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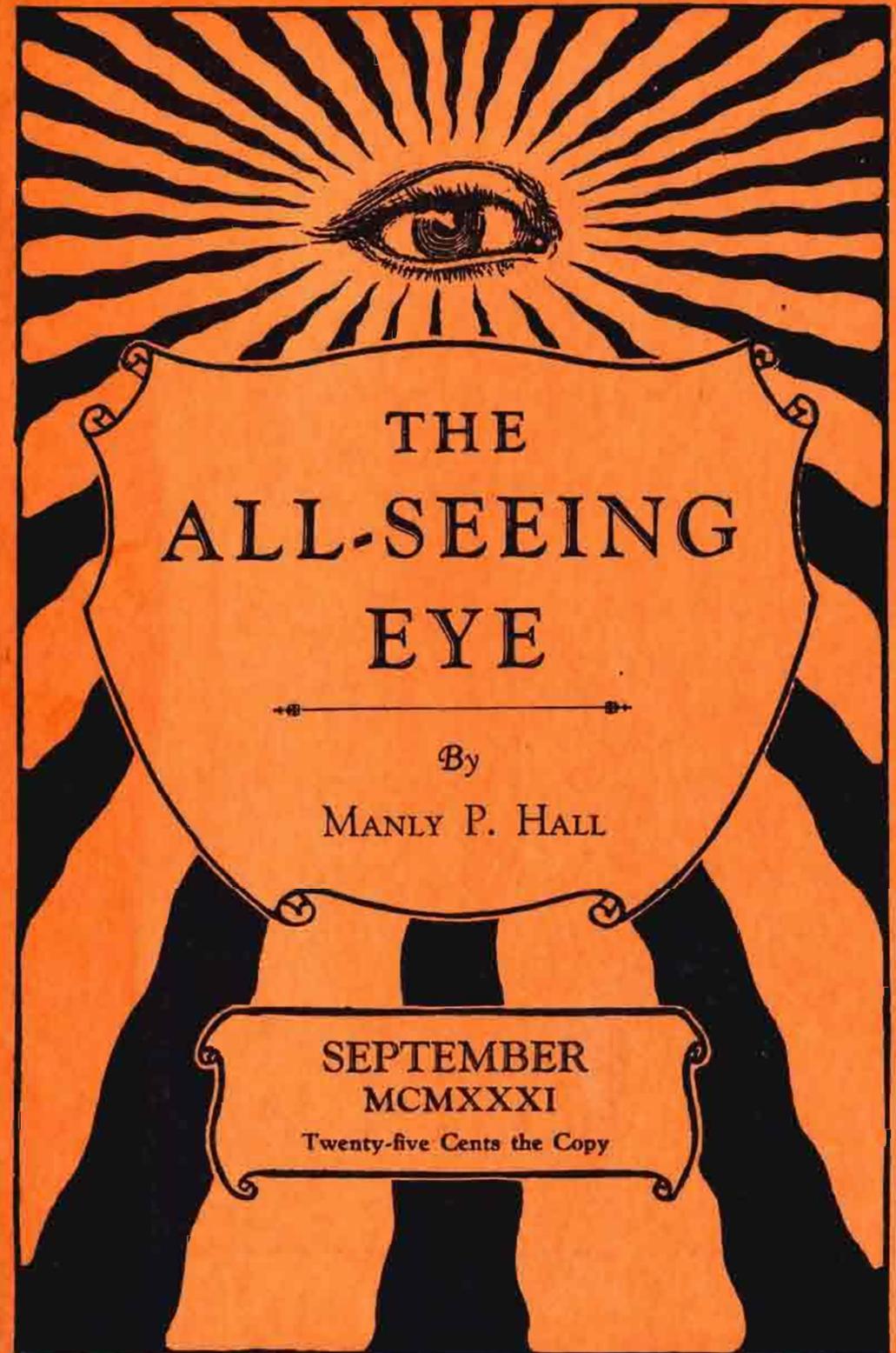
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The ALL-SEEING EYE

BEING A MONTHLY MAGAZINE

By

MANLY P. HALL

DEVOTED TO THE SEARCH FOR THOSE
FUNDAMENTAL VERITIES EXISTING IN
THE EDUCATIONAL SYSTEMS, RELIGIONS,
AND PHILOSOPHIES OF ALL AGES

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he EDITOR'S BRIEFS

With this number, Volume V of *The All-Seeing Eye* is complete and, as is customary with this publication, which is issued "once in a while," there will be an interim before any future volumes are printed.

* * *

We wish to take this opportunity to thank the many friends whose subscriptions have made possible the publication of this work. We shall notify them at such future time as we may contemplate a continuance of this little periodical.

* * *

At the present time, we are devoting our energies to the preparation of an occult annual, through the medium of which we hope to renew our acquaintance with the present subscribers of *The All-Seeing Eye*. This annual—which will be called "*The Phœnix*"—will combine the elements of a philosophical journal with those of an art publication, and through its pages will be perpetuated rare pictures, symbols, and photographs. It will not be necessary to make any advance subscription for *The Phœnix*, as notice will be sent to every subscriber when it is ready for delivery.

* * *

For your kind support in the past we thank you and look forward to pleasant associations in the future.



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

But even as Deity is undivided, though men cast lots for His favor, so spiritual truth is one inseparable body, though men may attempt to part it among them as the Roman soldiery parted the seamless robe of the Nazarene. Critical scholars in their search for the origin of human faiths and beliefs are forced to trace the primitive revelation from one nation to another until the thread finally disappears among the obliterated and nearly forgotten civilizations of the remote past. Thus a belief which has been a tenet in the Christian Church may be traceable to Roman avatarism which, in turn, was borrowed from the Greeks or

Persians, who learned it from the Jews, who were instructed therein by the Egyptians, who gained it from the Chaldeans, who borrowed it from the Hindus, who either received it from or imparted it to the Chinese. So the story goes until we are moved to agree with that slant-eyed Celestial who immortalized himself through his much quoted adage: "There is nothing new under the sun."

The School of the Cabalists came into prominence in Syria during the first century of the Christian Era. Some authorities say a little earlier, others a little later. All such reforms are primarily designed to clarify original issues; in other words, to discover the original meanings of obscured and disputed dogmas. The general term "mystic" has been loosely applied to all opposed to literal or evident interpretations of scriptural authority or tradition. Thus considered, the Cabalists were unquestionably mystics, and because they endangered the security of an ecclesiastical machine which supported a vast hierarchy, they were persecuted as individuals and ridiculed for the doctrinal aspects of their cause. Thus we learn that Simeon ben Jachai, the reputed author of *The Zohar*, was forced to hide in a cave where, with the aid of divine inspiration, he transcribed *The Book of Splendor*—the Cabalistic Bible. There is abundant evidence that Cabalism was of Asiatic inspiration, if not directly at least remotely, through Egypt and Chaldea. The religions of all mankind have streamed out of Asia where, separating and flowing in different ways, they have served the whole earth. In this late age, however, the members of these several branches consider it necessary to the maintenance of piety to deny all connection either with their source or the other streams which have risen from the same fountain-head.

From this brief preamble let us turn to a more specific consideration of the Cabalistic doctrines of the Jews as related to the metaphysical speculations of the Lamas of Tibet, as these speculations have been perpetuated in the Mahayana system of Buddhist philosophy. We know that in the doctrines of the Cabala existence flows out from and is established upon an

ever-existing but unconditioned state, to which the term, "The Absolute," may be properly applied. This primordial and unchanging suspension of infinite force, this unacting action, unaging time, unthinking thought, unknowing knowledge is AIN SOPH—the utter homogeneity of the Syrian mystics. AIN SOPH is the Closed Eye, the God who is no God but precedes the Deity; the God who, unexisting, maintains existence and who, uncreated, supports creation. In the Tibetan systems, this Parabrahmic non-entity is referred to as *Adi Buddha*. Professor Rhys Davids declares that this being, *Adi Buddha*, or the primordial Buddha, whom he believes to signify primordial wisdom and infinite time, was devised as a symbolic figure in the tenth century A. D. Those acquainted with the esoteric elements of Buddhism, however, affirm that this being was recognized by the very earliest masters of the art; for Gautama Buddha himself says, "From the very beginning have I roused, brought to maturity, and fully developed the Bodhisattvas." In his valuable work, *The Buddhism of Tibet*, Austine Waddell declares that the theories regarding *Adi Buddha* have been in existence since the first century. To the uninitiated, he is the primordial God, but to the wise the primordial state or condition, which is not God but is that by virtue of which both gods and men are established. *Adi Buddha*, then, is the Absolute, the Closed Eye, and both Lamaism and Cabalism proceed, therefore, from the same hypothesis—namely, an Infinite in which the finite is suspended.

In the Cabalistic Tree, we next learn that the Infinite manifests in the midst of itself the primordial Being, which is the first and most abstract objectification of the eternal subjectivity of AIN SOPH. This first manifestation—Kether, or the Crown—is called the Most Ancient of the Most Ancients, the Long Face, and the Aged One. This is the first Logos—Mind, Son of Thought; Being from Not Being, Thing from No Thing, Numbers from Number. In the Buddhist system the correspondence is evident. *Adi Buddha* causes to shine out from itself a single ray of force and this ray is called *Vajradajra*, the first of the Buddhas or, more esoterically, the first of Minds, for in this sys-

tem all creations and all creatures are modes of intelligence descending in a concatenated line from the Mindless All whose very being is the substance of Nirvana. Vajradajra, being the eternal Buddha, sits meditating in the midst of space, his immense being faintly shadowed amid the eternal sea of the Infinite. Vajradajra as the eternal meditator, the being in whom all things are epitomized, the mind in whom all minds are centered, is existent but not creative. He is the first Logos which, in the words of Simon Magus, the Gnostic, "stood, stands, and will stand." It is not given to this one, however, to take the three strides by which the dimensions and worlds are established. Therefore, from Vajradajra there issues forth the Diamond Heart—Vajrasattva—the second Logos.

Following the central stem of the Sephirothic Tree, we discover that Tiphereth, the heart of the Heavenly Adam, is suspended directly from Kether and, descending into the third world, becomes the sun or fiery jewel which emanates from itself the seven gods of builders which, in the Tibetan system, are the Dhyanas, or Sons of Meditation—those who are created by the exercising of the contemplative power. In discussing this matter, nearly all writers refer to only five Dhyana Buddhas because the sixth and seventh belong wholly to the esoteric tradition as we shall presently observe. Brian H. Hodgson writes: "According to this system, from an eternal infinite and immaterial Adi Buddha proceeded divinely, and not generatively, five lesser Buddhas, who are considered the immediate source (Adi Buddha being the ultimate source) of the five elements of matter, and of the five organs and five faculties of sensation. The molding of these materials into the shape of an actual world is not, however, the business of the five Buddhas, but it is devolved by them upon lesser emanations from themselves denominated Bodhisattvas, who are thus the tertiary and active agents of the creation and government of the world, by virtue of powers derived immediately from the five Buddhas, ultimately from the one supreme Buddha. This system of five Buddhas provides for the origin of the material world and for that of immaterial existence. A sixth Buddha is declared

to have emanated divinely from Adi Buddha, and to this sixth Buddha, Vajrasattva by name, is assigned the immediate organization of mind and its powers of thought and feeling."

It will be well to analyze the latter statement to see why the author has been led astray by the exoteric blind. In the first place, he has failed to take into consideration that whereas man is as yet imperfect—for example, in the department of the sense perceptions, having but five senses—there is a sixth and a seventh latent sense perception yet to be unfolded which must, of course, have its correspondent among the Dhyana Buddhas. In the same way, there are two as yet unperfected vowels of the alphabet, and the ancients in their astrological systems used the sun and moon as exoteric blinds for two unknown planets. Hence the earliest Chinese and Hindu astrologers employ only five planets, the former referring to these as the five kings of heaven. "The number of Dhyani Buddhas or Chohans is indefinite," writes H. P. Blavatsky, "but only five are practically acknowledged in exoteric Buddhism and seven in esoteric teachings." It is amazing how these correspondences follow through the five yogas and the five chakras recognized in certain schools of oriental mysticism. If we turn again to the Sephirothic Tree of the Cabalists, we shall gain further information as to this peculiar arrangement. We see that from Tiphereth there immediately emanates Geburah, Chesed, Hod, Netzah, and Jesod. These are the five Builders who correspond to the five Architects of the Egyptians. Wide discussion has arisen in Cabalism as to the relationships between the planets and the spheres (or Sephiroth), due to the difficulty in determining the values of the ninth and tenth spheres. The Tibetan doctrine more or less clears up this difficulty. Microprosopus, or the Lesser Face, consists, according to the *Kabbala Denudata*, of the six Sephiroth from Chesed to Jesod, of which Tiphereth is the sun, or center. Here is the same story in slightly different language that we have in the Gnostic tradition, where the Demiurgus evolves His sons or planetary genii from out of His own nature.

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

The next point to be carefully noted is that the Dhyana Buddhas are not terrestrial creatures but beings established in the substance of intellect. In Platonic terms they are the Ideas of the Seven Perfections, of which two must remain concealed. The names of the five known Jinas, together with the symbols with which they are associated by the Tibetans are as follows:

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

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

The third Dhyana Buddha is Ratna, whose hand posture is called *varda*, or the best bestowing. It is the posture of charity, with the palm turned upward away from the body. The Buddha is enthroned upon

the back of a horse. His color is gold and yellow, his element earth, and his symbol the ratna, or jewel. He is seated in the South.

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

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

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

Again Cabalism comes to our assistance, for we learn, according to the teachings of the Jewish mystics, that the jewels of the Sephirothic Tree are reflected downward through four worlds to become in the lowest temporal bodies. Thus the attributes of God in the first world become hierarchies in the second, sidereal bodies in the third, and human members in the fourth. The divine impulses, striking the various levels of man-

ifestation, evolve vehicles upon these levels. In the constitution of man, the ideas, or principles, of the Dhyanas may become sense perceptions; or in the world they may become races, in the constitution of the earth continents, in the solar system planets, and in the cosmos those abstract or divine substances which in the lower world manifest as the elemental essences. As these Dhyanas come into concrete manifestations, their correspondences appear within the sphere of our perceptions, for the sixth Dhyana will bring with him the sixth continent, the race, the sixth round, the sixth sense, the sixth element, etc.

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

as the human Buddha, Kasyapi. The fourth Dhyana Buddha, Amitabha, at the end of the fourth root race, incarnated as Avalokitesvara, and was released as the human Buddha, Guatama. The fifth Dhyana Buddha, Amoghasiddha, will incarnate at the end of the fifth root race as Visvapani, and will be released as the human Buddha, Maitreya.

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

Returning once more to our Cabalistic problem, we find the universe upheld by the warp and woof of the divine names, even as the Tibetan world is upraised upon the crossed thunderbolts of Indra. These divine names are but another way of identifying the states or conditions which in the Buddhistic system are Dhyanas and Bodhisattvas. Zen, the highest form of Buddhistic tradition, assures us that all this concatenation of divinities but symbolizes modes of mind moving through the diversity of the phenomenal sphere. Whenever we assume a mode of mind, that mode becomes incarnate in us. The universe is upheld by five major modes which, manifesting through the planes, produce an infinitude of complex effects. It would probably be more correct to say that there are seven modes of intellect, for the two invisible and unknown are also actually in manifestation, although we do not respond to their impulses consciously at the present

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

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

An understanding of the metaphysical elements of Buddhism can only result from a knowledge of the framework of the system. We can summarize it in this way. From that which is eternal—Atma—issued Buddhi, the Link, and Manas, the Diamond Heart. From Manas, or mind, come forth the seven meditations, or thoughts, of which five have come to be known and two remain concealed. Upon these thoughts all creation is established and the reactions or reciprocal relations of these thoughts produce the complexes and reflexes of life. In every case the pure thought, or meditation, comes to the rescue of the confused condition. The heterogeneity arising from the blending of divergent modes is clarified by the periodic appearance in each of the seven ages of the pure thought of that age; which thought, embodied in a perfected mortal, releases the age from bondage to confusion and error. When the seven thoughts of the Eternal Thinker have been released to their primitive state of suspension above action, then the Diamond Heart will cease to feel or know the seven Dhyanas, or modes of intellect. Instantly these will cease and the heart itself will retire into the eternal meditating Buddha, who, in turn, will be absorbed into the Absolute state. Nothing is real but Adi Buddha, and all existence consists of conditions arising from the various forms of ignorance of this fact. The Buddhas are established to correct through their teachings and lives those forms of ignorance which cause man to forget that the universe is composed simply of thoughts and dependent for existence upon the directionalization of the wills of the seven Dhyanas whose meditations, reflected into every atom of space, establish the inevitability of the septenary law in Nature.

Progress

A KFI Radio Talk

The modern world feels that, though its sins may be many, it has at least the virtue of being progressive. We worship progressiveness. All life is a mad effort to anticipate tomorrow. We sacrifice leisure and comfort and the integrity of our actions to an insane notion of efficiency and modernity. We point with pride to our accomplishments, assuring each other that never before in the spread of time have such up-to-date and progressive peoples existed upon the earth. There is pity for the ancients who never knew anything of the marvels of the twentieth century; and there is in all so much boasting that the time has come to examine more critically the merits of the case and to analyze the substance of this progress which we so proudly trumpet. Before we can determine the degree to which we have actually advanced, we must come to some understanding as to the meaning of the word *progress*. We like to consider the word to imply actual improvement. We do not wish it to signify the increase of amount but rather the increase of quality. Progress should reflect the achievements of the race as those achievements are concerned with permanent betterment and increasing good.

We should realize that the world grows old but that men grow up. Progress is not in the world but in men. Growth is not in the time that passes but in the man that improves during that time. We are prone to consider progress as being measured by wealth, position or power. National integrity is evidenced by armament and the resources of the government. This is an erroneous standard of judgment. Progress is not determined as much from the increasing complexity of the outward state as from the increasing serenity of the inner state. When we find ourselves enjoying (or, in some cases, suffering from) the numerous improvements and complications of modern civilization, we are apt to interpret congestion and competition as symbols of growth and culture. When asked for proof that we are nobler than past ages, we

are apt to victoriously elevate a self-turning waffle as proof that we have surpassed all previous standards of accomplishment. We point to the great steel shafts which are thrown skyward by modern engineering skill. We listen to the rumble of the subway or watch the pandemonium of the curb market, regarding such phenomena as evidence of our superiority. Worshipping, as we do, the work of our own hands, we gaze down upon a great city spread out over the plains and sense in the teeming millions that labor together in a beehive of industry a new standard of progress. It is natural to assume that when we can mass together a great city, linking its furthest part with an antenna of wires and tubes, we have accomplished the major purpose of human destiny.

These are the types of achievement advanced as evidence that we have outgrown the pastoral existence of our predecessors. Man no longer communes with dryads in shade groves, but struggles for existence amid the bustle and confusion of his great economic experiment. There is little time for cultural improvement and small reward for high intellectual prowess. Progress is not in this direction but rather in the direction of great factories ruled by an amazing efficiency by which men are reduced to cogs and pivots in a huge mechanistic scheme.

Civilization is demanding more and more of the individual. Like the horrible vampires of mid European fancy, efficiency and progress are sucking the life blood of the individual. Security no longer exists in any department of life. There is no assurance whatever that man will be protected and, like hungry buzzards, we sit watching each other, ready to gobble up the substance of our fellow creatures. From the panorama of this modern temper we are forced to the conclusion that while we have irritated and annoyed ourselves into a state verging upon extinction, we have not actually accomplished nearly so much in true progress as we believe or would like others to believe.

In our search for the evidence of true growth, we should, therefore, turn to the individual and discover, if possible, in what respect he has increased since those ages which he now regards as primitive. For the

most part, such comparison is extremely disappointing; for, using integrity as the standard of progress, we discover that the average person has gained very little ground. For the most part, we are afflicted with all the vices that bore down so sorely upon earlier races. We are not only as vice-ridden as they, but our delinquencies are more flagrant and disastrous.

We have solved very few of the great problems that confront humanity. Crime, for instance, has been greatly multiplied by the disastrous environment created by present-day congestion and selfishness. The moral code shows very little improvement and from the physical viewpoint, there is a decided loss. Civilization renders life more unnatural and in the presence of continued artificiality, the human mind soon loses the capacity to sense and appreciate integrity. Progress must always be determined by an analysis of the inner disposition of the individuals involved in the comparison. We only progress to the degree that we increase in integrity, constructiveness, and well-being. Progress is measured by well-being and only that truly contributes to progress which contributes to well-being. The well-being of one individual depends utterly upon the well-being of the rest, and that which is the greatest good to the greatest number must always be accepted as the greatest good.

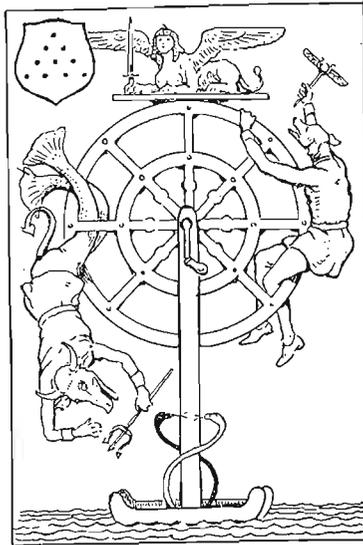
Accepting the well-being of the individual as the criterion of all progress, it is easy to see that we have sacrificed this well-being upon the altar of exploitation and self-interest. Our civilization is primarily concerned not with the well-being of the individual but with the selfish gratification of the whims of the few. Civilization is not honest nor does it reward honesty, but convicts it of foolishness. Progress, therefore, has been murdered to concepts of greed and gain. Our so-called progress is purely illusionary, having no more substance than a dream—the dream of self-centered men committed to the task of accumulating at the expense of others. Today man's well-being is not as well protected as it was a few thousand years ago. We heard a little story the other day about an American Indian, which shows the regard of a very ancient people for modern attitudes, a people whose civiliza-

tion we despise as one of the things we have progressed out of. Someone said to this Indian, "Did you red men not use to scalp your enemies?" "Yes," replied the warrior with dignity, "but we never skinned our friends!"

This wild struggle for power, this continual desire to lift oneself at the expense of the rest, this utter disregard of the lot of others, this nonchalance with which we exploit our best friends and deceive those to whom we are indebted for the best things of life—such evident decay in the moral fabric of a people can never be regarded as progress. For this reason, it is very evident that as a race we have grown more slowly than might appear from a consideration of our outward actions.

True growth is measured by the development of the heart and the mind. The heart of the average man still beats to the same rhythm as that of his distant progenitor who fought for the fulfillment of his desires with a stone axe or bone spear. We all know when true progress is achieved, because with it comes peace and understanding. Progress will release man from the burden of economic monstrosity which he calls culture. Progress will bring with it new standards of human relationship, not oppression in any form but the real co-operation of all the parts of society to the service of the whole. With true progress wars and conflicts will cease. Nations will not be at enmity one with the other nor will the race be forced to support the heavy burden of armaments.

Progress is not measured by cruelty but by kindness. It is heralded by friendship and man's union in purposes for the common good. Progress is temperance, self-control, and the directionalization of forces and resources to the beautification of the world and the perfection of man. This new vision of progress has come to us from those ancient times which we call barbaric. Then, as now, men longed for and sought after better things and fuller accomplishment. Progress is but an empty word until it is manifested in the world of affairs through honest weights and measures and unselfish service to the common good.



10 LA ROUE DE FORTUNE

Tarot Symbolism

THE TENTH
NUMBERED
CARD

THE WHEEL
OF FORTUNE

With this article we must bring to a close our brief study of the major trumps of the Tarot deck. It may be remembered that, according to the ancient system, all compound numbers can be reduced to the simple digits by a process called Pythagorean reduction. Thus, 35 would become 8 by adding the individual numbers and considering their sum as symbolic of the original figure. It follows, therefore, that all the trumps can be reduced to the first ten; for, as in Freemasonry the higher degrees are simply symbolic amplifications of the Blue Lodge, so the first ten of the Tarot major trumps are the foundation of all that follows.

The Wheel of Fortune (or The World, as it is sometimes called) reveals a contrivance somewhat resembling the 8-spoked wheel of Buddhist philosophy. The wheel stands in a small ship floating upon water, which reminds us of the old premise of Thales that the world itself was a vessel floating in the sea of eternity and supported by the etheric waters of space. In this card we may consider the sea to represent universal Nature in its diffused state as space, or the matrix of

creation filled with the amniotic fluids of chaos. Upon the surface of this sea in the card floats the ark, or *argo*, which to the philosopher signifies the Logos, or the individualized and objectified creative expression. It is written in the *Kojiki*—the Japanese Book of Creation—that the gods brought the earth into manifestation by stirring the waters of space with bamboo rods or reeds. When they lifted these from the water, bits of mud clinging to the ends of the rods drifted backward to the surface of space, causing an island to be built up. This island represents, of course, the spiritual nature of the world, which as a sacred ship bears within it all living things, supporting them upon the surface of chaos.

It is written in the ancient Mysteries that Noah caused the body of Adam to be brought into the Ark, where it was worshipped as a symbol of life and the covenant between the Creator and creation. Hargrave Jennings is of the opinion that a phallic stone was employed as the symbol of Adam and of generation and the establishment of living things upon the earth. Thus we find a great pillar rising out of the Ark, supporting at its upper end the wheel of the world, whose seven revealed spokes and one concealed are representative of the seven Elohim or gods, who are the children or outpourings of the Protogonas, or First Man.

The wheel also consists of three major parts—the hub, the rim, and a middle circle half way between them. The hub is the supreme world upon which all things rotate. It is the very nature of the objectified Logos himself through whose permanence all impermanent things are sustained. This is the immovable axis of the sun about which its two outer shell-like globes revolve, one upon a vertical and the other upon a horizontal axis. The circumference signifies what the Pythagoreans termed the inferior world, or the elementary creation; and the inner circle between the hub and the circumference is the superior world of the Greeks, the abode of celestial dæmons and terrestrial gods. Thus, the world in its three departments suspended from (or, in this case, elevated from) the very

nature of the Logos itself is a vast chakra or spinning wheel of force, a center of consciousness and intelligence in the universe—one of the numerous shining beads upon the thread of space.

There also rises from the Ark the two serpents, under which form, according to the Persian myths, Ormuzd and Ahriman contend for the world egg, or the astral soul of creation. The presence of the two serpents—the white signifying light and the black, darkness—reveals to the observant that the whole vertical column with its wheel is but an amplified form of the caduceus of Hermes. Hence the vertical column supporting the wheel becomes the spine, which, as a channel for the moving cosmic fire principle, is the support of rational life.

Two creatures are moving upon the spokes of the wheel. The one upon the right is Anubis, the guardian of souls and the Egyptian symbol of mortal, or human, mind. Anubis, who has the head of a dog, climbs up the wheel, holding aloft a winged scepter as the symbol of aspiration. On the opposite side, Typhon, the destroyer, emblematic of the animal propensities and the elemental forces of Nature, is falling backward into chaos, of which he is the manifested principle. The wheel with its ascending and descending figures signifies that as mind ascends to take dominion over the processes of life, disorder and destruction are overcome, the genius of matter falling as the genius of mind rises. At the top of the wheel is a seated sphinx holding a sword and with outspread wings. Several authors have interpreted this sphinx to symbolize equilibrium or the balance of all the forces of Nature. A more careful investigation, however, reveals that the sphinx of Œdipus is the proper symbol of illusion, which will destroy all incapable of answering its riddle. The whole sphere of Nature as man knows it is but a shadow of reality. The circumstances of temporal existence are transitory and unreal. In fact, we live in a phantasmagoria of distorted incidents and conditions. Like Œdipus, each must, therefore, face life and answer its riddle. If we answer the riddle wrongly, we are destroyed; if we answer it correctly, for us the illusion destroys itself. Hence, it is not

sufficient for us to regard the sphinx as the keeper of the gates of mystery. We should realize that for which the sphinx stands and learn that illusion itself is the keeper of reality; for between every man and reality intervenes the illusionary sphere with its numerous fantastic unrealities. Crowned with the sphinx, the Wheel of Fortune discloses that the entire wheel itself is an illusion, with good and bad but terms. Sustained upon the surface of space itself, creation never entirely regains its own reality until it returns once more to its space-consciousness.

To the older symbols contained upon this card we have added the pyramid of dots which was the symbol of Pythagoras for the world. This world consisted of one spirit, or life, which manifested through duality and created the three worlds, which in turn are revealed physically through the four elements. As the early philosophers maintained that in the *tetractys*, or the ten dots, is contained the entire wisdom of mankind, so this wheel sets forth to the informed the entire riddle of life.

In passing, we would like to say for the other major Tarot cards that their full number—22—indicates the 22 orders of Chaldean letters which became the basis of the Hebrew alphabet. In addition to the major trumps, there are four suits of minor cards, each containing fourteen cards and revealing through their symbolism the whole cabalistic arrangement of creation. The four suits of the minor trumps are the four worlds of the Zohar through which the shining splendor of the Creator descends to be finally manifested in the forms and elements of the physical universe. Each of these suits consists of ten numbered cards, which are the sephiroth in each world, or the four trees of ten blossoms each which are reflections of each other, the higher into the lower. The four court cards in each suit are the four letters of the Sacred Name again shadowed into the four words.

When the minor trumps are considered in connection with the major trumps, it is possible so to lay out the cards that the entire system of spiritual progress can be discovered. According to this arrangement, the Fool—or unnumbered card—becomes the

neophyte, the soul searching for initiation, who wanders through the maze of the other cards as through the labyrinth of some Mystery temple. It will be noted that the figures which we have added to the lesser trump cards have been chosen consistently. To the suit of the Coins we have added a series of cubes, these cubes revealing the plane upon which the suit functions. To the suit of the Cups we have added a lozenge-shaped halo, which again reveals the cabalistic import of the cards. The suit of Scepters has received a triangle and the suit of Swords a *crux ansata*. Thus a cipher alphabet has been devised, based entirely upon cabalistic keys. The combination of the various cards within each other gives a clue to the sequence of the symbols, and those seriously interested in the study of the Tarot will do well to analyze this sequence carefully.

In connection with the Tarot, as well as nearly all such devices, it should be remembered that the information which they apparently reveal is not really in the cards themselves but in the individual who uses them, the cards serving simply as focal points for the attention—elements of concentration through which the natural intelligence of the student can be released into expression. The pictures invoke thoughts, thus stimulating the mind and bringing into objective expression ideas which might otherwise remain latent throughout life. Plato was right in affirming that learning is simply remembering. If we can stimulate the inner faculties to the degree that they will bring to our objective attention a small part of the accumulated wisdom of the ages, we shall discover ourselves to be very wise indeed. The Tarot cards were scientifically designed to stimulate the inner intellectual faculties. They were to draw forth from the most secret recesses of the heart and mind the truth that had been stored there for uncounted ages. It is, therefore, much better for a person desiring information to seek it within himself, to search for it within his own soul than to ask others to inform him directly. We are not enriched by that which is given to us but rather by that which we discover through the activity of our own faculties and perceptions. We grow through effort and the effort

to release thought results in the perfection of the equipment of thought.

For hundreds of years numerous students of mysticism have pondered upon the secrets of the Tarot. They have grown wise for their efforts. The Tarot cards are simply a stimulus to creative imagination and analogy. They invite us to use every atom of knowledge we have in the interpretation of their cryptic riddles. If we accept the invitation and apply all our resourcefulness to the task, we shall probably be pleasantly surprised to discover that we know a great deal more about the mysteries of life than we ourselves realized. Of course, we may think that the cards revealed it and that from the little pieces of pasteboard we gathered the priceless facts. If this is what we choose to believe, it is of little importance. The fact remains that we have made new applications of thought. This alone is important.

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Initiation

It seems that in disgust the gods have girded up their loins and departed. At least they do not commune with men as freely as they did in ages past. Ruined temples and an equally ruined priestcraft are all that remain of a splendor almost inconceivable to this prosaic era. The oracles are silent, the sacred groves are deserted and the modern representatives of things spiritual engage in endless wranglings and controversies over jot and tittle. From the high pinnacle of our enlightenment we gaze down with patronizing sympathy upon those poor benighted heathens who were insane enough to reverence and cultivate the beauties of life and were even so stupid as to consider honesty a virtue. Of course, we do not use so many words but these are the inevitable implications on such subjects. Action reveals belief and no belief is real unless the actions which it inspires are consistent with its own substance. Thus if men really believed in virtue, they would be virtuous; if they really believed in wisdom, they would be wise; and if they really believed in honesty, they would be honest. When a belief is so weak that it cannot impel action consistent with it, it has ceased to be even an abstract notion.

There is never a time when idealism is actually extinct; there are always dreamers, some with vision, others only visionary. Of that small minority which does the thinking for mankind there are quite a number who look forward to better times, a much smaller number who work towards better times, and a handful

who through their spiritual development actually have realized better times as far as their own lives are concerned. By realizing better times we do not mean that they have necessarily accumulated much of this world's goods but rather that they have released the gods within themselves and enjoy the greatest of all treasures—peace of mind.

Students of metaphysics read marvelous accounts of the old Mystery temples in which amidst solemn splendor qualified candidates were raised into the light of truth. We would all like to join in the solemn processions, bearing aloft the standards of our gods; we would like to hear the instructions given to the new initiates by the gloriously robed hierophant of the Mysteries. Great would be our joy if, Apulius-like, we could be carried through the elements and be brought face to face with the immortals. With the untrained mind it is but one step from a fancy to a fact. The student reads of initiations far into the night, in sleep he dreams of them and in the morning awakens convinced in his own mind that he has experienced a divine adventure. Those who dream of initiations to come and long for that day when for them the heavens shall open and the mysteries of the soul be made clear, nearly all overlook a very important part of initiation rituals. In all such great systems as the Orphic, the Eleusinian, or the Mithraic, the ascent of man into the house of wisdom is preceded by his descent into the subterranean chambers of darkness, despair, and death. Years of suffering and preparation, hazards dangerous to life and limb, tests of the most exacting kind must be successfully passed by those who desire more knowledge than that which was the portion of ordinary folks.

The Druid neophytes of Britain and Gaul were sent out to sea in open boats without rudder or oars, left to the will of Providence. If they were not drowned they were accepted as favored by Deity. In the Mithraic initiation, the neophyte was given a short and inadequate sword and sent alone into the darkness to fight wild beasts. In some of the Cretan rites seekers after truth were left to wander for days without food or water in subterranean labyrinths where mon-

strous apparitions appeared to them and tested their courage at every step. Machinery has been found under the Egyptian temples which reveals that the priests employed many mechanical devices to increase the hazards of the initiation rituals. Thus an unwary victim might suddenly find the floor open beneath him and his body hurled downward onto the upturned points of spears. Artificial torrents were loosed upon him to batter his body against the cavern walls, or in chambers especially prepared for that purpose the walls would suddenly burst into flame forcing the neophyte to actually dash through sheets of fire or else be burned alive. Through all these tests those who aspired to the higher truths were expected to remain calm and poised, to reason out their courses of procedure, and escape the pitfalls by the sheer force of intelligence, courage, and perseverance. Such as accomplished this were regarded as fit custodians of the spiritual secrets of life.

How few modern seekers could cheerfully undergo such trials. All too many who claim to be "highly advanced" are incapable of surmounting the slightest obstacle or facing with equanimity the least discomfiture or disappointment. Utterly lacking the stuff of which greatness is made, these persons look forward to speedy enlightenment, or even affirm that they are already of the body of the elect. We must agree with the elemental whom Shakespeare makes to say, "What fools these mortals be!"

It is true that the old temples with their subterranean horrors are gone, but new temples have arisen just as vast, in many ways just as great, and certainly fully as horrible. While life itself goes on, the Mystery Schools will continue, but the methods by which candidates for spiritual enlightenment will be tested differ with each civilization and are modified to meet the needs of every age. About us now rises a great and mysterious structure; we can call it the Temple of Civilization. Civilization, like all sacred structures, was built up by men in service to an ideal, or possibly more correctly, in bondage to an idea. Our world rises up about us, a gloomy mystery of labyrinthine in-

volvements. Like the Mystery temple, there are beautiful rooms above and terrible dungeons beneath. Its outer parts are gilded and adorned according to our noblest manner, but its foundations are being eaten away by dark creatures of the earth and by the evils which men have cultivated in their quest for profits. Here is the new temple of initiation where every day souls are tested as to their greatness and integrity and where the gods of tomorrow are fighting the wild beasts of today's injustice and perversion. The new ritual is fitted for the new age.

No circumambulating priests with lighted tapers, no invisible voices chanting hymns to strange gods, no glory, no jeweled crowns and pleated robes; not much left in romance but an abundance of facts in the temple of modern initiation. The ladder still leads upward to the stars, man can still achieve his immortality, but the artistry and picturesqueness of the ancient religions have gone. Then, alas, we make a most unhappy discovery. We find that men are so interested in robes, crowns, and processions that they practically refuse to be good without them. Some even confess that it was the pomp and not the virtue they were interested in all the time, and that they can see no great reason for inconveniencing themselves unless they be rewarded with a good measure of applause. Possibly men can fight tangible adversaries in the dark better than they can oppose intangible ones in the daylight, but the fact remains that many who would go out and slay lions for the glory of God—and their own as well—will not be honest, generous or forgiving in their daily community existence.

At the present time we are living surrounded by karmic circumstances which we have created by our own actions and from which we are supposed to receive a liberal education, and an education in liberality. A tower of Babel built by greed and held together by crime is perilously near a collapse. The heyday of ulterior motive has passed as far as our civilization is concerned, and unless we make drastic efforts to correct the present evils our days are numbered. The depression is the direct result of human selfishness as

expressed through speculation, graft and fictitious values, abetted by many lesser ills. At this time those who believe that through study and thought they have come to a little better understanding of the laws governing life are faced with an opportunity to prove their intelligence by meeting the present condition in a truly philosophic spirit. Here is a great initiation, one of the greatest that the chemistries of life have ever precipitated. There must be a division of civilization. That part which has courage, integrity, and vision will go on to become the forerunners of a new race; the rest will vanish as have the races that went before. Can the philosophically minded individual take the present conditions and use them as opportunities for growth and rational achievement? The test of philosophy is its sufficiency in time of adversity, for to those who actually possess spiritual insight there is an ever present contentment and realization of good that are utterly independent of possession. The neophyte in the modern mystery is armed with the short sword of a little wisdom and launched into the darkness of an irrational world to fight the instincts of possession and selfishness. Having overcome these, the candidate has passed a real initiation test just as surely as those in the caverns of the Mithraic Mystery. Our present financial crisis, revealing as it does the decline of our individual and national integrity, is not only a calamity; it is a supreme opportunity. Never has there been greater incentive to a betterment of the general condition and those who meet the present crisis according to the highest standards which they know must be the forerunners and pioneers of a better order of things to come upon the earth.



Zodiakos

The Circle of Holy Animals

(Continued)

Pisces

The sign of the two fishes, which closes the Circle of the Holy Animals, has been associated by both astrologers and philosophers from time immemorial with the concept of the ending or summing up of life and the world in their various aspects. The Egyptians recognized this constellation as signifying the end of the world, at which time all things would be dissolved in a great deluge or oblivion. To the Chinese, the twelfth sign also represented the periodic inundation of the world by means of which the way was prepared for a new beginning of life upon the planet. By the Hindus, Pisces was associated with the Kali Yuga, or last age, during which old orders crumble away and that which has failed is removed by Nature and the way prepared for the establishment of new generations. In astrology, the sign is associated with bondage, limitation, and confinement. The fishes are tied together by their tails and, though swimming in opposite directions, cannot separate themselves. The sign is a constant reminder that man is ever in bondage to the lower aspects of his own nature, from which there can be no escape until the accounts of Nature have been settled.

The ancient Christians, adopting the sign of the fish as a hieroglyphic symbol of redemption, employed the figure to signify bondage to sin and iniquity. Christians recognized each other by drawing the form of a fish in the sand. This was also a signifier declaring oneself to be a hopeless sinner and as such was representative of the strange attitudes developed in the early church in which the penitent glorified in his own less than nothingness. The principle involved seemed to be that the worse a man was the more glory to the institution that could save him.

This curious complex led Celsus to maintain that the new faith held out heaven to rogues and small reward to honest men. In this sense, the fish summarized all human failings and limitations as well as a relapsed condition—an appropriate figure for persons who were miserable for the glory of God! The history of flagellation and extreme austerities informs us that when through some curious streak of Providence Nature was momentarily kind, this weakness of the terrestrial sphere was corrected by visiting upon oneself and others artificially designed and cruelly fashioned forms of discomfiture.

St. Augustine likens Christ to a fish which is broiled for the sins of the world, probably because of the cryptic *ikhthus* which is derived from his name and title. This calls to mind that numerous divinities have been associated with the fish. Dagon, the Babylonian savior god, has the body of a fish and the head of a man, and Vishnu, in his first avatara, is shown rising from the mouth of a fish. This seemingly has reference to the beginning of life, for after every *pralaya*, or night of the gods, the Deity symbolized in the form of a great fish swims through the sea of Eternity. The ancients recognized all life as rising from water, which was the common mother substance. The fish gods consequently refer to the celestial intelligences who existed at a time when a heavenly water filled the whole cavity of space. Even Deity itself is sometimes referred to as a great fish, and the story of Jonah and the whale has been interpreted to mean that Jonah signified an aspect of the Noah legend. Jonah, therefore, signifies the seed of mankind. The ship from which he is cast is the old world which is to be destroyed. Divinity is the great fish which, receiving the germ of life, carries it through the deluge which destroys the world and, finally upon the establishment of the new cycle, casts it upon the shore, where it becomes the progenitor of a new order of life.

Regarding Pisces as signifying the end of enterprise, regardless of its magnitude, and also assuming with the Egyptians that the twelfth sign was associated with karma or an accumulation of unfinished

business carried forward through the cycle, we next hear of it as associated with misfortune. There is much question whether any sign of the zodiac should be allotted two rulers, i. e., whether Aquarius should be assigned two rulers—Saturn and Uranus—two widely different forces; or whether Jupiter and Neptune should share honors in the rulership of Pisces. Neptune is a planet strangely associated with the occult forces of Nature, and while it may not often bestow its appearance upon the Piscean native, it most certainly bestows peculiarities of temperament and eccentricities of person. Most Piscean people are creatures of destiny or, at least, puppets of fate. There is nearly always something mysterious or unusual about them and in many cases they are given to unaccountable depression and melancholy. Their lives are usually eventful in one way or another, often involving sudden changes. Like Neptune, they are very often revengeful and, again, like this planet, inclined to keep their real feelings to themselves, their words often having little to do with their thoughts. Neptune again strikes them in their relationship to the occult or, at least, in their fondness for the mysterious, the bizarre, and their thrill from intrigue. They are quite often mediumistic or clairvoyant and are almost certain to be surrounded during life with circumstances not explainable by the average man's philosophy. As an old work on the subject says: "They are addicted to dreams, fancies and even frenzies." They are inclined to be secretive and are often tempted to evil habits or dangerous intrigues and crime.

In none of these qualities do they partake of the Jupiterian influence which is supposed to partly govern the sign nor are their finances as plentiful as generous Jupiter would be expected to bestow. They are a worrying caste and the only point where Jupiter really shows himself in their outer appearance is in size and weight; and through their inner temperament as generosity.

If Pisces be accepted as a sign connected with the rounding up of a cycle of experience, then it is easier to understand why Piscean people are seem-

ingly continually confronted by responsibility and so-called misfortune. The facts are that they are faced with the loose ends of their own lives. In Pisces the individual is temporarily in bondage to the limitations of himself. In this sign he must overcome in himself those conditions which through the other signs he has been attempting to overcome in the outer world. It is a well-known fact that just before dawn vitality is the lowest upon the earth, and in the horoscope Pisces represents that zero hour which precedes the dawn which is symbolically presumed to take place in Aries. Thus Pisces is the weakest point in the chart. It represents the place where the energies of life have run down. It has neither the strength, combativeness nor the optimism which in some of the other signs literally bubbles over. The Piscean native is born tired and, lacking the vitality bestowed by more robust configurations, may also lack the self-assurance which surmounts obstacles and defends its own rights. Pisces bestows the peacemaker, who is generally badly pummelled by both contending factions.

The world has just passed through a Piscean cycle and it has been a period of travail. Man's idealism and humanitarianism have been exploited to the uttermost. Virtue has lost caste and honesty has lost merit. The order of life has been hopelessly upset and a certain despair has been bred in the subconscious strata of men's souls. But as the darkness of night gives place to the sparkling colors of the dawn, so the inhibitions of Pisces find expression in the spontaneous exuberance of Aries. The sun, having completed its cycle, begins a new one. Night gives place to day, hopelessness to hope, and the great wheel turns as before. In our cycle of spiritual progress we are born again and again in each sign, as the wheel goes round. When it comes time for us to be born in Pisces, we are brought face to face with the things which are as yet unfinished. This experience is necessary, for it gives incentive and purpose to future effort.

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