raised on a battlefield of high vibrations. She had listened to wonderful words, but had seen only selfishness, self-centeredness, and intolerance.

When Catherine, weary of the eternal conflict among her relatives, left home in search of peace, she solemnly renounced not only the parental chaos, but also all the religious beliefs which she firmly believed were responsible for her unhappiness. She became as complete an atheist as a revulsion mechanism could produce. She had no faith in God and not much more in her fellow creatures. No one likes to be miserable all by oneself, so she included in her cynicism a program for undermining, ridiculing, and condemning the beliefs of her acquaintances, convinced that she was saving them from a fate like her own. Kitty did not realize that the only reward for cynicism is sorrow. She lived along through the years accumulating two unfortunate marriages and a small son. This little lad suffered from her emotional acidity just as severely as she had suffered from her parental environment. When she came to see me, Catherine was at the end of her resources, and was convinced that she was the pathetic victim of her own childhood.

After all, we cannot live other people's lives for them, and the best that could be done was to clarify certain mistaken, or at least useless, convictions. When Kitty left home, it is quite understandable that she was suffering from a bad overdose of impractical, misapplied, and misinterpreted doctrines. Her condition, however, was not unique, and most mortals share in a heritage of theological inconsistencies. Young people are by temperament extremists, but maturity, with some encouragement, inclines the mind to moderation. Kitty was never able to discriminate between ideas and people. We have no right to condemn good principles because someone abuses them. She was making just as many mistakes as her parents had done, but she was unable to accept the effect of pressures upon the personality of others. She was forever blaming instead of understanding. After many years of trying to build a happy life in a godless, lawless universe, Catherine was forced by the requirements of her own consciousness to seek for

something which would restore her faith. Perhaps I was able to convince her that the only faith in the world that can withstand the tests of social adjustment is faith in principles. We can all fail these principles as persons, but the principles themselves are infallible. She had allowed the abuse of ideas to destroy the dignity of the ideals. When her faith is rekindled and she tries to live a more enlightened life, she will gain not only a new respect for essential values, but also a greater compassion for those who are trying to live above the level of their own understanding.

Kitty will learn the hard way that even when she tries to practice beautiful and noble convictions she will not always succeed. She will probably be a little resentful if folks should question her convictions because she does not practice them. She will appreciate what St. Paul really meant when he cried out: "When I would do good, evil is ever nigh unto me." The trouble with Kitty's parents was that they were just human beings who had lost sight of their own humanity in a desperate effort to achieve a premature divinity. The grudge against her parents deepened with each reverse in Kitty's personal affairs. It seemed reasonable to her to blame her childhood for everything that happened afterwards. Instead of outgrowing her bitterness, she intensified it year after year until it assumed the proportions of an obsession. A ridiculous situation, therefore, took on the stature of a calamity, and she was never able to outgrow the episode. Long ago, what had been done to her had ceased to be important. It was what she herself was doing about what had been done to her that had perpetuated the sorry situation.

As an adult human being, Kitty could select her own religion, live it according to the convictions of her own conscience, and face the future with a good hope. It would be very selfish for her not to make this adjustment. If she continues to live only in the past, she is going to be just as foolish as her forebears, and she is going to deform the character of her son and prepare him for a life like her own. Kitty will have a bad minute when she realizes how much precious time and energy she has wasted. No doubt, however, she will explain it satisfactorily to herself. We do not care how much she justifies her past conduct. The dominant concern is how quickly she will straighten out her thinking and do better in the future. She is still youngish and attractive, and has a good mind except when she thinks about herself. It is high time for her to stop the psychological process of spanking herself in an effort to avenge her grudge against her parents. There is no use her trying to convince them that they are responsible for her troubles, as both her father and mother have been safely tucked away for a number of years in a local mausoleum.

The case of Bobby, age twelve, comes to mind. He was a nervous, squirmy lad, who wiggled in his chair for a few minutes and then extended his activities to the entire office for the rest of the interview. He had a face which suggested age and emotional fatigue, and was already escaping into that kind of unhealthy detachment which looks at things without seeing them and gazes out into vacuity with an air of extreme boredom—in all, a most attractive child. He was the product of a broken home, and was brought to me by his grandmother. She was a good soul, but unable to cope with the boy's complicated personality. Discussion revealed the rather novel predicament that it was the child who had broken the home. Bobby had always been sickly, and kept the family perpetually in debt with the medical fraternity. He was morose, hypercritical, and totally unresponsive to the affection of his elders. There had been numerous diagnoses, but no practical program had been recommended.

The domestic collapse had been of recent date, so it seemed advisable to discuss the problem with those most directly concerned. I was able to learn that all involved were in an advanced state of nervous fatigue. There had been no rest or respite for several years, and irritations had accumulated until the situation collapsed of its own weight. Neither parent was interested in remarrying, and there had been no triangulation involved. Through all this, Bobby remained completely untouched by the disaster he was causing, and was entirely content to drift about among distant relatives. At first thought, it might have appeared that Bobby was a mental defective, but before arriving at such a conclusion, it seemed advisable to check a little further. There is a reason for everything, and there had to be some reason for Bobby.

The first explanation was suggested by the fact that he was an only child. It was not much to go on, but the thought seemed worth exploring. While quite small he had passed through several serious illnesses. He became aware that he was the cause of a vast amount of concern. It is not good for children to occupy the center of any stage; it definitely invites them to become theatrical. The second finding supported the first. Bobby was too delicate to be appropriately punished for his childish errors. He learned that by a display of intense nervousness he protected himself from reproof and reprimand and also gained his own way in everything. Most small children have a tyrannical streak in them, and when they find that they can dominate their elders, nothing pleases them better. In desperation the father and mother had read several psychology books on the rearing of the young written by prominent old bachelors, and had done everything in their power not to bruise little Bobby's libido. They had over-

worked the kindness-technique, and had also overdone their sense of responsibility as parents.

Bobby himself had a wonderful time being the problem child until his mistaken course began to catch up with him. The more his sensitivity was catered to, the more sensitive he became. He had started by playing a very childish game, but in a short time the game started playing him. His parents, growing more and more desperate, supplied a less and less normal environment. As his environment disintegrated, the boy himself became more and more abnormal. Had the condition remained uncorrected much longer, Bobby would have landed in a mental institution. By the time a boy reaches his twelfth year, a major change in his personality-pattern is serious business. Through a series of interlocking incidents, he had become hopelessly spoiled. Everyone was doing the best he could, and under the conditions it would be hard to place blame justly. Bobby could not help being a small boy, and his parents could scarcely be condemned for their kindness through the years of Bobby's illnesses. It was one of those complex patterns that occasionally appear in human relationships.

The time had passed for wondering and self-censuring. Bobby was in desperate need of a strong guiding hand, and his parents could provide at the moment only two nervous wrecks. I explained to them that their nervousness was largely due to a false interpretation of their parental duties. Bobby was retiring more and more into a sphere of imagination and fantasy, and was rapidly coming to believe that he was abnormal. Even at twelve years this is not a constructive mental attitude. The only hope was a swift reversal of prevailing procedures. Of course, the experiment might fail, but it also was the only course of action which had a good chance of succeeding.

It was my advice that the parents get together and re-establish their home. Leave Bobby with grandma for at least three months, and forget about him as a problem. At the end of that time, bring him home and continue to forget about him as a problem. Take it for granted that he is a twelve-year-old son, with his part to play in the domestic economy. Supply him with things to do, and require that he do them. Make life happy for him to the degree that he makes life pleasant for others. Only take him to doctors when he is sick. Stop referring to him as delicate, puny, or wistful. If he continues to react like a little tyrant, let father take him to the equivalent of the family woodshed and explain to him gently, but firmly, the facts of life. Do not send him off to school where he can associate with other delinquents who are there for the same reason. Forget that Bobby is different, and reward him when he conforms with the requirements of his age and station. It will be a big dis-

appointment to Bobby for awhile, but if it isn't done, he will be a big disappointment to himself and others for the rest of his corporeal existence. No one has a right to bestow such a legacy as Bobby upon the future generation.

Because of the desperateness of the situation, these extreme measures were agreed upon. For awhile Bobby continued to float in his private vacuum. It was soon observable, however, that he developed a slight curiosity about the changing environment. The first trip to the garage (modern equivalent for woodshed) with father was a real eye-opener. It seemed for a moment as though the universe were coming to an end. Bobby screamed, collapsed, and showed all the symptoms of a hysterical ingenué. Even this, however, was a step in the right direction. The boy's attention was certainly focused and he extroverted like a little man. The parents almost had another breakdown, but strengthened by moral convictions they carried on. In an incredibly short time, Bobby got control of himself. There were ups and downs and several difficult scenes, but the parents also had the satisfaction of relieving considerable pressure. The little nuisance is now about fifty per cent cured. The rest will follow if someone does not weaken at the wrong time. Had he continued a few years longer, he would have become a hopeless burden upon society, but as it is he is in a fair way to be on the high school basketball team next fall. He is slowly being taught that only by being a cheerful member of whatever team he belongs to can he really enjoy the experience of growing into manhood.

It may be well to pause at this point and remind the readers that we are not talking about them in particular. We have no secret grudge against any subscriber to HORIZON, nor have we been prying into their private lives. Once in awhile we get a letter stating that a certain article had been written for the sole purpose of insulting some badly misunderstood reader. If you have the suspicion that we are coming a little too close to your own case for comfort, may we suggest that you read the article several times and ponder upon the contents. These case histories have been so arranged and combined that no actual case can possibly be identified. The patterns, however, are basic to human nature, and thoughtful persons will be grateful for suggestions which may apply to their difficulties. The large formula is that each of us, to some degree, encourages and perpetuates negative tendencies, which in turn reduce the probabilities for personal happiness in this world.

With this pandemonium locked within ourselves, there is slight chance that a philosophy or religion acquired intellectually or accepted emotionally can be properly applied. Even the noblest of sentiments are rapidly deformed by our own irrational interpretations and un-

reasonable policies. We can convert the mind, but it must still battle the force of habits. These habits struggle valiantly for survival, and frequently absorb the philosophy and twist its implications until it seems to sustain the very excesses which it was intended to correct.

When we are inclined to feel that other folks are not living up to their convictions, it might also be well to realize that it is unfair to generalize on particulars. The majority of us lives better because we have convictions, even though the improvement is not always startling. Life may bring us in contact with several instances in which it appears that beautiful ideals have had little influence upon deportment. Such cases are certainly regrettable, but should not cause us to overlook evidence to the contrary. When we read the newspaper, we may develop a conviction that the world is composed principally of delinquents. Actually, ninety-five per cent of humanity is good-hearted and sincere-minded. We hear very little about the folks who are doing a good job, and when we meet them and have dealings with them they make slight impression unless their services are outstanding. On the other hand, we seldom forget the unpleasant people we have known. Their actions intrude upon us and leave enduring records. There is a general tendency to notice and emphasize the expected. If we are convinced that most people are dishonorable, we carefully accumulate evidence to support our conviction. Conversely, if we sincerely believe in our hearts that the majority is doing the best it can, we will soon have substantial proof in this direction.

Temperaments are often brought into sharp relief because of the pretensions of the owners. We are especially quick to notice the defects in those who most loudly herald their own virtues. Perhaps metaphysicians in general are no worse and even a little better than the average, but if they are constantly claiming extraordinary insight or remarkable spiritual attainment, they do themselves an ill turn. If we make fewer pretensions, we will have less to apologize for. When ordinary mortals have temper fits, we are not surprised, but such exhibitions are disconcerting when they occur among the highly sanctified. Everyday we meet people who have found in philosophy and mysticism vital inspiration. These folks do their jobs better and carry their burdens more graciously because they have experienced an increase of internal resources. Usually, these really successful and practical idealists do not have sensational lives, but are hard at work keeping faith with themselves and their fellow men. I can assure you that noble convictions do help, and this old world would be a sorry place without them.

Man is a creature of extremes, and when he discovers a way of life which seems to him to be wonderful and helpful, he is likely to pass through a cycle of almost fanatical intensity. He wants to

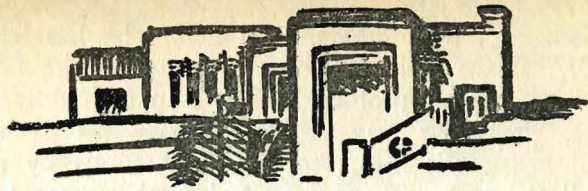
share his discoveries with others, even before he has learned to use them himself. If we wait for the perfect to do the preaching, the silence will be long and profound. We help each other even as we fail ourselves. It is our way of life. A bouquet of flowers is no less beautiful because it has been presented to us by an imperfect creature. All extremes are confusing, but the great truths of the universe remain indispensable. Philosophy itself inspires in those of sincere natures a ready and gentle inclination to refrain from judging others. We accept the good with gratitude, realizing that as we grow stronger and wiser we will learn to use skillfully the great instrument of our own redemption. Until then, we may be awkward and unsure, but at least we are trying.

One emotion that none of us can afford is discouragement. If we watch the consequences of our work too closely, we open ourselves to numerous disappointments. We must all serve as well as we can, scattering the seeds of good doctrines into the fallow earth. I strongly recommend, however, that the sowers should not stand around daydreaming about the harvest. We have no right to demand that our efforts show immediate results. We have the privilege of doing good; no more is expected of us. We also have the opportunity to learn how to serve intelligently and lovingly. The more wisely we bestow our thoughtfulness, the more likely permanent progress will be achieved. Nor do we have any right to demand that others change their ways. We are here to be workers and not critics. While we are criticizing others, others in turn are criticizing us. We, too, are weighed in the balance and found wanting—that's one of the troubles. We are found wanting too much.

To answer your question, therefore, I can only say that the inconsistencies which you have noted are among the natural propensities of the genus *Homo sapiens*. They are a part of man's nature, and it is because he has recognized at least dimly this conflict within himself that he has devised great systems of religion and philosophy to strengthen and encourage his struggle for personality integration. Until such distant time as man has grown much stronger than he is today, we must abide together, tolerating each other's complexities, and learning to work together for the correction of those faults which we have in common.

Arcesilaus, the Platonist, defined poverty as an excellent nursemaid for the young, but a dull companion for the aged.

Arcesilaus also observed that in a community where there are many laws and lawmakers, there is much iniquity; and where there are many medicines and physicians, they are always busy.



Library Notes

By A. J. HOWIE

Platonic Love

A casual interpretation upon reading

THE PHAEDRUS of Plato

(Conclusion)

"There are many blessed spectacles and processions within the heavens as the gods go to and fro, each in performance of his own proper work. But whenever they go to feast and revel, they journey by an uphill path to the sub-celestial arch. The vehicles of the gods are properly adapted to the guiding reins because they are equally balanced and proceed with an easy motion. But the vehicles of other natures are burdened by the horse of vicious temper which has not been properly disciplined by the charioteers and sways and sinks them toward the earth. In such case there awaits contest and agony for the soul.

"When those we call immortal come to the topmost height, they proceed beyond the extremity of heaven while the circumference carries them round and they behold what the region beyond the heavens contains. The supercelestial place has never yet been praised according to its dignity and worth. Without color, figure, contact—it subsists as an essence.

"The mind of Deity which is fed by intelligence and pure science—likewise the mind of every soul that is destined

to receive its due inheritance—is delighted at seeing the essence to which it has so long been a stranger. Now it is fostered and made to thrive by the light of truth until, by the revolution of the heaven, it is brought round again to the same point. During this circuit it sees distinctly absolute justice, absolute temperance, and absolute science—not that with which generation is present, nor in which one thing has a particular local residence in another, but that which is science in *true being*. After banqueting in this fashion it returns to its proper home. The charioteer, stopping his horses at the manger, sets ambrosia before them and gives them nectar to drink with it. Such is the life of the gods.

"But the other souls, those who resemble the gods most nearly succeed in raising the head of the charioteer into the outer region so that it is carried round with the immortals in their circling of the heavens; in spite of the encumbrance of horses, it is barely able to contemplate the real existences. Another rises and sinks by turn, his horses plunging so violently that he can discern no more than a part. But the com-

mon herd follows at a distance, all of them indeed burning with desire for the upper world, but, failing to reach it, they make the revolution in the moisture of the lower element, trampling on one another and striking against one another in their efforts to rush one before the other. Hence ensues the extreme turmoil, struggling, and sweating. Herein, by the awkwardness of the drivers, souls are maimed and many lose their feathers in the crush. After painful labor all go away without being blessed by admission to the spectacle of truth (reality) and thenceforth live on the food of mere opinion.

"Now I will tell you the motives of this great anxiety to behold the fields of truth. The suitable pasturage for the noblest portion of the soul is grown on the meadows there, and the wing which bears aloft the soul is nourished thereby. Moreover, it is the law of Adrastia that any soul which has followed a god in close proximity and beheld anything of reality shall be free from damage till the next period takes place. If it is able always to accomplish this, it shall be perpetually free from the incursions of evil. But if, through an inability to accomplish this end, it has not perceived reality, or if it has been charged with forgetfulness and vice through some mishap it may have encountered, and has thereby been so burdened as to shed its feathers and fall to the earth, in that case this law prevents it in its first generation from being implanted in some brutal nature, but commands the soul which has seen the most to inform the body of a philosopher, or one desirous of beauty; of a musician, or of one devoted to love—and so on in various ranks according to the measure of the vision of reality. But in all these, he who passes his life justly will afterwards obtain a better condition of being; but he who acts unjustly will pass into a worse state of existence.

"But no soul will return to its pristine condition till the end of ten thou-

sand years. So long it is before the soul recovers its plumage unless it has belonged to a guileless lover of philosophy. These in the third period of a thousand years, if they have thrice chosen this mode of life in succession, and have thus restored their wings to their natural vigor, shall in the three thousandth year fly away to their pristine abode.

"But other souls, having arrived at the end of their first life, shall be judged. And of those who are judged, some, proceeding to a subterranean place of judgment, shall there sustain the punishments they have deserved. But others, in consequence of a favorable judgment will be elevated into a certain celestial place, there to pass their time in a manner becoming the life they have lived in a human shape. And in the thousandth year, both kinds of those who have been judged, returning to the lot and election of a second life, shall each of them receive a life agreeable to his desire.

"The soul which has never perceived the truth cannot pass into human form. It is necessary to understand man as a species proceeding from the information of many senses to a perception contracted into one by the reasoning power. But this is only a recollection of what our soul formerly saw with divinity when in a perfect condition of being, when it despised what we now consider as realities, while it was supernally elevated to the contemplation of that which is true.

"For this reason only the mind of the philosopher is justly winged, because the philosophic memory perpetually adheres as much as possible to that glorious spectacle by which contemplation even a god becomes divine. He who properly uses meditations of this kind, being always initiated in perfect mysteries, alone acquires perfection. Such an one, being separated from human studies and pursuits, and adhering to that which is divine, is accused by the multitude as being insane because they

can not see that he is filled with divine enthusiasm.

"This whole discourse deals with the fourth kind of a fury and is directed to *the means by which any one may recover his wings from a reminiscence of that which is true upon perceiving a portion of earthly beauty.* When he has recovered his feathers, he then may struggle to fly away. Of all enthusiasms, this enthusiasm is the best. It is composed from the best both for the possessor and for the participant. He who is under the influence of this mania when he loves beautiful objects is denominated a lover.

"Because of its nature, the soul of every man has to perceive realities before it can enter into human form. But it is not easy for all men to recollect superior natures from objects of sense—neither for those who had but a brief glimpse of those divine objects, nor for those who in their descent hither have been so unfortunate as to turn to injustice from certain associations and thus have become oblivious of the sacred mysteries which they once beheld.

"Hence but a few remain whose memory is sufficient for this exalted purpose. But these, when they behold any similitude to supernal forms, are astonished and, as it were, rapt above themselves. At the same time they are ignorant what this passion may be because they are not imbued with sufficient perception. Indeed, we behold no glory or splendor in the likenesses of justice, temperance, and whatever else is precious in the soul. A very few are able, and even to these it is difficult, through certain dark instruments to perceive from these images the relationship to that which is represented.

"But we saw splendid beauty when with that happy choir we beheld this blessed vision and spectacle. We viewed it together with Jupiter, others in conjunction with some other god. At the same time we were initiated in those mysteries which it is lawful to call the most blessed of all mysteries. We celebrated these divine orgies while we

were perfect and free from those evils which awaited us in succeeding periods of time. We also were initiated in, and became spectators of, entire (perfect), simple, quietly stable, and blessed visions resident in a pure light because we were pure and free from the vestment of body to which we are now bound like an oyster to its shell.

"Excuse me for indulging in a memory because of a yearning for a happiness that is past. Beauty shone upon us during our progressions with the gods. On our arrival here, we possessed only the power of perceiving its shining most clearly through the sense of vision. If wisdom thus might also be perceived, what vehement love it would excite upon presenting to the eye some clear image of itself! And the same may be said of everything which is the object of love. But, alas, to beauty alone is given the privilege of being at once visible and lovely.

"The man whose initiation is of ancient date, or who has lost his purity here, is slow to react to the beauty which he sees in this world and so be carried hence to the essential beauty of the upper world. Accordingly he feels no reverence as he gazes on a beautiful object, but rather may abandon himself to lust with no show of fear or shame.

"But when one who is fresh from the mysteries beholds in any godlike face or form a successful copy of original beauty, he first feels a shuddering chill and there creep over him some of those terrors that assailed him in that dire struggle. As he continues to gaze, he is inspired with a reverential awe and is tempted to offer sacrifices to the beloved as to the image of a god, being restrained only by a fear of being called mad. Afterwards there follow the natural results of his chill, a sudden change, a sweating, and a glow of unwonted heat. He has received through his eyes the emanation of beauty, has been warmed thereby, and the native plumage of his soul has been watered. By this warmth the parts where the feathers sprout are softened after hav-

ing been long so closed up by their hardness as to hinder the feathers from growing. As soon as this nourishing pours in, the quills of the feathers begin to swell, and struggle to start up from the roots and spread beneath the whole surface of the soul. In old time the soul was entirely feathered.

"In this process the soul boils and throbs all over. It is exactly the same sensation of irritation and soreness experienced by children when cutting their teeth. The soul of one who is beginning to put forth new wings boils, is sore and tingles as it shoots its feathers. While gazing on the beauty of the beloved object and receiving from that beauty the particles which fall and flow from it (which are therefore called desire), the soul is watered and warmed; it is relieved from its pain and is glad. But as soon as it is parted from this vision of beauty, and for lack of that moisture is parched, the mouths of the outlets from which the feathers start become so closed up by dryness that they obstruct the shooting germs. The germs are thus confined underneath in company with the desire which has been infused. These sprouting feathers leap like throbbing arteries and prick against the outlets shut against them. The soul, being thus stung all over, is frantic with pain.

"But then it calls to mind again the beautiful one and rejoices. Both these feelings being combined, the soul is sore perplexed by the strangeness of its condition. Not knowing what to do with itself, it becomes frenzied and can neither sleep by night nor remain at rest by day. It runs to and fro with wistful look wherever it may expect to see the possessor of beauty. After it has seen him and drunk in fresh streams of desire, it succeeds in opening the stoppages which absence had made. Taking breath, it enjoys a respite from sting and throe, and again delights itself for the time being in that most delicious pleasure.

"For this reason, if it can help, it never quits the side of its beloved, nor

holds any one of more account than him. It forgets relations and friends, and though its substance be wasting by neglect, it regards them as nothing. It now scorns the decorums and observances upon which it once prided itself, and is ready to be a slave of the beloved object and lie down as closely as may be allowed to the object of its yearnings. Beside its reverence for the possessor of beauty, it has found therein the sole physician for its bitterest pains. This affliction is called by mortals *Eros* (Love); by the immortals *Pteros* (Flyer.)

"Every man spends his life in honoring and imitating his particular god to the best of his power. In his own fashion he conducts his intercourse and behavior towards the beloved object, as well as towards all the world. Accordingly, each man chooses his love of beauty to suit his particular turn. Then, as though his choice were his god, he builds it up for himself like a holy image for adoration and sacrifice.

"Through the incitements of love, men strive to discover the nature of their own god. When they become connected with him through memory and are agitated by a divine influence, they are inspired with his inspiration, and take from him their character and habits so far as it is possible for man to partake of divinity. Attributing these blessings to their beloved, they love the beloved still more dearly than ever. Whatever streams they may have drawn from Jupiter, like the inspired priestesses of Bacchus, they pour their enthusiasm into their darling's soul, thereby making him resemble as far as possible the god whom they themselves resemble.

"So it is with the adherents of all the gods. Walking themselves in the steps of their own proper god, they look for one of a kindred nature whom they may love; and when they have gained such an one, both by imitation on their own part, and by urging and attuning the soul of their beloved, they guide him into the particular pursuit and character of that god. So beautiful

is the desire of those who truly love, so beautiful is the initiation into their holy mystery, so fraught with blessing at the hand of one whom love has maddened.

"When the tides of beauty find their channel through the eyes into the soul, they water the outlets of the feathers and forces them to shoot up afresh, filling the souls of the lover and the beloved with love. The beloved is in love, but with whom he cannot say; nay, what it is that has come over him he knows not, neither can he tell, but like one who has caught a disease in the eye from the diseased gaze of another, he can assign no reason for the affection, but sees himself in the lover as in a glass. Should it appear that the better part of their nature has succeeded in bringing both the lover and the beloved into a life of order and philosophy, and has established its own ascendancy, they live out their existence here in bliss and harmony, being masters of themselves and decorous before the world, having enslaved that portion of the soul wherein vice is contained, and liberated that where virtue dwells. When they come to die, being winged and lightened, they have achieved the prize in one of their three Olympic combats. No greater good can either human prudence or godly madness bestow on man.

"Should the unruly horse catch a pair of souls off guard and cause them to violate their pledges, they will still be dear to each other, though not so dear as the former. And in the end, without their wings it is true, but not without having started feathers, they go forth from the body carrying no paltry

prize, for there is a law that *the paths of darkness beneath the earth shall never again be trodden by those who have so much as set their foot on the heavenward road.* Walking hand in hand, they shall live a bright and blessed life, and when they recover their wings, they shall recover them together for their love's sake.

"So great and so godly are the blessings which the affections of a lover will bestow. Here, to thee, beloved Eros, fair and good as I can make it, I offer and duly pay a recantation. Vouchsafe me pardon for my former speech and indulgence for this, and in thy tender mercy neither take from me the art of love which thou hast given me, nor cripple it in thy wrath, but grant that still more than ever I may find favor in the eyes of the fair. If in our former speech, Phaedrus and I said aught offensive to thee, set it to the account of Lysias as the father of the speech, and make him to cease from speeches of this sort, and turn him to philosophy."

* * * * *

"Beloved Pan, and all ye other gods who here abide, grant me to be beautiful in the inner man, and all I have of outer things to be at peace with those within. May I count the wise man only rich. And may my store of gold be such as none but the good can bear.

"Phaedrus, need we anything more? For myself I have prayed enough."

"For me pray the same: for the possessions of friends are common."

"Let us then depart."

Scipio Africanus is accredited with the line: "Never less alone than when alone." This inspired Lord Bacon to include the following in his essay on friendship: "Little do men perceive what solitude is and how far it extendeth. For a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love."

THE MOST HOLY TRINOSOPHIA

OF THE COMTE DE ST.-GERMAIN

WITH INTRODUCTORY MATERIAL AND COMMENTARY BY

MANLY P. HALL

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