

FREEMASONRY OF THE ANCIENT EGYPTIANS

To Which is Added an Interpretation of
the *Crata Repoa* Initiation Rite &
The Initiation of Plato

INTRODUCTION AND COMMENTARY

By

MANLY PALMER HALL

Out of print for nearly 15 years, continued interest in the subject justifies a new and revised edition. *The Initiation of Plato*, which belongs to the same cycle of Masonic speculation, is now added to the original work.

Very little information is available relating to the esoteric side of Egyptian mythology and symbolism, even though there are many students desirous of exploring this wonderful field of lore and wisdom.

The *Crata Repoa* gathered into one systematic structure many hints and intimations of secret rites and rituals found in the writings of old initiates of the Egyptian Mysteries.

The new edition of *FREEMASONRY OF THE ANCIENT EGYPTIANS* contains all the text as originally published, but is bound in heavy paper instead of boards in order to place it in the hands of the reader at a reasonable price. 160 pages — Illustrated.

\$2.

(Add 3% sales tax in California — 3½% in Los Angeles)

ORDER FROM:

THE PHILOSOPHICAL RESEARCH SOCIETY INC.
3341 GRIFFITH PARK BOULEVARD — LOS ANGELES 27, CALIFORNIA

HORIZON



COPYRIGHT DEPOSIT

THE LIBRARY OF
CONGRESS
SERIAL RECORDS

SEP 4 1972

JOURNAL OF THE
PHILOSOPHICAL RESEARCH SOCIETY
SPRING 1952

Published quarterly by HORIZON PUBLISHING Co., 3341 Griffith Park Blvd., Los Angeles 27, Calif.
 \$1. a Copy, \$3. a Year. Two Subscriptions (your own and a gift subscription) \$5.
 (Canadian and Foreign Subscription \$4. a year. Two Subscriptions \$7.)
 Entire contents copyright February 1952 by Manly P. Hall
 For permission to reprint or to translate address The Editor of HORIZON
 No consideration can be given to manuscripts submitted for publication.
 Subscribers ordering a change of address must observe the requirements of two week's notice.
 Please give both the new and old address.

TABLE OF CONTENTS

VOL. 11 No. 4 — SPRING 1952

Unless otherwise identified, the reproduction of early books, manuscripts and objects of art which appear in this magazine are from the originals in the collection of the Philosophical Research Society. A list of the publications of the Society will be mailed upon request.

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

HORIZON LINES (Editorial)	PAGE
FEAR NO EVIL.....	1
EX LIBRIS P. R. S.	
SERMONS IN STONE.....	17
TIMUR—The Shaker of the Earth.....	35
FEATURE ARTICLE	
ESOTERIC ANATOMY AND PHYSIOLOGY.....	44
CURIOUSER & CURIOUSER	
The Battle of the Beards.....	61
IN REPLY	
Development Exercises.....	63
LIBRARY NOTES - By A. J. Howie	
WHY COMPARATIVE RELIGION? — An Evaluation.....	76

THE SUMMER ISSUE OF HORIZON WILL INCLUDE:

SUBMERGED PERSONALITIES

SOLOMON & SHEBA

THE MAFFIA

OTHER NEW AND INTERESTING ARTICLES

Many subscribers are requesting additional copies for their friends. As the supply of magazines is limited we suggest that you make reservations for extra copies in advance.

Journal of the
 Philosophical Research Society

SPRING
 1952



ISSUED
 QUARTERLY
 VOLUME 11 No. 4

HORIZON
 LINES

AN EDITORIAL

BY MANLY PALMER HALL



Fear No Evil

YOUNG men and women growing up in the contemporary social pattern are without the experience of personal security. They cannot remember a time when the larger human environment was not burdened by depression or war. Probably, they are being fitted for a way of life still in the forming, but it appears to us that the failure of substantial values is largely responsible for the lack of internal resources. Those of older years developed many enduring patterns while they were young and therefore have been able to weather stormy times and retain the dignity of traditional convictions.

The startling increase in juvenile crime and the general atmosphere of irresponsibility which distinguishes the younger generation are certainly due to the failure of ethical overtones. Perhaps it would be useful to list and classify findings of various groups now attempting to estimate the factors behind the changing patterns of human conduct. This listing is based upon the period beginning with the economic collapse of 1929 and continuing through the post-war period extending to the present year.

1. The depression created tension and disturbance in home life and intensified marital incompatibilities. Children experienced the consequences of this demoralization at the most impressionable age.

2. The depression created a great deal of private and public dissatisfaction, and methods employed to meet the emergency were under constant criticism. This had a tendency to influence the young against social and political institutions and to undermine public confidence in leadership.
3. In order to enlarge income, the adults in a family took on various occupations which prevented them from giving proper attention to their children. The adults themselves resented the limitations imposed upon their spending power and developed a fatalistic attitude toward money.
4. During the depression, lack of means prevented in many cases the proper nutrition, clothing, medical and dental care. Conditions which should have been early corrected were allowed to drift until it was too late to handle them effectively.
5. Most of all, fear of the future and loss of self-confidence pervaded the atmosphere and was interpreted into all social and economic activities. The habit of thrift and the importance of planning for economic security were rejected as no longer valid and feasible.
6. Various means artificially created to provide employment and to keep persons busy were without essential meaning. The citizen became ever more dependent upon the State and lost certain initiatives which are necessary to integrate personalities on the physical level of human conduct.
7. The second World War provided an atmosphere of false prosperity combined with the glorification of militaristic concepts. The young were exposed to a world of conflict, discord, and violence, in which the essential patterns of human values and human rights were, for the most part, ineffective.
8. The war divided many families, which is also a serious detriment to children. With fathers in military service or essential industry, it was often necessary to supplement the family income. As a result of women working in defense plants, etc., children were left entirely alone to their own devices or were passed to the keeping of older relatives or friends. Some were placed in schools, kindergartens, etc. This reduced family as an example to children, and permitted them to grow through impressionable years without proper supervision.
9. Militarism affected the adolescent in many ways. He was exposed to it by motion pictures, radio, and various publications.

- Under these conditions, war, with all its implications, became the only social state experienced or known by the child.
10. During the war, many homes were broken by infidelity. A high standard of personal conduct was not always maintained by the parents, and where this did not occur there was constant anxiety over loved ones in military service. Many homes were also broken by death or the patterns of domestic expectancy disturbed by men returning incapacitated.
 11. Unusual tension among adults generally increased the tendency to dissipation, and the consumption of alcohol contributed further to the insecurity of home life.
 12. Rationing perpetuated the limitation of proper foods which had already contributed to bad health and prevented growth through the years of depression. Rationing also produced a large group of dishonest persons and intensified the bad example of black markets.
 13. After World War II, the return to civilian life brought back into home patterns a great number of persons suffering from various degrees of battle fatigue. This led to more broken homes or to domestic dissatisfaction and the transference of loyalties.
 14. An acute inflation next engulfed the country and further undermined personal and domestic security.
 15. The rapid development of atomic and bacteriological weapons brought with it a collective terror which affected those of all ages. Combined with the threat of a third World War, these militaristic equations undermined public confidence in the successful functioning of policies of international arbitration.
 16. Added to all of the previous is the unhappy example of profiteering and misrepresentation in the economic sphere. Young persons find no example which inspires them to the dedication of their lives or character to constructive pursuits or objectives.

This list could be considerably lengthened, but for our purposes it will indicate the social trend with which we are confronted. The individual elements of the design are diversified, but the substantial result of the pressures is insecurity. If we assume that the first twelve years of human life largely determine future conduct, we realize that only those born prior to 1917 or -18 could reach their twelfth year prior to the depression. Even this era was not too happy, for these children

grew up in the gangster-ridden era that followed World War I. Social example is one of the most powerful educating and conditioning forces, and there has been a general indifference on the part of society toward the consequences of adult conduct as this affects growing children.

The principal remedial or compensating agencies which have been fashioned by human instinct to compensate for collective delinquency are the church, the school, and the home. Religious instruction of a practical nature is not especially appealing to young people. They have not sufficient perspective to realize that they must depend upon internal resources in all the emergencies of living. The educational system is so restricted to the academic program that it has very little inclination to extend the curriculum to cover ethical overtones. The child learns its three R's and a variety of more or less valuable information, but is not invited to accept right living as a personal responsibility. The home depends more and more upon the church and the school to direct the activities of children. The school and the church shift the burden back to the parents, and the result is a vicious circle of evasions. Each group has valid and satisfactory reasons for the stand which it takes, but the consequences are completely unsatisfactory.

Activities especially designed to direct the energies of the young are partially successful. Unfortunately, however, most youth movements cannot hold the attention of those who have reached the adolescent age. The critical period of external personality adjustment extending from the fourteenth to the twenty-first years is the most difficult to supervise. When self-centered parents transfer their obligations to public or private agencies, they make a serious mistake. Secure home life is still the best insurance against antisocial tendencies. There is also need for youth programs which are of real social significance. Unless this type of planning is meaningful and obviously contributes in some practical way to individual or collective improvement, it holds no fascination. Children can no longer be deceived as to the seriousness of the human problem. They do not wish to forget their duties, but need to be instructed to meet life on a plane of facts. For this reason, the platitudes of the old are not respected.

A young man born in 1929 called upon me one day and unburdened his soul. Approximately twenty-three years old, he confessed that he had never experienced the love of his parents or the protection of a secure home. He had attained majority in a world which had offended his instincts and betrayed his confidences as far back as he could remember. Naturally hypersensitive, he had become increasingly aware of the selfishness, dishonesty, and delinquency which dominated his environment. He knew no one he could trust and was profoundly suspicious of religious organizations, scientific groups, and the policies of higher education. He had discovered that none of these traditional

sources of solution had been of any practical benefit to himself. He had attended college, but had experienced only political subterfuge on the level of higher education. Such abilities as he possessed had been exploited from the beginning. The acquaintances he had made invited him to join in dissipation, and unethical and immoral practices. He was more bewildered than embittered, and assured me that to his own personal knowledge he was one of a rapidly increasing group of disoriented young people.

More serious and thoughtful than many of his generation, this young man already realized that he was sadly lacking in personality resources. He had no experience of inner strength. He could not revive in his memory moments of serenity, peace, or adjustment. He had lived always in confusion and therefore did not even fully realize the need and desirability of that which he had never known. It is very difficult to help persons who are without perspective and therefore unable to appreciate the significance of decisions. If we have once known peace and security, we are willing to sacrifice lesser concerns to recover a state of well-being. Otherwise, advice sounds like vain and empty preachment, and the inducements for self-development are not convincing. It then requires some emergency in personal living to clarify the sense of values.

If insecurity defeats the young, it also burdens the aged. Those who establish their standards of conduct in less pressureful periods find it extremely difficult to adjust their minds to the contemporary policies. In this case, it is the loss of security and the inevitable demoralization which ensues. With both age groups deprived of practical means of achieving or maintaining internal strength, there is a rapid increase of psychological disorders. Complexes, phobias, and fixations are now considered to be the rule rather than the exception.

All fears originate in the instinctive recognition of internal weakness. When as persons our consciousness resources are insufficient to the challenge of daily living, we lose both confidence and conviction. When fear takes control of a person, he is impelled to unreasonable actions motivated by the instinct of self-defense; for the moment self-preservation conflicts with the ethical standards, these are compromised. Collectively this leads to the breakdown of organized society. Resolved to survive at all costs, an otherwise kindly citizen becomes a menace to others and a disgrace to himself. Most of all, the natural operations of universal law, as these are revealed through normal instinct, are obscured and distorted. In the moral disintegration that follows fear hysteria, the community changes its appearance from a well-regulated and co-operative commonwealth into a concrete jungle. Primitive pressures released through disorganized minds and emotions gradually transform the instinct of insecurity into the physical fact of social chaos.

Once fear has usurped authority and become the director of conduct, our nobler intentions are undermined and destroyed. For one thing, we lose historical orientation and exist in an immediate state of perpetual emergency. We neither fulfill the past nor lay foundations for the future. This indifference to larger patterns destroys all of the essential value of present endeavor. We cheerfully betray our heritage of high destiny and encumber our descendants with the folly of our ways. The irresponsible man or woman can build no solid foundation and accumulates few character resources. Living from day to day with only the instinct to survive, we become the victims of yesterday's mistakes and have no provisions against tomorrow's uncertainties. When the majority lives in this way, each person becomes a hazard to the rest of his kind, and the panic spreads.

Fear always leads to desperate measures. These are not plans and programs, but plots and schemes. The important consideration is to push off the evil day of final reckoning and leave it as a heritage to our issues. We have already mortgaged the future until there is no probability that the debt can ever be paid. A future so encumbered is not attractive nor does it inspire confidence. Each generation inherits a disaster which it is supposed to redeem. This disaster has been compounded by scientific contributions until the natural ills are the smaller part. It is hard to plan a constructive and satisfying career under the shadow of the atomic bomb and other contributions of higher physics. The future is no longer an expanse of golden opportunity but a desert of wasted resources and corrupted policies. Only the most courageous can survey the panorama and preserve the good hope.

The fundamental fears which normally embarrass resolution are fear of want, fear of pain, and fear of death. We have added several new phobias, such as fear of each other, fear of life, and fear of fear. There is an increasing tendency to fear age, even as medical skill lengthens our life expectancy. Being promised that we may soon be a race of centenarians, we find very little to look forward to except Old-Age Pensions and Social Security. Many of our worst fears are undefined and are sensed only as the menacing pressure of intangibles. Some are disturbed by the high cost of living, and more are perturbed by the cost of high living. With incomes larger than ever before in history, fear of poverty has increased until it reveals most of the symptoms of mental disease. We have climaxed our structure of phobias with a unique aberration—fear of fact. The only remedy seems to be to close our eyes and refuse to accept the testimony of our own senses. In thus shutting out the depressing spectacle of the prevailing confusion, we also prevent ourselves from ascertaining the truth. Instead of pausing to consider, we seek only available means of escape. Nothing is to be gained by refusing to face a difficult situation. Fear, however, de-

creases our inclination to face anything, and we devote our mental resources to contrivances of evasion. We have even popularized religious and philosophical doctrines which assure us that there is no reality in this material sphere.

Fear also has a tendency to deal in generalities. We ignore the innumerable factors which combine in some troublesome pattern and receive the impact of adversity in the form of a dark, evil force. What is evil? Is it a monster or some monstrous energy which encircles the globe constricting human effort? Is it the inevitable retribution of outraged gods or ravished Nature? Does some Satanic majesty remorselessly work the destruction of good? Thoughtfulness leads to the conclusion that evil is largely the product of fear hysteria. Fear itself, supported by ignorance and superstition, takes numerous shapes and appearances. Fear is responsible for much lawlessness, and lawlessness, in turn, increases fear.

Once we are dominated by anxiety mechanisms, we lose perspective and systematically ignore constructive evidence which also deserves recognition and thoughtful examination. I know many cases in which lives, factually enjoying comparative security, have been made unendurable by groundless suspicions and unjustified doubts and fears. The mortal span is never without pleasant, constructive, and fortunate interludes. There are moments of adversity and occasions in which it seems that we are the victims of unkindness and injustice. As long as we preserve the keen ability to recognize our numerous blessings, we have the strength and fortitude with which to face the critical events. On the cheerful side of the social ledger are a number of constructive entries, but we can overlook them and ignore their significance if we have decided that we are destined to be utterly miserable. Under such conditions, more of the fault is in ourselves than in the world.

All evidence to the contrary honestly examined, we are still in a better world than our ancestors ever knew. If we are content to live moderately and to make the most of legitimate opportunities for self-improvement, we can face the future with a good hope. But the average person is not content to adjust to his means or his ability; he demands more than he deserves and requires a standard of living which cannot be maintained without anxiety and nervous fatigue. Modern man has lost much of his resourcefulness and has become completely dependent upon prevailing whims and methods of expediency. He never needed the very possessions which most detract from his peace of mind. If he were more concerned with what he *is* and less dominated by what he *has*, his fears would diminish. No one can be happy who lives beyond his means, yet this is the prevailing policy. Much

can be advanced to prove that inflation works a serious hardship, but recently an interesting case was brought to my attention.

A certain gentleman, who was a little outraged at the present prices of his favorite cuts of certified beef, carried on a one-man research program. It dawned upon him that there was considerable difference between living to eat and eating to live. Thinking for the moment in terms of bodily requirements and the advantages of the sane mind in the sound body, he made an interesting discovery. He found that he could supply a healthier, better-balanced, more nutritious, and actually tastier diet than he had previously believed possible. His program had long-range significance. Certain physical symptoms which had been annoying him and which might later have led to expensive medical treatments immediately cleared and his general sense of well-being more than compensated for the toxicity which had previously been maintained at considerable expense. This gentleman's well-diversified and scientifically balanced highly palatable food supplied all bodily requirements for eighteen cents a meal—at present prices. Such rigid economy may not be indicated, and we are not supplying diet menus, but this is one solution to endless complaints about high prices. We pay for our thoughtlessness or our disinclination to inform our mind on matters which should have immediate attention.

As a contrast, we might introduce one befuddled and despairing person who is the relatively perfect example of economic phobia. He was addicted to the easy-payment plan and was in debt beyond probability of recovery. He owed for everything, from his home to the clothes on his back. He had purchased unnecessarily expensive commodities, conveniences, and utilities. He could not resist the temptation of high advertising and was on the verge of a nervous breakdown. Yet never for a moment did he blame himself. He felt that he was entitled to be extravagant, and it was the duty of his creditors to maintain him in the condition to which he would like to become accustomed. The very thought of economy was profoundly depressing. He was past the stage in which he could enjoy his work, his family, or his acquaintances. He talked the simple life, but always for others; for himself, the best was none too good.

Many of the fears that come upon us can be traced directly to unwise decisions or unreasonable attitudes belonging to years gone by. In due course of time, causes lead to consistent consequences, and policies hastily consummated must be repented at leisure. Even the disasters which we feel to be totally unjustified have their roots in our own dispositions and attitudes toward life. It is wise to acknowledge our own faults and not attempt to shift the burden upon society. We would have fewer fears and misgivings if we practiced a stricter code of personal conduct. The neurotic seldom sees himself at fault in any-



thing, and his persecution complex so obsesses his reason that he is no longer able to free himself from self-delusion.

On the more technical side we have to consider a very human instinct. It is hard for us to accept the possibility of parallel events not being interrelated. We assume naturally that our own personal difficulties are the results of the larger collective troubles which we observe in society. If, for example, there are hard times, we assume that our business failure is due to the prevailing insecurity. We feel it to be improper to be inconsistent with prevailing trends. This concept permits us to develop a negative attitude toward life. We are tiny boats tossed about on a great sea, and our misfortunes are due to forces which we cannot combat successfully. Once this notion obsesses common sense, we settle down to suffer and lose all faith in the integrity of the universal plan.

A man came to me to complain about loss of employment. The condition was due, according to him, to a business recession, which had caused the firm for which he worked to lay off a number of employees. He was most disgruntled and was convinced that he was the victim of unfair treatment. Later the truth came out. A number of men had been discharged, but in each case the decisions had been carefully weighed. The first to go were those who had the least to give of skill and ability. My visitor would have been retained had he possessed any exceptional merits or capacities. His own standard of effort was the principal reason why the company dispensed with his services. He was in a responsible spot, but had in no way attempted to make himself indispensable. He took his job for granted, when he should have been gradually building it into a career. It never occurred to him to train himself, to study, or to improve the quality of his endeavor. He was a clock-watcher and a work-evader, but he was quick to blame others for their lack of consideration. Many times there is a strange justice under what appears to be an unfair decision.

World confusion is an invitation to self-improvement. The less we can depend upon society, the more we must rely upon ourselves. Human character grows most rapidly under adversity. Those who

suffer most are not the ones who complain the loudest. If we accept life as a challenge and grow to meet its demands, we become better citizens. A crisis is not an invitation to fear, but an opportunity to integrate faith and sustain it with practical accomplishments. It is a common complaint that by the time we get around to fearing a certain situation it is too late to apply a proper remedy. The moving finger has written, and we have become conscious of the impending disaster only when it was already upon us. Here again we need to estimate with clear thinking the proportions of tragedy.

Most troubles are not so real, so hopeless, or so final as we are inclined to believe. Facing an emergency is much like a visit to the dentist; the longer we wait, the larger the menace grows. It is far wiser to face situations immediately and not allow ourselves to be debilitated by weeks, months, or years of postponement. The longer we wait, the longer we will be possessed by an abstract anxiety. The energy we waste in evasion would be more than sufficient for solution if we applied it immediately. I have known many cases where chronic fears have resulted from the postponement of some unpleasant but necessary action. Sometimes we call these delays patience and claim a little virtue for this quality, but actually it is fear. We do not wish to be uncomfortable or to expose ourselves unfavorably. There are cases where enlightened patience is probably the only answer, but those so enlightened are not brooding over the inevitable delays.

The ego is deeply involved in fear mechanisms. We allow things to drift because we do not wish to acknowledge our own faults or mistakes. In an effort to maintain a false position, we must endure constant tension and live under the cloud of perpetual apprehension. We will be healthier, wealthier, and wiser if we simply acknowledge that we are wrong, change our course of action, and focus our abilities upon a rehabilitation program. If we cannot stand the shock of discord, bear to hurt someone's feelings, or bring ourselves to break up some destructive pattern, we must go on indefinitely discontented and depressed. Also, there is the dismal prospect that sometime, somewhere, someday the worst will happen regardless of our efforts.

Thousands of lives are burdened with the fear of unfinished business. Many of the discords which annoy us were misunderstandings in the first place. Had we immediately ventilated them with all concerned, the debits might have been transformed into assets; but when we lock our minds and mope, there is no way of solving misconceptions or false accusations. One man I know did not speak to his brother for half a lifetime because a gossiping acquaintance had carried a false report. As long as the two men were thus completely estranged, there was no way to correct the mistake. Lack of honesty is at the basis of many unhappy situations which lead to the development of phobias.

It is very discouraging to hear someone say: "So-and-so did so-and-so to me and I will never speak to him again." The better course is to speak to one's adversary immediately and clarify the issue. Under such direct action a reconciliation is nearly always possible; otherwise, we take the hurt inside of ourselves, waste good time and energy maintaining it, and finally blame the other person, not only for what he did, but for all the trouble we have made for ourselves over what he did. In the end no punishment is bad enough for a person who has caused us years of mental anguish. It is hard to realize that we caused ourselves all the pain involved. The fact that someone else attempts to injure us neither justifies nor explains our policy of accepting and perpetuating misery.

There is also the feeling well-expressed by the old Southern preacher who said in one of his sermons: "When the Lord sends tribulations, he expects us to tribulate." We have slight patience for those who refuse to "tribulate" at the proper time. We consider them thoughtless and irresponsible and totally devoid of that deep emotional response to events. We have made a virtue out of moderate frustration. We must have our troubles, sigh over them periodically, and pour them into sympathetic ears. If our miseries are accepted, we attain a high level of distinction. We hope that we gain the reputation for being weary and heavy-laden, but behind our backs our neighbors generally come to less flattering conclusions. Others will tell us their troubles quickly in the hope that in this way they will escape listening to our own.

Fear also has a basis in a bad conscience. Knowing in our hearts that we have failed in many responsibilities, we are especially concerned over the results. Parents who have neglected their children come to the day when they have numerous forebodings. We know in our hearts when we have failed and we also have an instinctive fear that ultimately there will be a day of reckoning. Deceit and subterfuge always intensify anxiety mechanisms, and many criminals have finally surrendered to law-enforcement agencies because they could no longer endure the fear of being caught. When we know that we have not been very pleasant persons, that we have evaded many natural duties, and that we have caused suffering to others, our conscience burdens us with its sense of guilt. We wait for that day to come when the ills we have caused will return to us. No amount of mental deceit can completely silence the voice of conscience. Whatever we believe to be true and right, that we must do, or a dangerous conflict develops within our personality. The moment such pressures are felt, we should face them as solutionally as possible. If we cannot restore that which we have injured or destroyed, we must make at least symbolical amends. Many modern monuments to philanthropy are really testimonials to a

bad conscience. Even if we must transfer our constructive endeavors to persons not originally involved, it is better to perform a penance of this kind than to continue brooding over the past. The penance itself may bestow a useful and constructive outlet for our own thoughts and emotions.

The human personality is so complicated in its structure and functions that it is impossible to standardize treatments for problems of fear and anxiety. Each case appears to be different, and there are always an array of explanations, justifications, and excuses. To battle through this defensive armament may result in nothing more useful than a debate. We gain the reputation of being hard-hearted, critical, and unspiritual. Troubled souls are seeking sympathy rather than solution, and finally gather with others of their kind in an association of the self-pitying.

If the manifestations of fear are countless, the essential cause is always the same. The sufferer lacks those internal resources which sustain mental and emotional integrity through periods of stress. We never find a psychotic or neurotic who is practicing a healthy philosophy of life. Their viewpoints are deformed, twisted, and distorted, and conduct is appropriately disfigured. Many of the sufferers can talk glibly about their high convictions and noble aspirations, but there is no evidence that these are inspiring or controlling impulses or emotions. Neurosis increases as civilization becomes more complex. The larger the coverage of our interests, the less depth and penetration is normally possible. We become content with an intellectual approach to realities and assume that we know anything that we can remember. In this way intellectualism is substituted for intelligence. In moments of emergency, undigested knowledge is of slight use or comfort. We promptly forget what we have learned, and act according to instinct. There is only one way to educate our impulses and that is to attain a solid, vital conviction. Instead of building in this direction, we turn the management of our characters and careers over to the keeping of faculties conditioned by negative or mournful attitudes.

While many of the older theological associations were not completely satisfactory, some religious training contributed to the moral courage of our ancestors. They had a living faith which they called upon when need arose, and were content to accept the reality of a divine power. Obedience to the will of God supplied a motivation to keep faith with self and with the world. The younger generation is largely deprived of this anchorage, and because of contemporary conditioning will not and cannot accept the old faith. This so-called intellectual emancipation has destroyed religious-moral foundations, but has in no way liberated the heart and mind from the need of spiritual security. If we have outgrown the past, we must continue to grow

toward an enlightened future far beyond our present state. We gain nothing by freeing ourselves from faith. The solution is to unfold the potentials of religion until they are serviceable and solutional.

Young persons lacking adequate parental guidance turn toward educational institutions for direction and assistance. These are sadly lacking in a devotional spirit and deficient in their ethical policies. Students are forced to accept a sterile intellectualism as a substitute for cultural perspective. The world takes on the appearance of a laboratory managed by biologists and physicists. The curriculum is fascinating, exciting, and adventurous, but there is no experiencing of personal security. After a time, the pressures of superficial thinking so obscure the essentials of character development that the very meaning of human life is forgotten.

Here religion has an important role; it still remains the principal custodian of civilization. Without strong, vital, and constructive motives there can be no clear vision. Without vision the people perish, and skill can never fulfill its promise. Either religious institutions must assume leadership and maintain it by the given consent of the people or else the spiritual tradition must pass to the keeping of some other group. At the moment, universities and colleges are becoming aware of the seriousness of the moral emergency. Leaders in the educational field are in close contact with the young and are in a position to observe the present breakdown.

Not long ago I discussed this problem with a prominent educator. He was responsible for the administration of a department which included several teachers and over four hundred students. The good doctor, fully mindful of his own limitations, was confronted with a situation little better than a disaster. The bright boys and girls who attended his classes were, as he expressed it, a fine assortment of healthy young animals. They had good minds, and the majority had no difficulty in maintaining a reasonable scholastic level. A few were fine, integrated young people, but three-quarters of the total number were completely undisciplined and almost unmanageable. They were not bad, but had been allowed to reach college age without any standard of deportment or ethics. They were principally interested in having fun, spending money, and maintaining expensive automobiles. They did not care who paid the bills or how much their education was costing their families. The doctor assured me he was convinced that his student body would turn out well, but only after a great deal of unnecessary trouble and tragedy. He was appalled by the prevailing phenomenon of boys and girls approaching adult years without any vision of personal responsibility. He closed his remarks by saying: "It appears to me as though most of my students had grown up in a moral vacuum."

It is fortunate, indeed, that innate humanity gradually asserts itself and a considerable percentage of the young adjust to the challenge of the future. Even these, however, have been deprived of a normal birth-right. There will always be a percentage who cannot adjust because their own impulses are not sufficiently integrated. From this unadjusted group will come the neurotics of tomorrow, who will not only burden their own lives but will contribute to the collective confusion of future generations. Unless education itself takes over the duties of parents, advisors, clergymen, physicians, and juvenile psychologists, millions of children must face life without any character supervision. The school is the only place where these young people must be in regular attendance over a period of years.

Regardless of the age group to which we belong, it is essential to the survival of our way of life that we give sober thought to our internal requirements. If we are older, we must set the example to the young, and if we are in the youth group, we must prepare for our inevitable duties of world management and leadership. Patriotism is no longer in the flag-waving stage. Either we must build toward the security of our nation and our world or the cherished products of ingenuity will perish with the collapse of our culture. This is a real and immediate crisis which we must not fail to recognize. Just as surely as we are disturbed by the delinquencies of others, so surely we can be inspired and encouraged by evidences of constructive endeavor. This being true, it is quite possible for those around us to benefit by our example and to build upon the convictions which we practice. Nothing is more urgently needed than right example, especially on influential levels.

We fear not only our own weaknesses but also the obvious deficiencies in the characters of our leaders. We fear the results of their bad judgment which, to a measure, we must share. We cannot turn for strength and inspiration to those exponents of prevailing practices who are evidently themselves uncertain and uninspired. Many, therefore, develop phobias which are traceable to disillusionment. As a child is seriously injured when it loses respect for its parents, so the adult is damaged when he loses confidence in his world and its administrators. The nervous tension of this generation is intimately associated with anxiety over the outcome of collective motions. Lacking personal strength, we have learned to depend upon the intangible strength of masses. Even in this particular we have lost faith.

Realizing that fear is actually a blind emotion which is increased and intensified by mental and moral darkness, we must meet this adversary which rises within us by simple and direct action. All fears are unreasonable; therefore, they cannot survive mature applications of reasoning power. One man I knew, who had permitted himself to

be devoured by his own anxiety mechanism, finally gathered his surviving resources and faced the situation squarely. He took each of his fears and said to himself: "Supposing the worst happens. Is it as bad, could it be as bad as my own negative imaginings have been?" He continued his mentations in this vein: "All right. I may lose my job; my family may leave me; I may suffer from an incurable ailment; be required to live through another war; have my worldly goods pilfered by my acquaintances; my reputation destroyed by my friends; and in the end I shall certainly die. This is it."

He told me that the moment he had crystallized his worries into possible events they were infinitely less menacing. In fact, the more he thought about them, the more ridiculous the situation became. He decided that it was highly unlikely that all of his affairs would end in common ruin. It was much more probable that some would go badly and others turn out well. He further decided that when the actual emergencies came, if they did, he would face them better than he had expected. Looking back, he remembered several occasions in which he had worried long and in vain. The time he went to the hospital he was sure that he would not recover—but he did. When a bad investment seemed to threaten his whole future, he had found the courage to reorganize his affairs and was better off than before. It also occurred to him that his own parents had nursed similar fears, but had completed their lives in comparative comfort. Whatever happened might just as well be an opportunity in disguise, and his best chances for survival depended upon prudence, common sense, and a solid optimism.

My acquaintance also toyed with a number of ideas. Perhaps certain apparent misfortunes might have rather pleasant results. He would never permit himself to give up what he felt to be his duties, but suppose these burdens were taken from him in spite of every effort to maintain them? Adversity could bring leisure, and if he were no longer a moderately large cog in some vast enterprise he could have that little craft shop and fill his house with delightful, if impractical, nicknacks. If he lost the house too, he might become a genteel peddler or trade the burdens of the stock exchange for the freedom of the open road. If he did the best he could and kept faith, even losses might bring liberties after the first wrench, which would be mostly injured ego. He looked around and found that it was not even easy to starve to death, for when everything else was gone he now had an Old-Age Pension to which he could look forward. Certainly, he might be curtailed or limited, but if he kept a sense of humor and a friendly regard for life and living he would probably come to the end of his years with not more than his own share of the world's mis-

fortunes. Large calamities were opportunities to serve others and bring a little peace or strength to those less fortunate.

Perhaps we will say that he was whistling in the dark, but his health improved and his temperament was more enjoyable. He decided that whistling in the dark was no more foolish than groaning in the dark. If he was deluding himself with false hopes, he was also escaping from the vicious pattern of deluding himself with false fears. If we must imagine something, let us turn the imagination into constructive channels. Incidentally, this man who reconditioned his attitudes had made the experiment several years back. Already the results more than justified the energy required for the resolution. He had already learned that his fears had been felt and known by those about him and were actually causing the fulfillment of themselves. Several conditions which had seemed to justify anxiety had been completely corrected simply by no longer accepting them as causes of worry. The Biblical warning that things feared will come upon us is more than justified by common experience. There is no virtue in living thoughtlessly, but there is no more virtue in allowing thoughts to become haunting mental entities. The mind relieved of negative forebodings is much more available as a constructive instrument.

Things happen to us every day which need to be examined and analyzed for content value. We should always be ready to accept the challenge of the unsolved, but we must never assume that common problems are unsolvable. If our resources are not equal to the emergency, then it is our privilege to improve ourselves. Nature is forever confronting us with proof that we are not yet as wise as the serpent or as harmless as the dove. The universe never punishes merely in order to gratify some sadistic impulse; it corrects as a wise and loving parent in order that we may improve and increase. To accept the lessons of Nature as disasters is to reject each lesson and each opportunity. We are most afflicted when we deny the importance of the circumstances which confront us. Not with fear, but with constructive resolution we must overcome the unknown in ourselves and in our world. Truly there is nothing to fear but fear, and there is no solution but natural and gracious courage. We have within ourselves an ever-flowing fountain of good. The light in our own hearts can overcome the darkness of doubts if we permit its rays to shine forth.

Lacydes was much given to study and was a devout Platonist. Near the end of his life, he decided to master the higher aspects of geometry. A disciple asked him if it were a good time for such an undertaking. The philosopher replied: "If not now, when?"

Ex Libris P.R.S.



Sermons In Stone

TO the average person, a building or a house is primarily a protection against the inclemencies of the weather or the unwanted intrusion of the outside world. Only the architect in whose soul is a spark of creative flame appreciates the wonderful ingenuity, skill, and patience which have combined to make possible the modern science of architectonics. Colonel Robert Ingersoll once remarked that from time immemorial men have built palaces for their gods and dungeons for each other. There is a religion and a philosophy behind the builder's trade, and while all engaged in the occupation are not aware of the larger implications, they are influenced to some measure by their work. There is no branch of human endeavor which has conferred more distinction or been better rewarded since the time of Solomon's Temple than the sect of the Artificers.

In those days when the great Mystery systems directed human affairs, the Master Builders were initiates of sacred rites. Upon the altars of their patron gods, they dedicated their strength, their wealth, and their sacred honor. Each Master had many disciples or apprentices, and these he instructed and inspired. It was this Master who told his students that all public buildings had two purposes. One was to serve the intention which inspired the construction. The sanctuaries were to be places of sacred study; the public buildings, houses of legislation and assembly; the palaces satisfied the vanity of princes; and the mausoleums received the remains of the illustrious dead. Whether it be a lighthouse to guide ships at sea, a theater for the presentation of solemn pageants, or a forum with its marts and civic utilities, it was constructed to satisfy a pressing requirement.

The other motive, less obvious but equally valid, was that the structure itself bear witness to the magnificence of the universal plan.

Each building was a microcosm of the universe and it could exist only because it fulfilled countless laws and rules and regulations imposed by Nature upon all the works of men. The palace might be for a tyrant, but the building could preach liberty. The tomb might be for a dead conqueror, but it could tell the story of ever-living truth. In classical times, all public edifices were sermons in stone, philosophies in line and form, sciences in spans and arches, great columns and vaulted domes. The builder also had certain liberties and moderate privileges in the details of his construction. He could ornament and adorn the basic forms which he had erected.

On the cathedrals of Europe are strange stories in grotesque relief. On one church was the secret of alchemy; on another, the political aspirations of the Troubadours; on still another, a Christian doctrine which no priest or cleric had the courage to preach. The very stones themselves were marked with symbols and devices. These were the masons' marks, and each who tried a stone was privileged by ageless tradition to place his sign upon it. These marks are the same in China, India, Greece, Egypt, Rome, and the countries of North and Central Europe. In the good days of great architecture, there was no haste. Buildings were not poured around steel girders or finished in a few months. Several generations were employed upon a single structure, and it rose from its massive footings suitable to survive the vicissitudes of centuries. There was hard work but there was also pride of accomplishment and that wonderful sense of significance which comes to those who believe in the merit of their undertaking.

Today we look back upon the ruins of the past and we see scattered about the surface of the earth the remnants and fragments of an ancient handicraft. Huge stones raised one upon another, colonnades, porticoes, and long chambers, corridors, and crypts amaze us and cause the thoughtful to wonder. It is also noteworthy that the noblest of these structures were raised to the glory of God and dedicated to man's eternal search for truth and light. Shrines of unknown gods, sanctuaries of forgotten Mysteries rise from jungles or from the sands of deserts. The men who served them and the peoples who cherished them are forgotten, but the ruins remain, silent but not without meaning. The larger usefulness continues as long as one stone rests upon another. Buildings can be read like books. They can be accepted like beauty. They can be heard by the ears of the soul. They testify to a knowledge which is imperishable, and bear witness to a conviction that is changeless. Travelers visiting these tremendous relics of vanished cultures describe carvings as poems in marble and songs in stone. Pythagoras, once in Athens, is said to have carried his lute down the principal street. He paused for a second before each important building and struck its cord upon the musical instrument. We wonder

what discord he would have struck today with some of our monuments to modernism.

It seems that buildings with great messages survive the longest. Perhaps this is because the integrity of their patterns make them almost incorruptible. The Great Pyramid of Gizeh has fascinated the imaginative of fifty centuries, and the Great Wall of China has twisted, like a dragon of masonry, about Cathay for two thousand years. Some great buildings have survived only in the description of early travelers. Others have been restored from the rubble that marked their sites. For some reason, which we must seek to understand, the urge to build, to be remembered through surviving monuments, has always been strong in the human instinct. It may be that we believe that our race, our kind of creature, can never be forgotten if we can mark our presence or our passing with monuments.

The greatest name in architecture is Marcus Vitruvius Pollio. Nothing is known with certainty about the man except what may be gathered from his writings. Vitruvius says that he was appointed superintendent of military engines during the reign of Augustus. This fixes the date at which the architect flourished as between B. C. 27 and A. D. 14. It has been noted that most of the remarks and opinions of Pliny on the building and decorating of public edifices were derived without acknowledgment from Vitruvius. It is believed that this Master presided over a school or college of architects and that he was an initiate of the Dionysian Artificers. His principal writings, *De Architectura Libri Decem*, was dedicated to Augustus. The work was lost or hidden for a long time and was not rediscovered until the 15th century. So far as is known, no manuscripts of the work are earlier than the 10th century. During that wonderful period of classical revival in Europe, Vitruvius was studied by all architects and his precepts were the rules and commandments of the profession. Michelangelo and Leonardo da Vinci were profound students of *De Architectura*.

In 1521, Cesare Cesariano translated *De Architectura* and added a considerable commentary. The work was published at Como. We must accept Cesariano as one enlightened in the Platonic and Pythagorean mathematical philosophy. He added a number of remarkable plates which revealed clearly the mystical or esoteric canon of the Vitruvian system. There is an allusion to the system of geometric proportions used in the designing of public edifices in the *Hypnerotomachia*, published by the Aldus Press in 1499. One quotation will indicate the trend: "And what part soever is not agreeable with this principle is foule and nought. For take away *order and rule*, and what thing can any man make, either beautifull to the eye, or of commendable proportion and durable?" In this case order and rule stand for the

canon, the sacred laws of proportion by which all productions of art are made to conform with Nature. The building therefore becomes the crystallization in form of an idea. As Vitruvius says: "When the proportions are adjusted, and the dimensions found by calculation, then it is the part of a skillful architect to consider the nature of the place, the purpose of the building, and the beauty of it."

After the Reformation, the significance of religious building was generally ignored. In an effort to depart from the manners and customs of the old Church, the Protestants discarded the laws of ecclesiastical architecture. In getting rid of what they regarded as "offensive symbols," the religious reformers gradually transformed their churches into meaningless and often mediocre places of assembly. They sought purity, but achieved only ignorance. The anonymous author of *The Canon* says: "It was when this old conception of religion began to be superceded at the Reformation, that the need or desire for a body of architects instructed in theological mysteries no longer acknowledged, ceased to exist, and the secret methods of all previous temple builders left in the hands of the Freemasons fell into disuse and were gradually forgotten."

We learn from the study of architecture many facts relating to ancient knowledge which cannot be easily found in published works. For example, geometry is akin to geography. The builders of the great ceremonial structures of the past have left enduring proof that they were acquainted with the true proportions of the earth, its shape and size, and also that at some remote time there was philosophical intercourse between areas later to be considered distant and unknown. It was impossible to unfold what Proclus called "the divine arithmetic" without discovering the key to the universal design. The temple was the microcosm or miniature world, a place of worship designed to educate the mind, give expression to the most reverent emotion, and reveal the trestle board of the esoteric tradition.

Even the distribution of vast complexes of wonderful buildings was not accidental. As Frank C. Higgins points out in his *Ancient Freemasonry*, remarkable and mysterious edifices are distributed about the surface of the earth according to a well-defined plan. Each stands at the junctions of geometrical formulas, and these in turn coincide with magnetic zones or vital centers of the planet. To have accomplished such accuracy required not only extraordinary skill but a broad cooperation and a mutual understanding among the then-flourishing systems of religion and philosophy. Modern archaeologists can find no reasonable explanation for many of the sites apparently remote and unsuitable, and scholars are still trying to understand the motivations which inspired the builders to choose such places. Thoughtfulness explains all or at least most, but is not an obsessing process at the moment.

Architectural designs vary in different localities. As the result we can easily recognize a consistent structure by its style, adornments, and materials. If it has no style at all, it is probably recent. We may wonder why the Chinese built differently than the Greeks, or the Egyptians from the Hindus. Even the pressures of interpretation, by which the same formulas took on various appearances, were essentially religious and philosophical. The architect was fashioning his faith in stone or marble, and he built what he believed. Always, however, he was expressing conviction according to law. There is no quicker way of checking the integrity of a concept than to shape it into a device of physical proportions and utility. If the conviction is wrong, the building will be asymmetrical and insecure. Top-heavy doctrines result in top-heavy structures, and traditions without foundations inspire building without footings. In this way science and art discipline notions and opinions, and that which is constructed without such discipline is not afterwards acceptable. All great works must be grounded in great ideas. Only a sufficient motive can produce a satisfactory result.

If we except modern architecture which is keyed largely to utility, economy, and rapidity of construction, we can recognize several major styles which invite examination and analysis. Older national designs and patterns were mostly religiously inspired. We can identify the products of Hinduism, Buddhism, Islamism, Judaism, and Christianity. In addition are the old Egyptian, Babylonian, and Chinese styles and also the works of the Artificers of the Western Hemisphere. The Greek style became the fashion in later Europe and still dominates public buildings in the United States. The productions of any of these cultural platforms can be interpreted by reference to the faiths, creeds, and doctrines of their designers.

James Ferguson, in his *Tree and Serpent Worship*, describes several important Buddhist monuments. He devoted special consideration to the great stupa at Sanchi, in Bhopal State, Central India agency, and the famous stupa of Amaravati in the Guntur district of the Madras presidency. A stupa, sometimes called tope or dagoba, is generally believed to be an elaboration of the early Hindu burial mound. It consisted of a dome of solid masonry except for a small relic chamber near to the ground level in the center. This chamber was inaccessible after the structure was completed. Around the central dome were platforms reached by stairways so that the rituals of circumambulation could be performed. On the top of the dome was a small pavilion from which rose a tall mast, or pole, supporting symbolic umbrellas. In the earliest type, the dome was hemispherical, but in later architecture the proportions were modified, and in some cases the central mound became a tall pointed spire. Here is a good place to begin a study of symbolic architecture, for there is much to indicate that

the stupa-form was expanded into the pyramid, and this in turn, becoming more and more ornamented and structurally complicated, inspired most memorial constructions.

There are several schools of thinking involved in the interpretation of a symbolic shape which recurs throughout the world. The fact that stupas are nearly always surrounded by platforms and balustrades reminds us that in Hinduism it was customary for pilgrims to perform circumambulation around Mt. Kailasa, the terrestrial Meru, or World Mountain. In Egyptian mythology, the hieroglyphic of a hemisphere surmounted by a pole with a symbolical banner signified the northern abode of the gods. It was therefore the World Mountain, on the summit of which were the royal or divine insignias—in the case of Buddhism, the ceremonial umbrellas. After the stupas had been more elaborately designed and ornamented, as in the case of the Boro Budur in Central Java, no doubt of the intention can remain. The mound becomes a pyramid of seven ascending platforms, the lower four being square and the upper three circular. In this case the reliquary is at the summit. Like the seven-stepped pyramid of Saqqara in Egypt and the semimythical Tower of Babylon, the seven platforms were assigned to the planets, and the whole structure was an epitome of the solar system. The Khmer remains in Cambodia developed the theme further, and the complex of temples known as Angkor Wat symbolize the Buddhist cosmos. It has already been demonstrated by experts that the pyramid of Kukulcan in Chichen Itza, on the peninsula of Yucatan, is a vast calendar, its parts and proportions coinciding with the astronomical knowledge of the later Mayas.

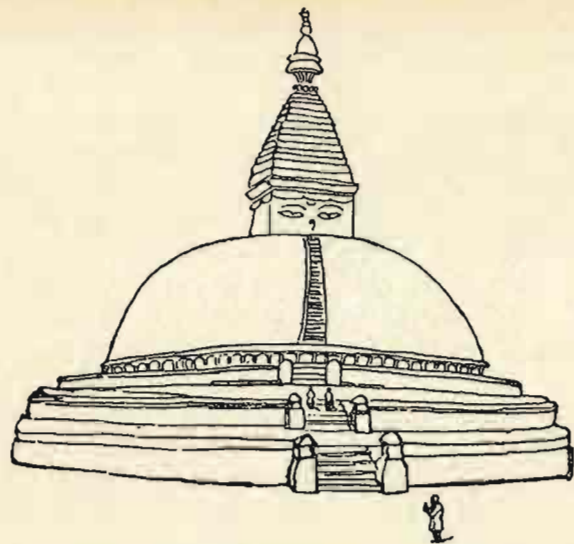
At Sarnath, near Benares, there is a stupa marking the place where Buddha preached his first sermon. The structure has the appearance of a squat tower and has been frequently overbuilt; this means that numerous structures occupying the site have been encased with brick, and the resulting monument, in turn, again encased. It is in this way also that the Shwe Dagon, in Rangoon, came to reach its present proportions. The Burmese believed that the primitive stupa-form represented the inverted begging bowl of Buddha. To paraphrase Omar Khayyam, it was the inverted cup, a symbol of mortality. We should also remember that the ancients believed that the dead continued to live on as ghosts in their mound-shaped tombs. Our savage ancestors soon learned that strong animals could violate the graves of the honored dead. To prevent this desecration, heavy stones were laid on the sloping sides of the burial mounds. Habit then accomplished its perfect work. What had once been necessary, later became traditional, and finally when further need of protection was unnecessary, the traditional justified the ornamental.

In Tibet the stupa retains its original Buddhist significance. Small models of these structures in gilded wood or metal are used as reliquaries and also as altar ornaments. In Japan small wooden stupas with movable lids were used as containers for sutras or sacred books. It will therefore be helpful to analyze the symbolism of this basic form. Degrees of artistry and the quality of available materials determine the detail and accuracy of the design. Among Eastern peoples there was slight tendency toward originality or innovation in religious symbolism. On the other hand, old designs or types were seldom neglected or forgotten. The most perfect representation of the mystical figures and emblems were reserved for those with necessary means or influence to secure them. The laity in general was satisfied with crude replicas which suggested, but did not complete, the required patterns. Stupas occur in association with many of the divinities of the Tibetan paintings. The Maitreya Buddha is conventionally depicted with a miniature stupa in the front of his coronet or ritualistic headdress. As this was the place assigned as the throne of the teacher or celestial being whom the divinity served or from whom it was descended or of whom it was an embodiment, the use of the reliquary is highly significant.

It might be well to note that coronets were often surmounted by battlements or parts of buildings. Diana of Ephesus wore the mural crown, and the headdress of several ancient nations were stupa-shaped. L. Austin Waddell, in his *The Buddhism of Tibet*, devotes considerable space to that part of Lamaist cosmogony which is involved in the shape and proportions of these mortuary monuments. The stupa consists of several parts or sections which are fitted together to form an ascending mass surmounted by sacred emblems. Waddell reproduces a chorten which is typical of the Hindu development of the structure. The massive hemisphere, or solid dome, is called the *garbha*, a Sanskrit term meaning *womb*. This contains the relic which is the seed of the new life. The square capital, called the *toran*, was sometimes ornamented with eyes, as here shown. The arrangement of the stairs up the center of the dome divides the hemisphere so that it resembles the top of a human skull. Thus the toran rises over the Gate of Brahma, that area from which the transcendent being departs at the time of death.

The Lamaist and Japanese stupas include symbols of the five elements into which a body is resolved at death. The following figure and description are from Waddell, who writes: "The lowest section, a solid rectangular block, typifies the solidity of the *earth*; above it *water* is represented by a globe; *fire* by a triangular tongue; *air* by a crescent—the inverted vault of the sky, and *ether* by an acuminate circle, the tapering into space."

A typical Tibetan chorten is reproduced diagrammatically herewith. The base is called the *plinth* and is a more or less elaborate

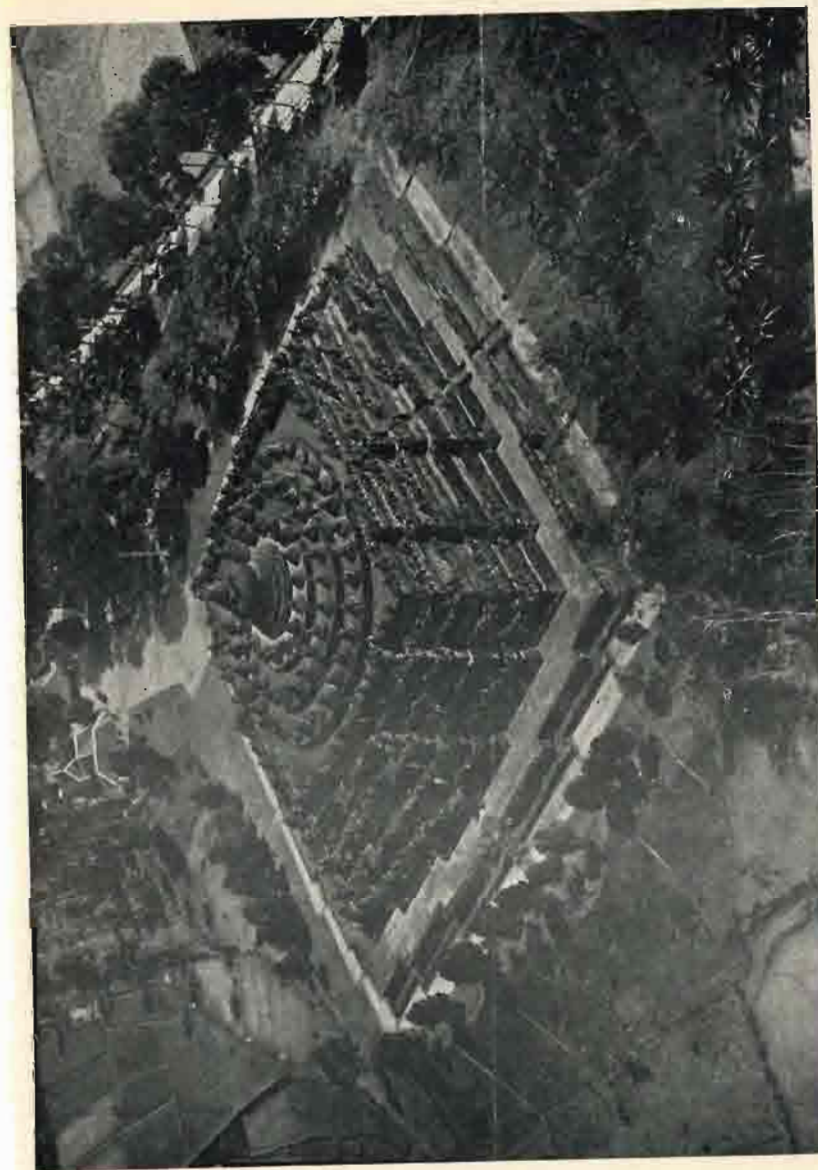


TYPICAL FUNERAL BUDDHIST MONUMENT

From a collection of drawings of religious structures in Nepal

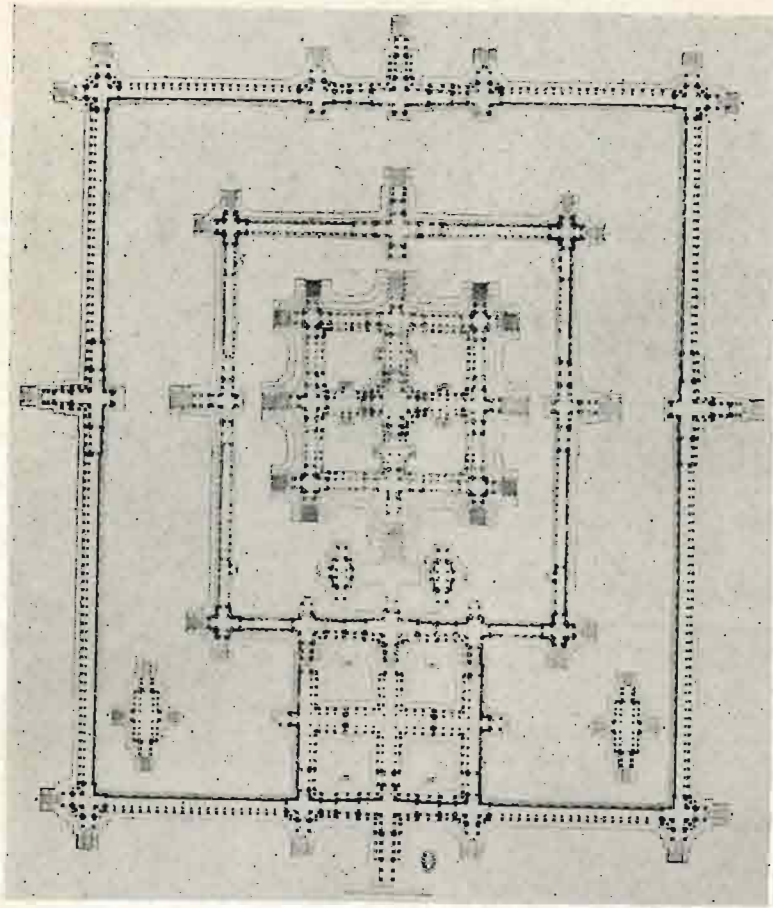
pedestal. In the accompanying example, this is surmounted by a series of five steps, which correspond with the elements. From the steps rises the toran, which in this case is no longer hemispherical, but roughly the shape (in profile) of a keystone in masonry. Above the toran is a conical pyramidal spire composed of thirteen steplike segments. These represent the thirteen heavens of the Bodhisattvas of Buddhism. The spire supports a conventionalized bell-shaped symbol, called the *kalsa*, the handle of which forms a tapering pinnacle, often combining the shapes of several objects: a lotus flower, a crescent moon, a globular sun, or a triple canopy. Above these rises a tongue-shaped spike, which is called the *iyoti*, or sacred light of Buddha. (See *The Buddhism of Tibet*.)

Among the most impressive monuments of Asia are the massive sanctuaries of Angkor Wat and Angkor Thom in Cambodia. The Bayon of Angkor Thom has been described as the hub of the Khmer universe. The structure is ornamented with fifty towers and one hundred seventy-two huge human faces. For the moment, the ground plan is of the greatest interest. The Bayon ascends in three successive levels, each with galleries. The principal entrance is at the east, and there is a gradual ascent to the central tower which is based upon an eight-spoked wheel, the familiar Buddhist Wheel of the Law. No doubt the center of this tower was intended by the architects to mark, at least symbolically, the axis of the empire. The builders were trying to tell us that this Khmer State was a miniature of the universe, and



AERIAL PHOTOGRAPH OF THE BORO BUDUR

This magnificent stupa combines several outstanding features of advanced architecture. In spite of the intricate design, there is a perfect system of drainage for all the galleries. The ornamentation is so arranged that the monument can be considered equally impressive in both mass and detail. Seen from a distance the mass dominates, but as one approaches the details take over without discord.



—From *Atlas du voyage d'exploration en Indo-Chine*

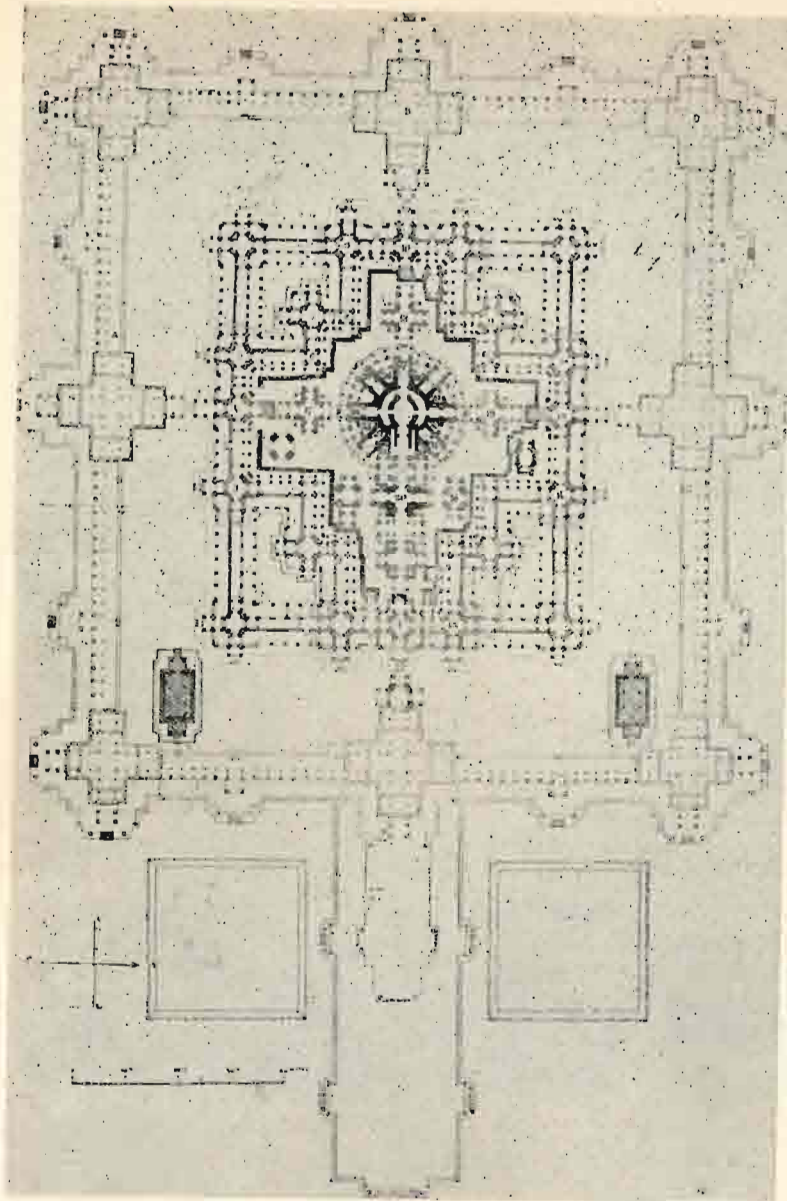
PLAN OF THE CENTRAL BUILDING AT ANGKOR WAT

Comparison with the mandala painting opposite will show how religious convictions influence the development of architectural motifs. The building becomes an embodiment in stone of the essential concept of the Buddhist faith and also a kind of trestle board revealing the disciplines and practices required of those seeking enlightenment.



JAPANESE BUDDHIST MANDALA

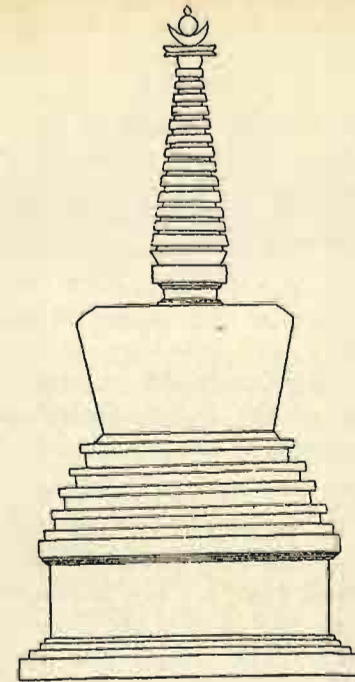
This important 14th-century painting reveals clearly the migration of Buddhistic concepts from India, through China, and to Japan. Here the architectural elements of design are transferred to mystical paintings, revealing the structure of the mental universe.



—From *Bulletin de la Commission Archeologique de l'Indo-Chine*

COMPREHENSIVE PLAN OF THE BAYON OF
ANGKOR THOM

In this treatment, the several levels are represented according to their dominant architectural motifs. The radiation of the design from the central eight-spoked wheel is immediately obvious.



—From Waddell's *The Buddhism Of Tibet*

TIBETAN CHORTEN, OR RELIQUARY

they succeeded very well if we have the eyes and wits to analyze the accomplishment. Here, indeed, is cosmogony in stone, and every detail of adornment was part of a master plan. We reproduce the ground plan of the Bayon and it should be, at least mentally, imposed upon the religious drawings and sculpturings of the Buddhist nations if its secret is to be discovered. Notice that the approach and the principal side gates form almost a true Christian cross, with the central tower like a halo, or nimbus, around the head of an invisible being who might be suspended upon the cruciform design.

Somewhat less pretentious, but not less interesting, is the plan of Angkor Wat, the great temple. Here, again, there is a major division into three spheres or states represented as concentric rectangles. The cross motif still dominates and is made more obvious by the fact that the side gates are not centered. All these wonderful architectural designs were really mandalas, but the overall concept was not apparent to the layman after the structure was completed. Details obscured the grand concept, and the pyramidal form ascending through three states of consciousness by levels, platforms, or terraces was, of course, Mt. Meru. For comparison, we put the reproduction of a rare 14th-century



FRONT ELEVATION OF THE TEMPLE OF ANGKOR WAT

Buddhist religious painting beside the ground plan of Angkor Wat. The principal elements of the design, including the concentric rectangles and the arrangements of the gates, are immediately noticeable.

As the central divinity in the painting is the Bodhisattva Manjusri (in Japanese, Monju) the entire picture is an unfoldment of the principle of mind over which this deity presides. The Buddhist recognized three conditions of mental energy. The lowest was mortal or egocentric mind. This governs and directs the lives of creatures who exist on the plane of opinion. The second was enlightened or dedicated mind. The intellectual level of the truth seeker extended from the lowest degree of discipleship to the highest stages of personal enlightenment. The third was universal or divine mind, such as was possessed by the divinities, who were the personified attributes of the eternal substance and fact of knowing. Those entering temples and advancing along the levels and platforms of the sanctuaries were making a physical pilgrimage which corresponded exoterically with the journey of the truth seeker approaching the substance of absolute cognition.

As mind was so divided, the universe also consisted of three ascending states or qualities, which Western scholars have termed material, mystical, and spiritual. All temples built by enlightened races indicate the dominance of this concept and it is preserved for Christianity in the doctrine of the three worlds—heaven, earth, and hell. The triple tiara of the Roman Pope and the triple dome of the Temple of Heaven in Peking are versions of the same symbolism. In Central America most of the ancient buildings stand upon pyramidal plinths, or bases, and these frequently are so terraced as to place the principal structure above the three worlds, like the Temple of the Gods on Mt. Meru.

The Boro Budur stands upon the Kedu plateau near Jogyakarta, in Central Java. Seen from an airplane this stupa, for such it is, even though the plan is wonderfully expanded, resembles a huge chocolate frosted cake prepared for some festive occasion. The shrine, which

is constructed over the crest of a low hill, is approximately five hundred feet square and one hundred fifty feet high. It rises in seven terraces, and a broad staircase ascends each of the faces of this pyramid. The four lower platforms are roughly square and are in the forms of broad galleries. Both sides of the galleries are intricately carved with scenes from the six hundred incarnations of the Buddha. These carvings in deep relief, which average nine human figures to the square yard, would if placed end to end exceed in length three linear miles. The upper circular platform is about fifty feet in diameter, and in its center stands the dagoba, or reliquary.

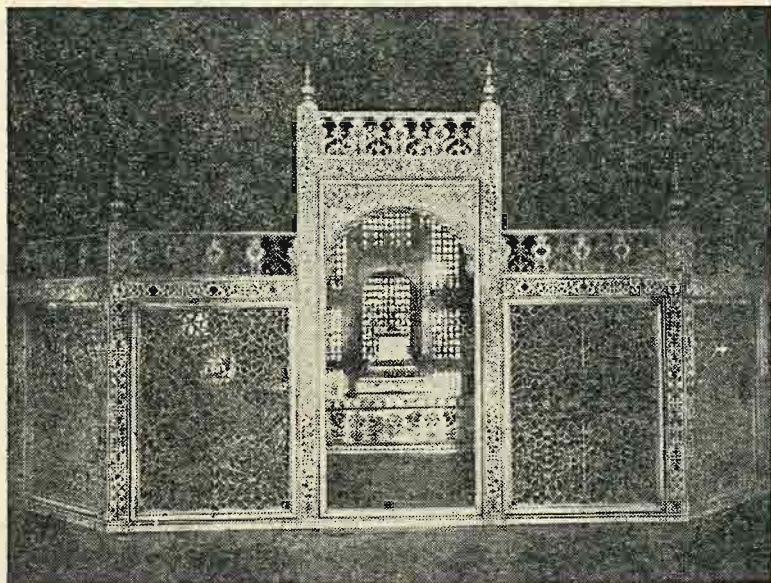
The building is ornamented with curious latticed stone bells, each containing a life-size figure of Buddha. There are seventy-two of these bells, so that we have a pantheon of divine attributes. All the images in the bells on the upper platform face the central tower. The four staircases correspond with the four Vedas, which, pouring from the mouths of Brahma, become the pathways which men must ascend in order to reach perfection. The circular platforms are the abodes of the Enlightened Ones, the Buddhas of boundless causes, and the square platforms below are the zones of form where dwell the orders of creatures which aspire to the liberation. The entire concept is an effort to represent in lava rock the mystery of the qualitative universe.

Architecture recognizes what is called "a table of essentials." In other words, a building must fulfill fundamental requirements. The principal essentials are fitness, endurance, and appearance. By fitness is meant that it is suitable for the purposes intended and that it is supplied with adequate lighting, ventilation, and drainage. Its arrangement must be convenient and it must have such equipment as facilitate the activities for which it was constructed. Under the heading of endurance are the materials and the proper knowledge and use of the rules and laws of building. This is to insure permanence and a minimum problem of maintenance. Under appearance comes the pleasantness of the design involving balance, symmetry, proportion, sequence, form, and mass. There must also be consideration for the culture and tastes of the community, and sometimes emphasis upon historic association.

These essentials are reminiscent of the three columns of the cabala. According to the doctrine of the Jewish mystics, the universal plan was sustained upon the adequate supports of the pillars of wisdom, strength, and beauty. By analogy, fitness is wisdom, endurance is strength, and appearance is beauty. This is the universal canon and it must be fulfilled in all the works of men.

In Oriental architecture there are several schools which still flourish in India, or at least survive in the tradition of Indian architecture. These are the Buddhist, the Jain, the Hindu, and the Moslem.

All have passed through numerous modifications, but the basic concepts are familiar to us. Moslem architecture places unusual emphasis upon color and texture. Various materials are combined lavishly and many structures are inlaid with semiprecious stones and precious metals. The texture includes methods of finishing stones and also the adornment of their surfaces with tracings and designs. Many Eastern buildings include marble, which has been carved to the fineness of rare lace. Examples of this technique may be examined in the Pearl Mosque at Agra and the Taj Mahal nearby.



A CARVED MARBLE SCREEN IN THE TAJ MAHAL

There is a wonderful panorama of Hindu architecture for those who wander along the Ghats at Benares. The several schools can immediately be distinguished, but the modifications do not obscure the dominant similarities. The same is true of the religious architecture of Europe. This is largely Gothic and includes the spire or campanile—the detached bell tower. Spires and steeples are not of Christian origin, but they have become identified with the ecclesiastical architecture of Christian nations. They are modifications of the Egyptian obelisk and developments of the more ancient monolithic stones. The steeple, in turn, was modified in Islam to become the minaret. In each instance the steeple is an exaggerated pyramid and represents a flame. The shape has come to be a symbol of aspiration, as though it were a finger pointing to heaven. In early times graves were marked

with miniature steeples to imply confidence in the resurrection. Christian theologians favored two balanced towers or spires at the fronts of churches. These were explained as symbolizing the two dispensations and the two tablets of Moses, each of which carried upon its surface five of the Commandments. The spires survive from the old Mystery ritual, which included the placing of a column on each side of the entrance to a sanctuary. In Christendom the two dispensations are the Mosaic and the Messianic. Unless natural peculiarities of terrain make it impractical, churches, like pagan temples, are nearly always so oriented that the principal entrance faces the east. This is a vestige of sun worship.

Christian buildings intended for religious purposes are usually cruciform, with the altar at the upper end of the cross. This shows the indebtedness of architecture upon anatomy. The human body was the living temple, and the congregation was a composite person. The architect developed his plan from the point of crossing of the vertical and horizontal limbs of the cross; thus his central point was the human heart. Often the pulpit was off-center, usually in approximately the true location of the human heart in the body. The altar itself, like the Tibetan chorten, began with a pedestal or plinth. This was a marble block, originally a double cube. By the adornments, furnishings, candles, and vessels, the altar piece ascended through the spheres of the five elements and was apexed by the cross, the symbol of spiritual victory over matter. The letters IHS on the altar cloth were the monogram of the Greek god Bacchus. The high altar corresponded with the human head, and the furnishings related to the internal structure of the brain and the organs of spiritual apperception which are located therein. In the Hebrew Ark of the Covenant, the meeting wings of the cherubim over the mercy seat are the lobes of the cerebrum covering the third ventricle.

According to Philo Judaeus, Moses was instructed by the Egyptian philosophers as to the meaning of the sacred symbols. He "speedily learnt arithmetic, geometry, and the whole science of rhythm, and harmony and metre, and the whole of music by means of the use of musical instruments, and by lectures on the different arts, and by explanations of each;... All other branches of the encyclical education he learned from the Greeks; and the philosophers from the adjacent countries taught him Assyrian literature, and the knowledge of the heavenly bodies, so much studied by the Chaldeans. And this knowledge he derived also from the Egyptians, who study mathematics above all things, and he learnt with great accuracy the state of that art among both Chaldeans and Egyptians, making himself acquainted with the points in which they agree with, and differ from, each other." (See *Life of Moses*.)

Since the Egyptians used geometrical symbolism as an essential part of their sacerdotal learning, we may be entitled to assume that this is involved in the accounts of the early structures of the Jews which occur in the Pentateuch. It should be remembered that in the Hebrew writings all letters have numerical equivalents, and therefore names can be translated into mathematical formulas. The first great building mentioned in the Bible is the Tower of Babel. When the sons of Noah resolved to build a tower, the top of which should reach into heaven, the Elohim was displeased and said: "Go to, let us go down, and there confound their language." Babel (BL) has the numerical value of 34, which is the square root of 1,156. This, in turn, is part of a formula which gives 2,004, the numerical value of the Greek name of the four elements. It will not be profitable to attempt to analyze these formulas of mean measurements, but they are present and form a mathematical cabala.

The Jesuit Father, Athanasius Kircher, in his *Turris Babel*, explained that the tower was to have been in height 52 semidiameters of the earth, by which it would reach the orbit of the moon, which was the lowest of the seven heavenly spheres. Could it have been completed, the tower would have measured the sublunary world or, in metaphysical terms, would have exhausted the sphere of the four elements. It became a figure representing the pyramid of knowledge. By ascending the levels of the sciences, mortal mind was resolved to conquer the mystery of space. The audacity of the project resulted in the confusion of tongues or the loss of the sacred language. Even today we are strongly impelled by the desire to create a projectile or space ship by which we can reach the moon. We have already experienced the confounding of truth by the Aristotelian instruments of analysis. As we know more, we seem to understand less, and the divine knowledge which makes all essential growth possible has been destroyed by division.

Other important structures—Noah's ark, the Tabernacle, and Solomon's Temple are also to be understood as mathematical formulas. Sterling writes: "The internal measures of the Temple are just double those of the Tabernacle, the Holy of Holies being 20 cubits, or 360 inches square, with a perimeter of 1,440 inches, while the Holy Place is 720 by 360 inches, having a perimeter of 2,160, the number of miles in the moon's diameter; its width being 20 cubits, it just contains the sun's orbit, taking the sun's distance at 10; and its diagonal is $63 \frac{1}{3}$ cubits, which is nearly the sun's circumference of the sun's orbit ($20 \times 3 \frac{1}{7}$ equal $62 \frac{6}{7}$). The rhombus, which contains the Holy of Holies and Holy Place, has a perimeter of 217.80 cubits, or the diameter of the sun's orbit." This fragment will indicate the depth of the mathematical knowledge of these ancient peoples. Such formulas and even

more intricate ones are an essential part of the architectural science of the initiated Dionysiacs.

Applications are numerous and many have been completely ignored. The early Christians used the Greek word for assembly as a name for their church, which was *ecclesia*, with the numerical value of 294. This number is the diameter of a circle having a circumference of 924, which is the square root of the sun's diameter in miles. This may have inspired the opinion of St. Cyril when he declared that the word *catholic*, or universal, stands for all the doctrine which ought to come to man's knowledge concerning things both visible and invisible, earthly and heavenly. Thus the eternal church is the tabernacle of the sun, and heliolatry, or sun worship, recurs in the Christian dispensation. Specialists on the Great Pyramid have resolved from it a great number of mathematical equations which indicate that the builders were not only attempting to represent the universe, but also accomplished their end on the plane of higher mathematics.

The elevations of great cathedrals reveal numerous symbolical details. Notre Dame Cathedral, in Paris, and the magnificent structures at Rheims and Cologne are typical. In Westminster Abbey a pyramid has been introduced between the spires, and the campanile of St. Mark's, in Venice, is surmounted by a pyramidal spire which causes the entire structure to be a perfect obelisk. If we assume for a moment that the elevation of Notre Dame can be considered as the front of the human face, much of interest is immediately apparent. The central rose window then corresponds with the place of the third eye in Eastern esoteric doctrines. On each side is an arched orbit in the location of the normal eyes. Below is the principal entrance corresponding to the mouth, and this is flanked by two other entrances which supply the nostrils. The entire front presents the elevation of an altar, and originally the principal arches of entrance were ornamented with magical and alchemical symbols which set forth hieroglyphically the formula of the Philosophers' Stone. The hieroglyphical doors and some of the symbols were destroyed during the French Revolution, but old engravings of them can occasionally be found.

During the Gothic period it was customary to so arrange and ornament the massive columns which supported the naves that they gave the impression of great trees, the branches of which united as supporting arches. These huge pillars were the cedars of Lebanon, a title given to the priesthood of the Syrian Mysteries. These priests were the living pillars of the Everlasting House. The symbolism further reminds us that ancient religious sects assembled in forests and placed their altars among groves of living trees. The whole idea restates the original concept that the earth itself is the Temple of the Eternal.

The instinct to arrange religious structures according to natural law is found in even the crudest of authentic monuments. It is hard to imagine that the long shadow of the complex of rude stones at Stonehenge was cast upon the Cathedral of St. Paul's, in London, or that the tracings of it may be seen in the ground plan of the Pantheon in Rome. Yet all these and many other buildings are tied together by common factors, which were present and recognized even when the early Christians built their church of wattles at Glastonbury. The invention of the airplane has made it possible to fly over areas where mound-builders and creators of primitive monuments had worked. In several instances, altitude has permitted a general survey of the region and revealed extraordinary astronomical patterns otherwise not apparent.

The North American Indians were not given to massive or permanent architectural projects. Like the wandering tribes of Israel, they were content to frame their shrines of portable or impermanent materials. Yet we find even among them, and especially among the more settled Pueblo Indians, the same essential symbolism which was scattered in the form of ruins throughout Europe and Asia. The Iroquois long house, the Hopi and Navaho kiva and hogan and similar sacred places were always microcosms of a universal concept. Research suggests that the underlying scheme of the American Indians' cosmogony and theology was similar to that of the early Babylonians. The world was a pyramidal mound ascending in steps or levels. Human beings lived in the middle zone. Above was the abode of manitous or deities, and below, the ghostly abode of the dead. The Indian did not believe in heaven or hell as moral spheres of punishment or reward. He had not progressed beyond the state of Greek theology at the time of Homer. His priests, like those of the Egyptian Mysteries, traveled into the invisible world which took the form of subterranean caverns. Various birds, animals, and reptiles were messengers to the superior or inferior sphere, and many tribes recognized seven or eight deities, but there was little knowledge of astronomy north of the Rio Grande.

Some Amerindians substituted mazes of stone for temples. Those passing through tribal initiations simply walked narrow paths bordered by rocks. The journey was always circuitous and accompanied by fertility rituals. These mazes were reminiscent of the labyrinths near or beneath the great sanctuaries of classical civilization. Indian architecture, where it does exist, conforms with the early practices of other nations, and there are indications that it was developing rapidly prior to European colonization. Indians of the Northwest built more permanent tribal structures, and there is an evident link with Asia. The migrations of architectural forms are as consistent as those of artifacts,

implements, and pottery designs. When Carl Jung examined the cultures of the American Southwest, he found many examples of psychological pressures and instinctive patterns and methods. He was convinced that as God geometrized to fashion the world, man naturally geometrizes in the expression of his own instinct and impulses.

Even modern public buildings are frequently of interest to the student of symbolism. Such towers as ornament the Empire State Building and the Chrysler Building, in New York, are actually of religious origin although they have been adapted to the requirements of commercial architecture. Perhaps they tell us the present state of our religious convictions. We have gradually come under the domination of an economic theory which we have exalted and dignified far beyond the dimensions of its merit. By tradition we have also preserved numerous structural forms and adornments which are still used even though the meanings are lost. It is not uncommon to find zodiacs inlaid into the floors of foyers or treated as chandeliers. Usually the present treatment is superficial and the combining of various styles detracts from symmetry, proportion, and balance. But we are a polyglot people deriving our culture from several sources. The buildings we construct, like the laws we fashion and the codes we keep, reveal the lack of an overconcept which would maintain unity even through diversity. Our architecture will change with our standards of ethics and the broadening of our philosophical foundations. The building is always a monument to the taste of the one who designs it or the one who accepts the design.

The prevailing uncertainty in man's consciousness is reflected in the impermanence of his projects. The ancients built for the future; we build largely for the moment. It is not considered an advantage that any structure shall last for a thousand years. We expect inevitable change to make it unsuitable or unnecessary within a century. This also affects the consciousness of the architect, who finds no enduring satisfaction on a level of transitory achievement. Only in a few instances, and these mostly influenced by religion, do we follow the example of the old cathedral builders. Religion is still accepted as lasting, and where means permit, the old methods are used. A notable example is the Cathedral of St. John the Divine, in New York, which compares favorably with the great edifices of the Old World.

Much can be said for the motion toward simplicity which is so notable in modern architectural trends. Nothing could be simpler or more satisfactory than the Great Pyramid of Gizeh. But such beauty unadorned is the most difficult to accomplish. The confusion which results from profusion of ornamentation conceals numerous defects which can only be obvious to the highly informed. If, however, we desire to produce perfect mass depending entirely upon the cosmic

canon, the builders must be familiar with all liberal arts and sciences and the Pythagorean formulas. Instinct could lead the way if the heart and mind are thoughtful and devout. Moved by sincere inspiration, the architect would come very close to the universal dynamic. If, however, he is himself under psychotic pressure, a disillusioned man, or one without the sense of sublimity, he will accomplish utility without beauty, size without proportion, and structure without significance.

Just as the pressured dreams of the psychotic take innumerable hieroglyphical appearances, the artist can never escape from the asymmetry in his own soul. Every work which he accomplishes is stamped with the mark of himself. In a world of frustrated and neurotic people, distortions may cater to the prevailing mood, but there is nothing within them which is remedial. The Greeks taught that public buildings and private dwellings profoundly influenced human conduct. The soul, receiving into itself the impression of shape, is offended by deformity, and strengthened and inspired by noble proportions. The legislators of Athens exiled several architects because the buildings which they designed were a menace to the morals of the community. If we live in the presence of hatred, suspicion, fear, selfishness, or deceit, we are ultimately contaminated; or if we resist, we are exhausted in the defense of our integrity.

Buildings are thoughts and emotions in stone, concrete, steel, and other materials. There is not one of them that does not have consequences. The Egyptians taught that disease could be healed if the sufferer would sit quietly in front of models of the symmetrical geometrical solids and contemplate them with a receptive attitude. We may not realize that the skyline of a city is an environment which can press in and stimulate responses. As we see our faces reflected in mirrors, so we see also the countenances of our characters reflected from walls and angles with which we are continually surrounded. The great city is usually unhealthful because it limits man to awareness of his own interests. Each house should have a garden, so that the mind can contemplate Nature at regular intervals.

We know that if we open our hearts to the voices of life we will hear poems in running brooks and sermons in stones, but let us remember that stones continue to preach even after they have been trued and squared and built into artificial structures according to the ingenuity and requirements of human beings. One of the ways to release the natural good in the human composition is to surround the mortal creature with fitting emblems of immortal beauty.



TIMUR - *The Shaker of the Earth*

DUE to the unfortunate circumstance that Western education was for centuries dominated by the clergy, the histories and philosophies of Oriental nations are still comparatively unknown to the peoples of the Occident. From the rise of the cloister schools under the patronage of Charlemagne to the intellectual revolution which took place in the closing years of the 19th century, most of the chairs of philosophy in the great colleges and universities were occupied by doctors of divinity. These reverend gentlemen regarded Asiatics not only as heathens, but also as a perpetual menace to the superiority of Christendom. It was no part of their program, therefore, to stimulate any natural regard for Eastern religions or any genuine sympathy for the great men and women who contributed to the spiritual and ethical unfoldment of Asia.

Because of its close involvement in the story of the Christian descent, Islam was particularly obnoxious to the reverend doctors. They considered Mohammed as a form of the anti-Christ, and his Koran as little better than an infernal production written to discredit the true Gospel. Only within the last century has this curtain of bigotry been raised so that the facts could be known. These facts, wherever they are available, in no way support the prejudices which have become a part of our religious subconscious. We discover Asiatics to be human beings and not horned and hooved demons as the Crusaders expected to find them. This is no plea for the ethical supremacy of the East; merely the suggestion that human beings are much alike

in either hemisphere. All nations and beliefs have sustained both constructive and destructive personalities. We should not expect virtues in others which we do not ourselves possess.

From the time of the conquests of Genghis Khan, splendid empires flourished beyond the Euphrates. Over these incredible conglomerates ruled magnificent tyrants, some benevolent and others cruel and ignorant. A number of these Eastern potentates were brilliant opportunists, rising like the great Khan himself from humble and obscure births. Many were richly endowed with abilities and capacities, and nearly all of them were better-educated and more thoughtful than their Western contemporaries. While the kings of Europe still made their marks on official documents or had their own edicts written for them and read back to them by hired scribes, the princes of Asia were endowing libraries, studying the stars, publishing editions of Plato and Euclid, and encouraging art and literature. Many of these Eastern empire-builders were devout Moslems, and while they did not allow their belief to interfere with their territorial ambitions, they had the wisdom and the wit to govern their peoples by means of surprisingly lofty ethical codes.

It has been a rule that generals who led in war were seldom able to become successful administrators in time of peace. In this the Asiatic was more versatile. His own nature was so intimate a compound of military and civil thinking that he slipped from one mood to another with surprising ease and agility. Probably the most remarkable phase of the Moslem mind is revealed by the religious tolerance which nearly always became prominent in areas dominated by Islam. Certainly we can pick out numerous examples of religious persecution, but the same is true among Western leaders. The great Easterners, Genghis Khan, Kublai Khan, Timur, and Akbar, were all distinguished for the moderation and liberality of their religious attitudes. The celebrated edict of Kublai Khan is indicative of the trend. He proclaimed equality of religion throughout his domains and warned that the full weight of his displeasure—and that was heavy—would descend upon anyone who persecuted, ridiculed, criticized, condemned, or slighted any person for his religious conviction or the sect to which he might belong. Kublai would permit no restriction upon the privileges of any citizen as long as the man was true to his convictions, and these did not interfere with the inalienable rights of others.

Akbar, the Great Mogul, went even further. In his throne room he sat upon an elevated pedestal connected with the corners of the apartment by four bridges. These bridges ended in massive seats. Here were the places of the Counsilors of State, and of these four great ministers, one was a Hindu, one a Moslem, one a Christian, and one a Jew. It would be difficult to find elsewhere so

temperate and just a pattern as that practiced by the Great Mogul. To prove beyond doubt that he practiced what he preached, Akbar had four wives—a proper Moslem procedure. Of these wives, one was a Hindu, one a Moslem, one a Christian, and one a Jewess. Their palaces were in close proximity and they lived together without discord.

The Oriental conqueror, Timur, more commonly known as Tamerlane, was born at Kesh, in Transoxonia, in 1336, and died at Ortar in 1405. He was the great grandson of Genghis Khan and was proclaimed sovereign over a conglomeration of peoples at Samarkand in 1369. Timur was a typical Eastern ruler and most of his life was devoted to military campaigning. Like many Asiatic princes, he combined the attributes of a despot and a scholar. Ruthless in warfare, he was devoted to art, music, and literature. It is well-known that Timur was a profound student of the Koran and the commentaries thereon which had been prepared by mystical sects, and he was much given to metaphysical speculations. According to Eastern records, Timur left several manuscripts, of which the most important are the *Memoires* and *Institutes*. After his death his body was embalmed with rose water and musk, enclosed within an ebony casket, and returned to Samarkand for burial. His conquests extended from the Hellispoint to the Ganges.

The books written by Timur were discovered after a diligent search, and presented to the Mogul emperor, Shah Jahan, in 1637. Critical Western scholars are inclined to some doubts and reservations about the authenticity of the writings attributed to Timur, but they have been generally accepted by Eastern historians. A translation of the *Institutes*, etc., of Timur was made by Joseph White, D. D., and published at Oxford in 1783. The English version is unusually sympathetic, considering its source, and we must recognize Dr. White as an honorable and diligent scholar. Unfortunately, this translation is scarce and it has not received the consideration and approbation which the text deserves.

From the *Institutes* it would appear that Timur leaned heavily for advice and judgment upon a mysterious sage whom he called his "ghostly father." In the text, this elusive sage is consistently referred to as "The Peer," a word of Arabic extraction which signifies all that is venerable. In moments of emergency and especially on such occasions as required broad policies for the just administration of conquered territories, this Peer communicated with Timur, and several of his letters reveal lofty and noble sentiments. Summarizing the contributions of this remarkable and sanctified scholar, Dr. White writes: "Kootub ul Aktuab Sheikh Zine u deen Aboo Bukkur a devout and learned man descended from the Mahummudan Lawgiver, who fore-

told to Timur the power and greatness to which he would arise. It appears that this prince considered him in the light of a ghostly father, consulted him on all occasions, and paid the most implicit attention to his counsels." It would seem that this wonderful philosopher was a Dervish, a member of a sect for which Timur had special regard. *The Book of the Adepts*, so highly prized by the Dervishes, has numerous references to these shadowy saints who guided the rise of the Moslem spiritual and temporal powers.

Timur surrounded himself with scientists and prominent intellectuals. In one place, he writes: "And, with the assistance of astrology, I ascertained the benign or malignant aspect of the stars; their motions, and the revolutions of the heavens."

When Timur developed a system of government based almost entirely upon existing knowledge of astronomy and astrology, he established a precedent of considerable political interest. He divided the peoples within his domains into twelve groups according to their trades, professions, and social conditions. He then set to work to unfold through these groups the potentials symbolized by the constellations. Later Timur placed over each of the divisions a counselor or leader, who was responsible to him for the people whom each directed. There was also a privy council, analogous to the planets, and this operated through all classes. Its works included the great systems of transportation and communication which Timur planned.

Finally this remarkable person imposed upon himself twelve rules, convinced that only by governing his own conduct was he entitled to rule over others. These rules formed a kind of code for the conduct of princes, and through them we gain a clearer insight into the natural disposition of Timur. He was certainly a product of his own time, and his character was molded by his activities. Some of his opinions are of perpetual interest because they arose from experience. Timur was not merely a philosopher, but also a powerful sovereign with such absolute prerogatives that he could fashion an empire according to his personal tastes. A paraphrasing of his rules with some interpretive material follows:

1. The words of a ruler must be his own and not those placed in his mind or his mouth by others. It is important that the governed shall realize that their governor is wise enough to think for himself and strong enough to make his own decisions. If it becomes known that the ruler must depend upon subordinates for judgment, the citizens of his state will come to believe that they are governed by opinions and not by laws.
2. The ruler must adhere steadfastly to justice, must employ honorable ministers, and keep the laws which he imposes upon his

subjects. He must never use unjust means to attain even a just end. No administrator can be without responsibility. Unless his own example guides his followers, legislations are vain. Although his person may be above the law, he must never take advantage of immunity.

3. In all matters requiring action, the ruler must act with such resolution that none will think of disobeying. If he is irresolute, uncertain, or timid, or vacillates from one position to another, the allegiances of his subjects will be divided. Uncertain of his intent, they will be uncertain of their own courses. Uncertainty of any kind undermines the state and makes it easier for enemies to destroy its solidarity.
4. The ruler having begun an undertaking must continue all business with determination and one-pointedness until it is finished. To fail in this is to strengthen the negative instincts of the people. They must know that plans will always be completed, and whatever be their subject there can be no rest until its object is attained. To break this pattern is to encourage disregard for edicts and pronouncements of all kinds. Such disregard brings the state into ridicule. It must never be said of a ruler that he promises much and fulfills little.
5. Regardless of results or consequences, the commands of a ruler must be obeyed. Naturally, it is important that these commands be wisely given and be properly matured in the mind and heart before they are announced. If, however, there should be mistakes or errors of judgment, even these must be obeyed. The people are happier and have a greater sense of security when they are fully aware that all rules and regulations will be enforced and that a policy publicly stated will be continued to the end.
6. The ruler must trust his authority to no one else. He may have advisors, assistants, and helpers, but never for a moment must he place himself in their hands. There are always many who secretly desire to usurp authority. If these be permitted to advance their causes, the state is corrupted from the top. Even if the ruler is able to preserve his position, he must devote time, energy, and resources to these political disturbances. Under such conditions he is prevented from giving full time and attention to the needs of his people.
7. The wise ruler always attends to the opinions of his servants, listens to the conversations of his citizens, and considers their attitudes and observations. It is good, therefore, for a governor to

put on the garments of a common man and frequent the market places. Here he may learn from others their reactions to himself and his policies. He should encourage this honesty and never punish them if some of the citizens criticize his conduct. It is best to listen with one's own ear than to depend upon the ears of professional listeners. These may conceal facts that are unpleasant because they fear the anger of their prince or hope to improve their own estates by flattery.

8. The wise ruler is slow and cautious in forming his opinions until all the evidence is sufficient and has been properly examined. If a trusted leader comes to a false conclusion and this fact reaches the citizens, their faith in him is diminished. The ruler must always remember that there are those about him who will make certain that his mistakes are fully publicized. It is always wise to reserve decisions until later, thus giving opportunity to investigate further. If knowledge is not sufficient, then experts should be consulted. Never take for granted that high office bestows wisdom. It only makes foolishness more dangerous.
9. The ruler who wishes peace within his own country impresses his people with the majesty, dignity, and significance of government. Some respect the wise, many respect the strong, and all respect the magnificent. Make certain that the people have numerous opportunities to estimate the magnitude of the power which governs and protects them. Let there be festivals, processions, and civic assemblages. These give opportunity for pleasure and enjoyment to all and are a gentle reminder that the state is strong and is ever-thoughtful and ever-near. An insignificant man seldom wields large authority. A decrepit, impoverished, disorganized, or slovenly government soon falls into evil times.
10. Always keep the word and the promise. It is well that men should say of the ruler: "He has spoken." It should always be equivalent to saying: "This is so." Private citizens are happier and more industrious when they are not required to wonder, doubt, or debate the words of their prince. It is especially important that the great never fail to keep a promise. Who can know what has been built on such a promise in the hearts, minds, and lives of others. Promise no more than can reasonably be accomplished, and never accomplish less than the promise. By this code the ruler places himself under an obligation which must be fulfilled.
11. The ruler must govern alone. He must pay for authority by sacrificing many simple personal joys. Even his intimates must

know that they cannot infringe upon his decisions in affairs of state. When this matter is settled beyond doubt, many corruptions will be prevented. Then, and then only, can the ruler seek advice. It must be given as an offering and not as a demand. The wise ruler is always seeking help and instruction, but this must never be interpreted as a kind of weakness which invites the ambitious to corrupt his judgment.

12. Lastly, it is of the greatest importance that the ruler understand his cabinet, his council, and the persons of his household. Whether or not he realizes it, he is subtly influenced by them; he must therefore know their weaknesses, appreciate their degrees of integrity, and evaluate their personal interests, tastes, and inclinations. In this way he knows what to believe, what to doubt, and what to dismiss. He must strengthen himself against flattery and realize that of all men the ruler is in the poorest position to learn the facts of any subject. Surrounded by fear, veneration, homage, and conspiracy, the ruler must know his men if he is to remain true to the principles of his government. To know, to wait, and to be silent are the prerogatives of princes.

Timur learned discretion and discrimination through a hazardous career. His practical teachers were trial and error. He might not have done so well had he not received counsel from his "ghostly father." This wise old Dervish reminded Timur that it is one thing to build an empire and quite another thing to preserve it. Courage builds, but only discretion preserves. Stronger even than the powerful person of the prince is the code of laws, which must survive him and continue to serve the people after he has gone. Weak men elevated to high positions can sometimes preserve the state if the laws are strong and just.

Crime always increases when the executive power is divided or inadequate. Such discords at the source of authority provide opportunities for injustice to pass unpunished. Crime is as dangerous to the people as to the state, and the citizens turn to their leader for protection in this emergency. If he fails them or is without the means of meeting their needs, the people are thrown upon their own resources. When the mass takes power into its own hands, the end is civil war and revolution. This ultimately works the greater hardship upon the citizenry itself. Until such time as men become self-governing, they must be governed. Strong government is not bad; it is the misuse of strong government that causes the injury. To misuse power is to break faith with God, man, and Nature. When a ruler breaks this faith, he dooms himself to ultimate destruction.

Timur had many interesting observations about religion. He favored the Moslem priests and considered them as a powerful civilizing force. Timur declared in no uncertain terms that a people without religious guidance could never form an enduring social system. Each man must have both spiritual and temporal security. If the state were strong, it freed the mind of the private citizen from unnecessary worries about his land, his business, and his personal rights. Thus liberated from these comparatively secondary sources of anxiety, the citizen had the time and energy to enlarge his inner understanding. The time which some have to spend worrying about taxes, the contented person can spend thinking about the potentials of his own immortal soul. Religion, when properly taught, helps men to learn how to govern themselves, thus lightening the burdens of temporal government and gradually increasing the rights and privileges of the governed. Privileges cannot be bestowed upon those who will abuse or pervert them. The wise ruler becomes liberal as his people become educated.

By nature inclined to philosophy, Timur appreciated the contributions of creative thinking. He built scholarship into the political structure of his vast possessions. Proper encouragement was given to the arts and sciences, and he did not leave the better minds without benefits and privileges. He wanted his people to enjoy knowledge and to cultivate beauty. As ruler, he set the example, drawing around himself poets, musicians, artists, mathematicians, astronomers, physicians, and spiritual teachers. It was not that he merely supported them out of his bounty; rather he gave them an opportunity to fulfill their own dreams and to bestow a wealth of cultural incentives and productions. Timur valued creative artists as he valued statesmen and generals. He thought a good poet to be no less than a good ambassador; in fact, sometimes poetry can take the place of an embassy. He desired that nations outside his own world should come to know him as an enlightened leader and to approach him on this level of understanding. By setting the example of personal learning, he made his subjects desire to improve themselves and thus insure their own advancement. Timur said that a land without poets was as barren as a land without water. His attitude was shared by many Eastern monarchs, and the products of this conviction have survived in the richness of Eastern music and artistry.

Timur has passed with other conquerors and statesmen into that darkness which absorbs all ambitions. His empire is gone, and history has but a faint memory of the man and his work. Yet there are imperishable mementoes of the genius of Timur. His career and his code have become part of political history. Future generations can examine as they will and profit as they can from what he did and

what he left. It is not too much to say that he had many good ideas. Modern governors could study his ways with profit, not only to themselves, but also to their people. We need not copy that which is imperfect, but we can gain by thoughtfulness.

As a Moslem, Timur was strong in the Islamic concept of integrity. So far as conditions permitted, he proceeded honorably; and when he reached that security which made gentleness possible, he insisted that his followers keep the law of the Prophet. He forbade what the Koran forbade, and his collective attitude as a ruler was inspired by the teachings of Mohammed and the interpretations cherished by the Dervishes. He often declared that had he the choice and the right he would dedicate himself entirely to a religious life. He felt, however, that to do so would be to endanger the rights and privileges of his people. If Tamerlane made the earth to shake with the thunder of his horsemen, he also made his land to flourish. He conquered a desert, but he brought the water and the roads and created a prosperous empire. Proud, despotic, and strong, Timur always remembered in his heart the words of the Prophet Mohammed: "If thou hast a loaf of bread, sell half and buy the flowers of the narcissus; for bread nourisheth the body, but the narcissus the soul."

IN MEMORIAM

Walter Young

Mary S. Young

THESE TWO DEVOTED FRIENDS AND CO-WORKERS PASSED
TO THE LARGER LIFE ON DEC. 23, 1951.

Mr. and Mrs. Young served the cause to which we are all dedicated lovingly and faithfully for over thirty years. It was their sincere desire that they remain helpful and active to the end. Their wish was granted. They passed quickly and without suffering within one hour of each other.

Mr. Young was Vice-President of the Philosophical Research Society and a member of the Masonic Order. Mrs. Young was Secretary-Treasurer of the Philosophical Research Society.

To all of us who knew them, the loss is real and irreplaceable. They lived together for forty-seven years, and in death they were not divided.

"Birth and death, they are dreams;
Life is eternal."

Esoteric Anatomy and Physiology



IN the modern theory and practice of medicine, science has built upon the broad foundations of ancient knowledge. From the time of the clinics of Hippocrates of Cos, diagnosis and prognosis were derived from observation and the accumulation of data concerning the courses of various diseases and ailments. The pharmacopoeia was enriched by reference to the writings of Galen and Avicenna, who prepared impressive lists of old remedies and medications. Always two factors were given special attention. The physician was required to attend hospitals or sanatoria and there observe numerous similar cases, and in this way familiarize himself with the proper remedies involved. He was then expected to apply traditional methods and treatment and record the results. The findings became a part of medical lore and were ultimately incorporated into the great texts of the healing arts.

The dawn of modern medical knowledge was heralded by such original and inventive thinkers as Leonardo da Vinci, Andreas Vesalius, Ambrose Paré, and Theophrastus Paracelsus. These men reformed the older systems and contributed a more complete knowledge of anatomy and physiology through emphasis upon dissection and the autopsy. One by one the magical elements vanished from the authorized texts, and the wonders of the human body inspired brilliant minds to intensify research programs. The healing arts could not develop more rapidly than the intellectual life of the race, and with each new advancement in general knowledge there were special applications in the field of medicine. The most recent trend was ushered in by the pioneer psychologists, who revived the ancient belief that the mind and emotions exerted a powerful influence upon health. In the last forty years psychology has been advanced medically to the level of psychiatry, and this in turn became the foundation of psychosomatic theory and technique.

It has long been noticeable that scientists in the field of medicine have been content to consider only the body or at least have given but slight attention to that part of man which psychiatrists have come to call "the person in the body." Psychology recognizes this person to be a mental entity, but the more materialistic practitioners of this art have been unwilling to consider the person as in any way separate from the corporeal constitution. In simple words, the body is a machine which needs regulation, repair, and sometimes reconstruction. While he holds this attitude, the doctor is little more than a medical mechanic. He works with a device, but is not ready as yet to examine the imponderables associated with the bodily machine. In medical descent, those parts of earlier doctrines which were concerned with the invisible constitution of the human being were no longer taught or even acknowledged. It is assumed that the metaphysical opinion of the great physicians of the past were idle superstitions resulting from the benightedness of those times.

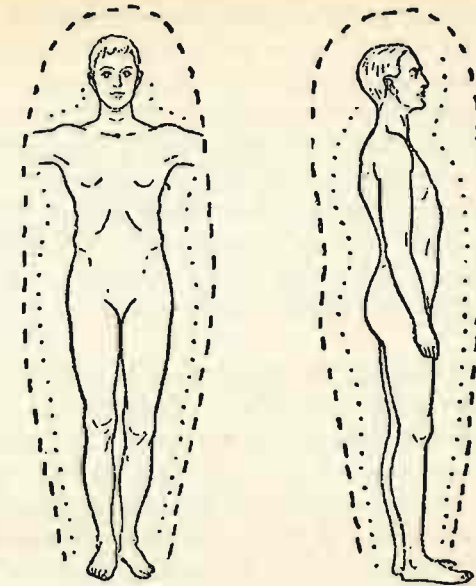
It remains true, however, that the search for health, though industriously pursued, has not been entirely successful. Even as we devise new remedies, we discover new ailments. Protected by vaccines, serums, vitamins, proteins, antiseptics, and the general improvement in sanitation and hygiene, modern man still sickens, suffers, and dies. Life has been lengthened, but each new generation reveals new disorders. There is a pattern dimly visible beneath the surface of present trends. Sickness is moving slowly but inevitably from the level of the body to the plane of the mind. It is now possible to suggest that disease comes from within the man and not as the result of his exposure to society. This does not mean that contagion and infection are illusions, but we must yet explain why certain individuals are comparatively immune and others almost completely without immunity. In searching for the answer, we invariably come finally to the person whose attitudes, temperament, disposition, inclination, activities, and absurdities contribute to his physical disorders.

Paracelsus von Hohenheim, who was known in his own day as the Swiss Hermes, based his entire theory of therapy upon the reality of an invisible energy-field which sustained the physical body. Although greatly respected for his erudition in general, Paracelsus was bitterly persecuted for this part of his doctrine in particular. It is no longer possible, however, to deny empirically the existence of a magnetic field, which, radiating from certain centers of the material constitution, envelops the body itself. This globe of energy is not merely an abstract effulgency, but a highly organized auric structure responsible for the animation of all bodily processes and functions. Mystics and saints have insisted that in their moments of rapture and vision they have seen this luminous cloud which surrounds the living person

like a halo and which is always absent after death. Animals, plants, and minerals also have degrees of this luminosity, but it is more highly specialized in human creatures.

For the moment let us refer to this aura as the magnetic field and reconstruct, at least in part, the older teachings relating to this interesting subject. The magnetic field should not be regarded as a spiritual envelope but as an integral part of the physical body. Although it is invisible under normal conditions, this field has been seen and examined by means of the Kilner screen, and it can also be detected with the aid of sensitive electrical devices. The magnetic field serves as a medium or bridge between the superphysical parts of the human personality and the body which that personality inhabits. If there be an overself or a higher entity, it is posited in this field or at least manifests through it. Those parts of the magnetic field which are not involved in bodily function exist as an invisible radiation of energy, but when it is held or channeled through the body itself it follows the nerve filaments and the courses of the arteries. The same type of vision which would enable us to see the magnetic field would cause us also to see the interior workings of the physical body sustained by a pulsating glow flowing along the nerves and arteries and transforming them into a radiant tree with innumerable branches and thread-like subdivisions.

The body thus assumes the condition of being a reservoir or container, a vessel filled with light and made living by this light. Any disorder which endangers health is first apparent in this radiant field. This in no way conflicts with established findings, but extends research in the direction of First Cause. Devitalization and the debilities of faculties, functions, and organs are due to obstruction of the flow of energy from the magnetic field. This field, in turn, is nourished and sustained from the magnetic fields of the earth and the solar system. Man emerges by this concept as an integrated part of the cosmic circulation of energy. Perhaps we can take the example of the combustion motor. This is not especially perfect as an analogy, but is indicative. In order to function properly, the combustion motor requires two kinds of nutrition. The most obvious type of fuel is gasoline, which corresponds to food, and, of course, there must be air, which suggests respiration. But there must also be an electrical impulse supplied by the battery. In man, the magnetic field is this battery, which if it is inadequate does not impel the proper combustion of fuel. When the physician neglects the invisible but necessary battery or assumes that he can compensate for its failure by pouring medications into the gasoline tank, he is making a mistake. Electric phenomena is at the source of all animate manifestations in nature, and between the person and his body is this zone of magnetic forces and currents.



—From Kilner's *The Human Atmosphere*

ETHERIC DOUBLE OF A HEALTHY ADULT
AS SEEN BY THE KILNER SCREENS

The field of bodily magnetism may be compared to an attenuated shadow, which includes the reflections of all the principal organs, nervous centers, and glandular bodies. It is through extremely sensitive bodily focuses that the magnetic field operates. This is why it is so difficult for the materialistic physician to diagnose correctly the functions of certain glands or to explain the complex consequences when these glands become unbalanced or impaired. If we would stop thinking of the body as the source of infirmity and recognize it as the victim of superphysical pressures, we would be much closer to the true science of medicine. By extending this thought, we might note that it is the magnetic and electric content of various medications that is more important than the physical drugs and is the true source of their apparent virtues.

The magnetic field becomes a problem in superior dimensions of energy and substance. It must be analyzed qualitatively and not quantitatively. In it, what we know and define as processes are actually self-intelligent motions of energy. We must also learn in time that electricity is not a blind force, but is operating according to certain inherent qualities of consciousness. Because this consciousness is totally different from our own, we are unable to accept its existence. So complicated an organism as the human body cannot be maintained merely by abstract energy, but must be suspended from and in a highly special-

ized magnetic constitution. Paracelsus insisted that what he called the etheric double had its own organs, systems of circulation, and processes of assimilation and excretion. It must be fed, protected, and, if necessary, repaired by the enlightened doctor. It is a mistake to treat only effects and to ignore causes. To follow this procedure is to be endlessly confronted by sickness. If, however, we can approach causes and correct disorders before they have impaired physical function, we apply preventive rather than curative means. The prevention of sickness depends to a large degree upon the understanding we have of the invisible person and the vehicle which it uses to control and direct the physical body.

It is observable that the magnetic field is sensitive, or at least obviously responsible, to the intangible expressions of the human disposition. The magnetic flow can be intensified or retarded by thought alone, especially if the mind is strongly supported by the will. This is evident from the accomplishments of Hindu mystics, who are able to withdraw circulation from any part of their bodies by the scientific use of the principles of Yoga. There is much to indicate that ultimately all bodily function will be regulated by conscious effort and that in this way man will have the power to restore damaged organs and tissues by the exercises of his own consciousness. Until then, it is important to know that all thoughts and emotions have definite effects, and these effects are revealed through their influences upon the function of the magnetic field.

Modern psychologists refer to complexes, fixations, and neuroses as psychic entities. They are areas or zones in the mental-emotional substance. Paracelsus insisted that any mental habit prolonged and sustained actually caused parasitical organisms to develop in the human aura. These organisms became, to all practical purposes, living beings created by human consciousness. Those which were the productions of destructive impulses, Paracelsus called larvae or elementaries (not to be confused with elementals). Of this order were the demons and malicious sprites that plagued the sleep and appeared in dreams and nightmares. The psychologist is quite certain that dream phenomena are expressions of destructive internal pressures, but he is not yet ready to accept the old belief that these pressures become organisms in the etheric double, like growths and tumors become semi-independent organisms in the body.

In its association with the physical body, the magnetic field is positive and the body negative or receptive. It is therefore unlikely that most corporeal ailments will be transferred to the vital aura. Symptoms diagnosed by a physician bear witness to a blockage or obstruction in the centers of the bodily system, which, through their failure to function, deprive living tissues of necessary nutrition. Derangements of

the magnetic field nearly always result from the disturbances on the mental and emotional levels of the personality. We often hear the phrase "mind over matter," but we also know that mental energy is not sufficient to directly produce physical phenomena. We may think very intensely, for example, that we wish to move a lead pencil, but it remains immovable on the table in front of us unless we translate our desire into a bodily action and pick it up with our hand. Material substances are too heavy to respond to the subtle vibration of the will. Etheric matter, however, is less solid and can be directly conditioned. We can mold it with thought as easily as we can mold putty with our fingers.

The internal life of the average person is in a state of almost constant agitation. Every impulse and instinct produce changes in the magnetic field, and these mutations are practically instantaneous. The result, when examined by extrasensory perceptions, may be described as kaleidoscopic. The delicate field of emanation changes color, rhythm, and intensity many times in a few moments. It shows all of the variations that we associate with the aurora borealis, which, incidentally, is a phase of the magnetic field of the planet. In the human personality, this field is comparatively simple in small children, but as they develop and intensify their habits and inclinations the field is individualized until it becomes different and distinct. Excessive excitation of the field is always followed by a temporary diminution of its radiations. Energy once expended must be replaced before normalcy is restored. It is for this reason that moments of intense mental or emotional stress are always followed by periods of debility.

The average individual, especially the extrovert, does not maintain consistent patterns of intensity. He is wasteful of his energy resources and, like those unmindful of their bodily limitations, becomes exhausted. The introvert, however, has a tendency to create enduring patterns of thought and feeling. In other words, he develops habit-attitudes. Gradually these intensify and strengthen until they become comparatively permanent fixtures. Once such a pattern is firmly established, it is represented in the magnetic field by a distinct shape or form usually basically geometrical. Like snow flakes which crystallize around modes of energy, the magnetic equivalent to intensity becomes symbolically embodied in a vibratory design. If the intensities continue to nourish this magnetic entity, it enlarges, strengthens, and reveals greater definition. When this occurs, the thought or emotion patterns begins to draw upon the magnetic field itself for vitality. More and more of the available energy is devoted to maintaining this artificial creation. The person responsible then discovers that first he has a thought, and later the thought has him. He is no longer able to combat the increasing vitality of his complex, and in extreme cases

he may become possessed or obsessed by one or more of these thought or emotion forms.

It may sound fantastic, but the older physicians believed that these magnetic creatures or, more properly, creations may under certain circumstances automatically build physical forms. Such bodies are not the incarnations of conscious and immortal beings, but of the larvae. Bodies built by such processes are rudimentary and often resemble monocellular organisms. Like the psychic pressure which produced them, they are usually detrimental and parasitical. It is in this way that the ancients explained bacteria and viruses, and it is a well-known fact that periods of unusual collective stress nearly always launch epidemical diseases upon human society. If the magnetic field bestows life in the sense of vitality, it can also confer death in the sense of corruption. After all, corruption itself is only a specialized manifestation of vital processes.

Once the magnetic field has become infested with psychic parasites, these attack the structures which sustain them until, unless the condition is corrected, the vital resources of the body are seriously undermined. The initiate teachers of the Eastern and Western esoteric traditions were well-aware of the importance of cleansing the magnetic fields of their disciples. Only by so doing could the energies of the universe be available for the stimulation of higher spiritual faculties. Cathartic disciplines, therefore, were more than moral requirements; they were part of a psychophysiological program. The human mind cannot be normal or the emotions healthy while they are contaminated through their sources of nutrition. If the etheric envelope which encloses the human body is diseased, it cannot supply physical organs and functions with proper nutrition. We regret the adulteration of food products, but we are less likely to consider how we pollute and impoverish internal sources of our higher functions.

Let us contemplate for a moment the pathological processes which develop in the magnetic field. These are of several kinds, and, like chronic physical ailments, are symbolical of personality disorders. Certain intensities and intemperances of man's inner life cause distinct trends and transformations in the distribution of magnetic energy. Old physicians distinguished three principal types of sickness: diseases of wasting, malignancies, and diseases of hardening. These seem very general terms, but they tell quite a story. *Wasting* means a systematic deterioration accompanied by the impoverishment of function. *Malignancies* devour or relentlessly absorb into themselves healthy tissues until they attack some vital area. By *hardening* was implied gradual crystallization or loss of resilience until function was impaired. Each of these groups ties in psychosomatically with policies of thought and feeling.

The wasting emotions or attitudes are those of grief, remorse, self-condemnation, fear, despair, discouragement, and the loss of resolution. It should be noted that the moral justification for negative attitudes has no effect upon the detrimental consequences. Nature accepts no excuses, and, although we may feel completely justified in a course of action, we suffer if the action itself is unhealthful. In the course of years we usually develop some type of defense or escape mechanism. After middle life these cultivated policies begin to manifest themselves as bodily infirmities. This means that the magnetic field has become so completely tinctured by the prevailing mood that it distributes the essence of the fixation throughout the bodily structure. Wasting ailments decrease efficiency and burden advancing years with discomfort and disability. Science has names for these infirmities, but they all originate in one of the negative obsessions.

Malignancies are diseases which bear witness to positive destructive attitudes and impulses, such as criticism, jealousy, hate, ruthlessness, anger, discord, conspiracies, and revenge. Just as these excesses destroy our own security and afflict the happiness of others, so we allow our hearts and minds to be eaten away by suspicion, greed, and cruelty. Later we suffer, not in some after-death purgatory, but locked within an ailing physical body which supplies the environment suitable to our conduct. We cannot escape retribution, but seldom think that we are punished physically for the secret evils which we have nourished and perpetuated. The moment we break faith with the spirit of universal good, we deprive ourselves of life's richest benefits.

The term *hardening* is associated with rigidity and ossification. When we harden our hearts and minds, we contribute to the ultimate loss of bodily function. Crystallization expresses itself through intolerance, narrow-mindedness, resistance to growth, ultraconservatism, and that kind of pessimism which refuses to accept the challenge of progress. Stubbornness leads to the hardening of psychic arteries, and when we are unwilling to change our attitudes we are imprisoned by them. The lesson is evident: be happy or be sick. Either enlarge the capacity for constructive thinking or the power to grow is taken from you. Nature says: "Use or lose." Any faculty or function which is not encouraged atrophies or loses vitality. This is as true of bad habits as of good ones. If we systematically neglect our negative inclinations, they will also waste away, but with continuous moderate exercise they will plague us to the end.

Some metaphysicians like to speculate on the influence of world conditions upon the magnetic field of the human body. Such thinking parallels that of the public health official. He insists that slums, underprivileged groups, and unsanitary conditions are a menace to a community. After such a report, funds are usually allocated to the

correction of the condition. Certainly, collective abuses lead to collective disasters. The individual is part of a larger group and cannot be entirely immune to the pressures of environment. Fortunately, however, the magnetic zone of the earth is beyond human control. Man may temporarily affect it, but not so greatly as he may think. The damage does not fall upon the just and the unjust, but, regulated by vibratory law, is most detrimental where detriment is merited.

The magnetic field of the human being is protective as well as a source of vitality. If it has not been seriously damaged, it constitutes a luminous shield against the shafts and arrows of outrageous fortune. Any mental or emotional energies that may be turned against us are neutralized and even the most virulent germs are prevented from causing harm. This justifies and explains why constructive codes of thought and action are protective. We are most susceptible to all the ills of the flesh when we have already broken down resistance by negative policies of character. In order to be injured, we must first invite adversity. We may not do this by conscious intent, but by creating within ourselves an environment suitable for the development of trouble. We attract forces outside the magnetic field by the law of sympathy. Nothing that is like ourselves can be kept at a distance, and our associations are the inevitable result of personal selectivity.

This also explains why we can so easily justify our worst fears and our most critical attitudes. Expectancy exerts a magnetic influence and draws to itself that which is expected. Any corruption within ourselves becomes a catalyst for world corruption. We are easily influenced in matters which are compatible with our own inclinations. In this way, excess is supported and given aid and comfort. Once the situation reaches a terminal stage, we have lost all desire to correct the fault. We drift with it until inevitable decay dissolves the compound. Thus our citadel is betrayed to our enemies by the traitor within ourselves. This treasonous complex opens the magnetic doors and frustrates Nature's plan to defend its creatures from evil.

Those interested in health programs should be more mindful of the part played by the vital body. They should consider its requirements with the same concern with which they attend to the bodily chemistry. Health is a twofold state dependent upon adequate circulation of vital energy. In the physical body, improper elimination is responsible for many serious diseases. Improper mental and emotional elimination is one of the common causes for sluggishness of the intestines. When we hold desperately to impractical or unreasonable ideas or cannot forget the past or free ourselves from the toxins caused by stubbornness of opinion, we are mentally constipated. The psychosomatic reflex is to reveal the invisible cause through the visible body.

Many neurotics complain of poor elimination and will continue to do so until they eliminate their neuroses.

Lack of circulation and irregularities of blood pressure are also psychic symptoms. Somewhere in the psychological makeup the circulation is also faulty. If we examine closely, we generally find lack of true mental liberality and various blocks in those faculties associated with social adjustment. High blood-pressure is related to intensities, sometimes of ambition and other times of frustrated instincts. The blood pressure is frequently a thermometer of pressures and is inclined to be higher in those persons naturally choleric, and lower in the phlegmatic types. It always gives information worth noting.

There are two ways in which the magnetic field can be reconditioned. As in the case of the body, it can be treated with degrees of success, but it is not possible to promise a cure after damage has been done. In almost every case, however, sufficient improvement is possible to meet any practical need. Treatment must oppose two destructive processes, which may be called *shock* and *habit*. Shock is measured in intensity, and habit in duration. A single occurrence accompanied by excessive mental or emotional shock may cause extensive damage. Lesser incidents by sequence of repetition may also lead to serious results. We know the adage, "A drop of water will wear away a stone," but we also know that the stone may be more rapidly destroyed by high explosives. The treatments indicated come under the same general headings. Psychiatry has used insulin and electricity as forms of shock-therapy, and it is not uncommon to try the longer means of psychoanalysis and consultation which may extend over a period of years.

Religious healing depends largely upon an intense change of attitude. A pilgrim visiting a healing shrine is inspired to an immediate intensification of faith. If he is able to bring this mystical resolution to a critical degree, he may produce a powerful change of magnetic polarity. He can cleanse the vital body, at least temporarily, by setting into motion a vibration so strong and so contrary to his previous attitudes that a number of the negative magnetic vortices will be shattered. It is as though a bolt of lightning fractured an otherwise crystallized mass. Conversion to a higher religio-moral standard may sustain a determination to correct old mental or emotional habits. This is a slower means of treatment, but more likely to be generally effective. Certain magnetic healers believe that they can supplement the magnetic fields of their patients and thus strengthen those processes which are inevitably striving toward normalcy.

The simplest and least popular means of breaking destructive instincts is re-education. This often fails because the patient is not aware of the importance of the remedy. He thinks that he is only receiving

moral instruction for the good of his immortal soul. Such a motive for indoctrination is not especially fascinating to the average delinquent. If he could be taught to appreciate the psychic chemistry taking place within him, he might be induced to recognize and accept the emergency in which he has placed himself. Very few persons will knowingly and willingly drink polluted water or eat contaminated food. They know that suffering is inevitable and act accordingly. If these same individuals really believed that they were poisoning themselves to death with their thoughts and feelings, most of them would pause and consider. One trouble is that the effect does not hasten in the footsteps of the cause. We seem to be able to be jealous or unpleasant for some time without disastrous results. When the habit finally catches up with us twenty or thirty years later, we cheerfully assign the sickness or disability to some other cause. Out of sight is out of mind for most folks.

One man came to me with more infirmities than have been associated with the name of Job. He ached and pained and creaked throughout his fabric. A dozen doctors were trying to recuperate from the results of having him for a patient. I asked him how he got into his unhappy state, and he was of the opinion that it was due to a touch of malaria. He was not sure that it was malaria, but it might have been, and some of the doctors suggested it as a likely explanation. The gentleman had a look about him that was not exactly malarial. He had tight thin lips, cold calculating eyes, and a jaw reminiscent of a Bavarian nutcracker. Investigation disclosed a lifetime of selfishness, greed, and ruthlessness. He poured out his woes, but in the process revealed much of his own temperament. Actually and factually, he deserved the worst, but when retribution took the form of bodily symbolism he could think of no explanation except malaria.

As long as the majority of human beings are content with trivial explanations for far-from-trivial ailments, there is little likelihood that they will engage in any enlightened program of reconstruction. If this man had developed psychiatric symptoms, the truth might have come out, but while the body carried the load, it was dosed with pills and serums. The magnetic field had been tainted by so many poisons that it manifested its complaint as though it were ridden with some strange fever. Sometimes the symptoms are ludicrous and ridiculous, but the sufferer is not amused. One man, who was a nervous wreck as the result of egocentricity and a frustrated superiority complex, blamed all his troubles on an ill-fitting set of false teeth. Allergies are often introduced as an excuse, but even where they can be scientifically demonstrated there is still something wrong in the magnetic field.

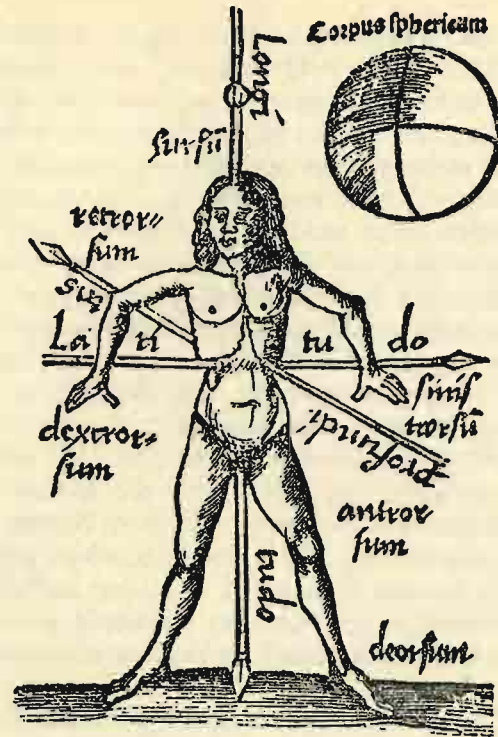
The tendency to explain away unpleasant facts is responsible for the human failure to benefit from experience. This is why it is quite

possible to live long and learn little. We gain internal enlightenment only when we have the honesty and courage to accept evidence and apply knowledge to its legitimate end—self-improvement. The invisible bodies which interpenetrate the physical structure complete a pattern. They supply the missing elements of the personality compound and reveal the machinery which maintains the orderly working of cause and effect. The element of accident is reduced to a negligible equation, and we learn with Faust how closely luck is linked to merit.

Paracelsus described the compound spiritual-moral-physical man as the human constellation. Though not addicted to astrology in the conventional way, he accepted a system of astrophysiological analogy. This great physician taught, for example, that the rays of the planet did not actually bring disaster. For him there were no malignant agencies in space. What men interpreted as evil stars were really modes of sidereal energy which conflicted with the human disposition. If we create an unnatural situation in ourselves, Nature no longer supports us or our undertakings. Vital resources, which advance the causes of the honorable, become agencies of discipline and retribution if we so deserve. The medicine is bitter, but ultimately it cures all ills. We are forced to the final decision to keep the law and survive, or to break the law and perish.

Ether is the mysterious medium which connects the magnetic field with the physical body. There are etheric bridges between the bodily organs and the magnetic centers. Using ether as its vehicle, magnetism operates upon physical structure by a process similar to induction. In the procedure, magnetism itself passes through a transformation by which its intensities are reduced and it becomes harmless to the structures which it maintains. The organs of the body are actually semi-independent structures, each with its own etheric double. The ethers are dependent upon physical vitality for their nutrition. If this nutriment is reduced or fails, the ethers can no longer attract and hold magnetism from the field. The result is a vicious circle, which, if not broken, ends in complete infirmity of the involved parts. No essential function can be seriously impaired without injury to the bodily compound, and the damage spreads.

Natural sources of magnetism were, according to the Paracelsians, the solar energy, the earth's magnetic field, and the magnetic bodies of living creatures. Under the first of these headings was not only the sun but also distant constellations and the planetary bodies. Together these supply sidereal magnetism. The ancients carefully noted that moons gave off a noxious kind of negative electricity, and while this is necessary to certain processes it is detrimental to human life in excessive quantities. Earth magnetism was due to the powerful mineral and metallic content of the planet. It was a vast talisman capturing



—From *Margarita Philosophica* (Basil, 1508)

Although appearing to be the familiar wound-man of early medical texts, the words *longitude* and *latitude* on the spheres indicate that this old diagram represents the magnetic poles on the human body.

and holding sidereal forces and radiating them from its own center. Within the earth were negative poles of all the constellations, planets, and other sidereal bodies. Earth magnetism increased the form-building agencies and by excess hastened processes of crystallization. The magnetic bodies of living creatures—vegetable, animal, and human—might under certain conditions nourish each other or be involved in an elaborate magnetic chemistry. Paracelsus developed methods for transplanting magnetism and for strengthening or reducing magnetic poles in living organisms in order to restore balance of function.

The magnetic essence, after it has been involved in some living organism, may or may not be antipathetical to other forms of life. This requires an elaborate philosophy to explain, and it is believed that Paracelsus learned these secrets from the Moslem physicians in Constantinople. The great physician taught that in Nature everything is useful and necessary, and it is the duty of art or science to discover proper uses. That which is injurious to human beings is nutritious to some plants and animals. Thus a scientific distribution of magnetic resources

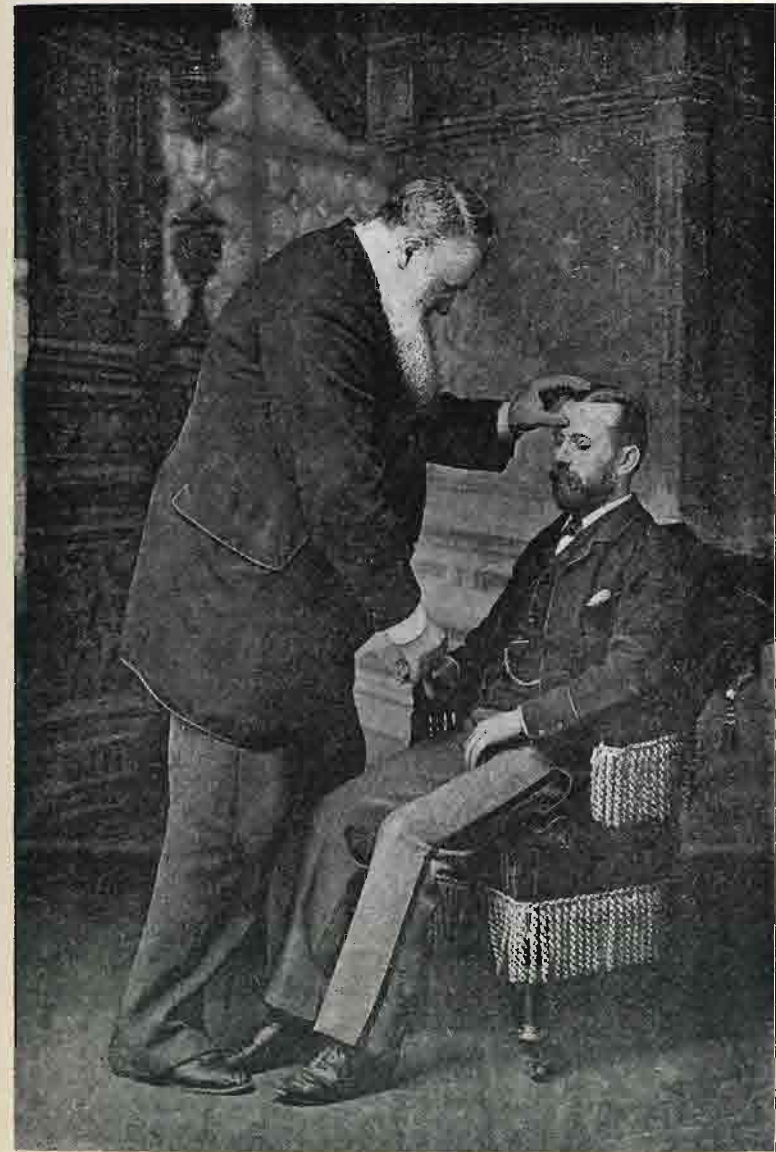


—From *Physico-Physiological Researches*, etc., by Baron Charles von Reichenbach
Odic emanations seen around various magnetized objects. The Baron records many examples of persons able to see these radiations if left with the objects in a darkened room.



—From *A Key to Physic*, by T. Sibley, M. D.

An 18th-century engraving showing an operator putting his patient into a crisis by the use of animal magnetism.



Professor D. Younger, 19th-century mesmerist, establishing an electro-magnetic circuit between himself and his subject.



ANTON MESMER

Contemporary engraving of this celebrated Swiss physician and researcher in magnetic therapy

serves all and injures none. It is only when ignorance or perversion results in abuse that the life forces appear to become dangerous.

The handling of magnetism and the means of directing its power were once parts of the esoteric sciences. They were included under the general heading of magic, and when magical arts fell into disrepute, a valuable branch of therapy was rejected along with superstitious practices. The priests of the ancient Mysteries healed with magnetic rods and used the lodestone in the treatment of disease. Persons possessing exceptional magnetic energy gained distinction as magicians, but they were actually channels for the invisible forces of Nature. Certain media were especially suitable to capture various types of magnetism. Paracelsus learned from witches and gypsies the curative values of charms, talismans, and the like. He found that rain water and dew were highly charged, but lost their virtues when they had come in contact with the earth. He examined parasitical plants, and was convinced that the Druids venerated the mistletoe because it was nourished largely from forces in the atmosphere. Medals, gems, geometrical designs drawn upon paper or parchment, incantations, and spells were regarded as catalysts gathering and holding magnetic energy.

The ancients held it to be most expedient to destroy or in some way dispose of articles belonging to the dead or associated intimately with unhappy events. Modern psychologists advise the same, but offer a different explanation. Older physicians believed that objects absorbed psychic impressions and retained them for long periods of time. The practice of psychometry justified this assumption. The present-day physician considers articles associated with past events as negative reminders, preventing their owner from liberating his mind from the fascination of cherished but mournful keepsakes. These accumulations seldom have any meaning for strangers and can therefore be passed on without detrimental results. Paracelsus noted the same. Even assuming the presence of magnetic forces; such radiations have no appreciable effect upon persons not sympathetic with the original circumstances.

Primitive peoples greatly fear to be photographed lest the soul be in some way attached to the resemblance. They fear that they will suffer if the picture is damaged or destroyed. Medieval magicians and the sorcerers of African tribes have held that spells are more effective if the magician has in his possession something belonging to the person to be influenced. Several authors, including Paracelsus, reported the sympathy between amputated limbs and their previous owners. Pain has been reported in arms and legs long removed. Examination has shown what appeared to be magnetic connections. A soldier whose leg was amputated described continuous pain in the area of the missing member. The leg had been placed in a box and buried.

It was dug up, and it was found that a nail from the lid had penetrated the limb. This was removed and the living patient had no more unpleasant symptoms.

Magnetism continues in some creatures after death. There are reports that fur and feathers have continued to grow after they had been prepared by a taxidermist. This old observation was recently sustained when a stuffed bird in a museum molted and grew new feathers. Observations of such phenomena are responsible for many local superstitions, fables, and curious beliefs. Pythagoras and others of the Greeks believed in what they called the sympathy of similars. In this way they accounted for the wonderful virtues attributed to the images of deities and the relics of saints, heroes, or remarkable persons. Vestiges of such doctrines may be traced in early Christian worship.

In the 18th century, Anton Mesmer integrated the theory of magnetism into a form of therapy. He was concerned with two phases of the subject: first, the augmentation of bodily magnetism in order that the strengthened energy might overcome bodily ailments due to deficiency of this force; second, the accumulation of a sufficiently powerful reservoir of magnetic power so that it could be discharged suddenly, creating an electroneurotic crisis which would cleanse the magnetic field and disintegrate destructive forms and patterns. Mesmer was successful to a remarkable degree, but had the misfortune to be born out of time. Popular science was hastening toward a completely materialistic concept of disease. Mesmer was too late to be appreciated by the earlier mystics and too early to be understood by the group working with extrasensory perceptions. Even Benjamin Franklin, who had a large mind in most matters, was dubious about Mesmer's experiments, although he was present at several demonstrations.

The 19th century brought a sharp division of opinion on the utility of magnetism. Those who held to the older beliefs were condemned as charlatans, but still enjoyed some popular confidence. Histories of modern medicine always include a section devoted to "magnetic quacks." One of the most common devices offered to the public were magnetic belts, which were studded with metallic knobs and plates. Countless testimonials were received by the manufacturers, but were regarded by sober practitioners as evidence of gullibility. I have examined some of these old contraptions, and a few, at least, indicated that their inventors had made a considerable study of early beliefs. More recently, magnetic belts have been wired and continue to intrigue even serious scientists. The subject is far from exhausted, but progress has been retarded by the cloud of condemnation which envelops such programs of investigation.

Magnetic healers, depending, for the most part, upon an unusual supply of this vital force within themselves, are even now treating

successfully many ailments for which no other remedy is known. Healers of this type are usually born with the ability to direct the flow of this energy by the simple directing of attention. The magnetism obeys the instruction of the mind or, in certain sensitives, confers an intuitive apperception of the disease and the means of remedy. It is useless to condemn such practices until the facts have been thoroughly investigated. To empirically deny is unscientific, but as yet proper research programs have not been attempted.

Many of the nervous disorders which are becoming increasingly prevalent are reminiscent of parallel ailments of the physical body. In other words, the neurophysiological structure is subject to damage through obstruction and depletion. Assuming that both of these symptoms are traceable to mental and emotional blocks, we have further proof of psychosomatic sympathies. All forces in Nature are governed by laws which manifest through number, color, sound, and form. It is impossible to conceive of a quality which cannot be expressed by some tangible formula. We have long created these formulas ourselves as means of identifying energy compounds. Perhaps we should realize that the compounds themselves create their own symbols by the very quality of life to which they testify. Such vibratory patterns, if they are asymmetrical—that is, unbalanced—radiate sensitive impulses which can and do produce effects. When a healthy organism is subjected to the pressure of vibratory distortions, it has the innate vitality to resist the disturbing pattern; but if the body be depleted, it may accept the distortion and gradually take on the negative qualities involved. It is, therefore, essential that the resistance and vitality of the physical structure be maintained, or if depleted, it should be restored as rapidly as possible.

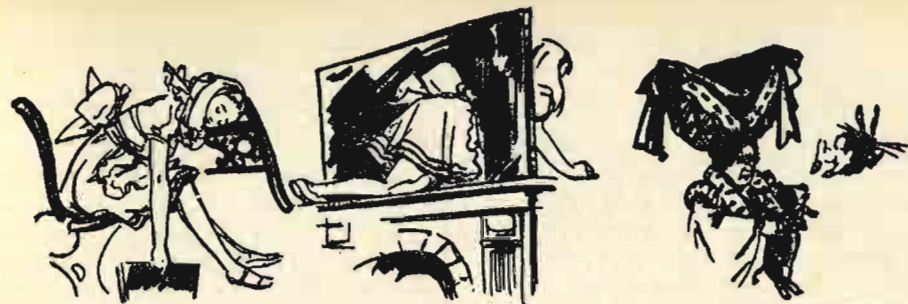
The source of human nutrition is also involved in the magnetic equation. Ancient and impoverished soil becomes magnetically sterile, and crops grown in such soil may appear luxurious but are without vitality content. This is why the forcing of growth or the failure to rotate crops decreases food value. If soil is left without planting for a time, the magnetic content is restored. As magnetism is highly specialized, it is possible to produce some food products that are satisfactory on land unsuitable to other products. Chemical fertilization is a matter of considerable import at the moment. Artificially produced or synthetic fertilizers do not carry the same magnetism as natural substances; thus they may be even harmful to human life while exhilarating the physical growth of crops. Much of the discussion now devoted to the scientific growing and preparing of food would be more understandable if we considered the living energies which supply the nutritional factor. Freezing is better than canning because ice is a magnetic carrier. The crystallization of snowflakes and the frost

pictures on windowpanes reveal how immediately water responds and carries magnetic impulse. Overcooking depletes magnetism and reduces the nutritional value of many food products. On the other hand, there are certain fruits and vegetables whose magnetism is not beneficial to the human body. Cancer research is testifying to the fact, without understanding the cause.

The idea that it is only necessary to feed the body highly energized foods in order to restore health or maintain normal function is to a degree erroneous. There are magnetic allergies just as there are physical antipathies and these should be studied and classified. Progressive modern thinkers are beginning to recognize that what we commonly call life and function are electrical phenomena. The interplay of electricity and magnetism is a known process. There is no scientific justification therefore in continuing to ignore agencies simply because they are invisible. We must discover means for exploring the magnetic realm, in this way coming a little closer to that necessary knowledge of causes. We can no longer consider man merely as an animated appearance. We must become conscious of the wonderful operations of Nature which make possible the complicated manifestations of mind, emotion, and body.

The most practical lesson that we learn from the study of the magnetic field relates to personal responsibility. Our thoughts, emotions, and actions are the elements of a psychic chemistry. We cannot permit any destructive tendency, any morbid inclination, any neurotic pressure to remain uncorrected. It is our duty to assume certain obligations to ourselves. We must keep faith with the universal plan if we hope to receive the natural benefits which include health and personality security.

An old philosopher said that many human beings dig their graves with their teeth. It would be equally just to state that we destroy our bodily economy through the habits and attitudes which we permit to dominate basic character. Just as soil, if relieved temporarily from impoverishing crops, regains its vitality, so the human magnetic field, if not exhausted by excess, revives and becomes suitable to maintain bodily functions. The best way to rest the field is to cleanse it of parasitical structures which drain its potentials without profit. Study yourself. Watch your habits, especially those which are inclined to be depressing. Enlarge personal capacity for appreciation of things fine and beautiful, cultivate internal peace, and develop such attitudes as will permit the mind and emotions to relax of special effort and still remain essentially constructive. Teach yourself to drift toward integrity instead of toward debility. The more you are able to reduce the wear and tear of conflict, the more energy you will have with which to advance your character and your destiny.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Battle of the Beards

Although Butler wrote with touching eloquence, "Speak with respect and honor both of the beards and the beard's owner," his opinion was outweighed by the declaration of St. Paul that long hair was a shame unto a man. From the time of the establishment of the Christian Church to the middle years of the 18th century, to shave or not to shave was a problem of State involving high decisions of civil and ecclesiastical government and authorities. Especially in France and England this moot question was weighed and pondered, and the conclusions and findings were in many respects extraordinary. Naturally, tradition was called upon to sustain prevailing opinions and massive research projects were undertaken to settle the heated controversy.

It was noted that Alexander the Great ordered his soldiers to shave regularly because he believed that beards gave unusual advantages to the enemy who could lay hold of them in battle. The American Indians, more sporting on this detail, often left a scalp lock for the convenience of their adversaries. In Europe, long hair was at one time a sym-

bol of sovereignty, and among the successors of Clovis the exclusive privilege of the royal family to have their hair long and curled was carefully perpetuated. Those nobles who had royal privileges competed with their rulers, and wore beards of great lengths, reaching even below the knees.

William the Conqueror favored short hair and the clean shave, and when Harold, the Saxon king, sent spies to discover the strength and number of the Normans, these agents returned suggesting that the army of the enemy appeared to be composed of priests with tight-cropped hair and shaven lips. After William had subdued the Saxons, the English allowed their beards to grow so that they would not resemble their despised Norman masters.

In the 11th century, the Pope decreed that men wearing long hair should be excommunicated while living, and prayers should not be said for them after death. St. Wulfstan, bishop of Worcester, declared that long hair was criminal and immoral. He carried a small knife and snipped the locks of those who knelt to receive his blessing. During the

reign of Henry I, the decree of excommunication against long hair was republished, but the results were inconclusive, as by that time judges and attorneys had come to favor long curly locks. The king's chaplain, using the well-known text of St. Paul, drew so terrible a picture of the torments of souls in purgatory who wore long hair that even the king burst into tears.

Anselm, archbishop of Canterbury, was also opposed to curls, but he had trouble with the king who had firmly made up his mind to wear ringlets. When the archbishop died, the king allowed the see of Canterbury to remain vacant for five years as an expression of his displeasure. Stowe, in his *Chronicles*, noted that when baldness set in or "hair decayed from age or other causes" the gentry put on false braids, rolls, bangs, and rats. As a result of the vision of a young knight, the English Orders of Chivalry wore short hair. The king passed through a series of disagreeable nightmares, visions, and dreams in which he saw members of the clergy belaboring him with their pastoral staves. Soon after, his majesty nearly drowned. These omens were too many to be ignored, so the king cut his hair short and was relieved of his torments.

King Louis VII of France, obedient to the demands of the Vatican, cropped his hair to monkish length to the distress of the nation. His queen, unable to bear her shorn and shaven lord, divorced him, depriving France of two provinces which were her dowry. She later married King Henry II of England, an act which ultimately resulted in centuries of war and discord between the nations.

Among the most interesting instances

of governmental interference with beards occurred in the reign of Peter the Great, of Russia. The Muscovites, long famous for their beards, clung fanatically to this ancient adornment which distinguished them from clean-shaven foreigners. Peter the Great decided that Russia should be beardless. His fiat went forth that the army, the civilian population, the nobles, and the serfs should emerge from behind their hirsute adornments. A reasonable time for barbering was given, and after that any man who chose to keep his beard was to pay a tax of one hundred rubles. Priests and serfs were not expected to have such wealth, so they were allowed to pay the moderate tax of one kopeck each time they passed the gate of a city. This was a considerable source of revenue to the Russian State. Those collecting the taxes on beards gave as a receipt a small copper coin. On one side was the figure of a nose, mouth, mustaches, and a long bushy beard surmounted by the words: "Money received." The design was encircled by a wreath and stamped with the black eagle of Russia. All who chose to wear beards must produce this receipt on demand. Those who refused to pay the tax were thrown into prison.

As recent as August 1838, there appeared an ordinance signed by the king of Bavaria forbidding citizens on any pretence whatever to wear mustaches, and commanding the police or other authorities to arrest and cause the offending parties to be shaved. A journal of the day says: "Mustaches disappeared immediately, like leaves from the trees in autumn." So loyal were the Bavarians that it was not necessary to arrest a single person.

Mozart was buried in a pauper's grave in Vienna. On the stormy night of his burial, someone asked the driver of the hearse the name of the deceased. "Oh, some sort of a bandmaster," replied the driver.

The Tower of the Winds in Athens is the oldest architectural structure yet discovered that had a front porch.



In Reply

A Department of Questions and Answers

DEVELOPMENT EXERCISES

QUESTION: *Why do so many persons who practice development exercises become mentally, emotionally, or physically ill?*

ANSWER: Esoteric exercises for the development of spiritual powers or faculties were comparatively unknown in the Western world prior to the 19th century. This does not mean that disciplines for self-improvement were not always included in advanced religious and philosophical systems, but the prevailing orthodoxy neither recognized nor advocated religious exercises other than prayer, penance, or contemplation. The introduction of Eastern philosophy in the middle years of the last century resulted in a growing interest in the Oriental practices of Yoga and Vedanta. Almost immediately groups and circles were formed to experiment with the Asiatic rituals and ceremonies. Very little authentic information was available, and, as a result, systems were devised, accumulated, and improvised which bore little, if any, resemblance to the genuine teachings of the Eastern sages.

The Western mind is but slightly endowed with patience and continuity. Under the glamour of ill-founded reports and observations, sincere truth seekers were led into a maze of obscure and difficult processes without proper guidance or knowledge. This trial-and-error method led to both real and imaginary disasters, of which the latter were probably the more serious. The average human being is not equipped to function in a state or condition which is without tangible rules or dimensions. It would not have been so bad had faulty doctrines revealed their limitations and proved their ineffectiveness. But while mortal imagination continues to function without control or

discretion, there is no satisfactory way to check on pretensions, misrepresentation, or delusions.

The majority of esoteric disciplines that have come under my observation as wonderful and priceless secrets of soul-culture are so completely and entirely incorrect and philosophically infantile that they could not cause even a mild psychic disturbance in the normal, healthy human organism. These same methods are also hopelessly contradictory in both theory and practice. Certainly, if some were right, others would of necessity be wrong. Yet they all have enthusiastic and unhappy followings of slightly neurotic devotees, who are willing to take oath that the exercises are wonderful and beneficial beyond description. Of course, there may be no evidence that the persons taking these exercises have accomplished anything in particular. They are no wiser, better, more secure, or visibly or tangibly improved, but the "experiences" are thrilling beyond words. The disciples of these mystic methods are wandering about in a varicolored daze, and, worst of all, are inviting their friends to share in the prevailing confusion.

Under the existing economic dispensation, development exercises have considerable cash value. Nearly anyone is willing to pay according to his means, and beyond, for a short cut to cosmic consciousness, especially if certain material advantages resulting from the process are properly emphasized. Even after the attempt has failed miserably, the believer is slow to admit that he has been victimized. He prefers to assume that he has received exceptional benefits, even though he cannot remember them and does not know what they are. It is hard to save such folks from the consequences of their own folly. They are actually asking to be fooled, and bitterly resent sound advice.

What generally passes off as flutterings of the kundalini and perturbations of the psyche are nothing more than bad cases of imagination. I realize that those who have taken the advanced course will smugly insist that my opinion is worthless, but let us examine a little further. We cannot overestimate the activity of the expectancy pattern in the human mind. If we go into a room carrying an artificial rose and wave it around a few times and ask how many can smell the scent of the flower, fifteen out of twenty will not only announce that they can detect the fragrance, but several will tell the kind of rose which gives off that particular aroma. On one occasion a person with an allergy to roses developed exaggerated symptoms in the presence of a plastic imitation. This common experiment has been applied to many fields of research and has shown beyond doubt that the imagination will fulfill any expectancy held by persons highly sensitive to its influence. If you should tell a group that if each member will press his thumbs together he will see stars, hear voices, or go to sleep, a fair percentage will immediately rise to bear witness.

Give a slightly frustrated, mildly neurotic, and moderately, inhibited mortal a book describing the wonders of the kundalini, the radiance of the chakras, and the effulgence of vibratory emanations, and he will soon be well-conditioned to see the invisible and experience the impossible. Add to the wonder of it all a few difficult postures, some trick breathing, a ground wire on the bedspring, and a curious diet, and things will start to happen. A goodly percentage of neophytes will be having psychic experiences that defy estimation almost immediately. All normal, reasonable reactions will have new meanings. A common head-cold will bear witness to high vibrations, and the aches and pains that flesh is heir to will herald the travail of the second birth.

The truth may be crystal clear to those who have had the opportunity to observe the practices that plague the metaphysical field, but it is useless to try to convince the victim of hallucinations that he is suffering from a bad attack of imagination. In the first place, he devoutly desires to believe that he is on the threshold of illumination. He resents being told that he is totally unprepared to engage in soul flights. In the second place, he has personally experienced occurrences which are important because they have happened to him. He is not of the mind to seriously question the reality of the phenomena, nor does he have the critical faculty which could assist him to clarify his own psychological pattern. The easiest thing to do is to assume that it is all true, and bask in the light which seems to come from the Summerland. At this stage in the delusion, everyone is happy and thrilled and panting with mystical expectations. There are promises of better and more extraordinary things to come, and life is just one meditation after another. The faithful sit cross-legged and cross-eyed, anticipating the Nirvana, for they have already heard the tinkle of nonexisting silver bells and have had moments when a strange warmth crept up and down the spinal column.

But here a somber and disquieting note is introduced. Just at the moment when the spontaneous availability of the empyrean was imminent, something went wrong. The one thing imagination cannot do is transcend the realities of the human personality. We cannot imagine successfully the solution to any problem for which we have no reasonable answer or explanation within ourselves. All we can arrive at is a promise which cannot be fulfilled. The hallucination is not factual and it can never support the weight of a real problem. As one after another of the devotees reaches the circumference of his own imagination, he is blocked and frustrated. This calls for a consultation with the teacher. This worthy or unworthy patron of things esoteric will probably discover that there are "cross vibrations." There may be rather lurid hints that black forces are at work and that the powers

of evil are attempting to frustrate the noble project that is to redeem the Elect.

A few suggestions like this is all that is necessary to start the imagination on a new and dangerous course. Never pausing to consider that his own limitations are responsible for inevitable failure, the disciple arms himself for the adversary who is attempting to interfere with soul growth. Like as not, the members of the group begin eyeing each other suspiciously, and each remembers what little he has read or heard about witchcraft and sorcery. The pleasant visions gradually change into nightmares, and persecution complexes spring up like mushrooms in damp soil. The almost illumined are afraid to go home alone, and the moment they go to sleep their dreams perpetuate their growing phobias. By this time the situation is well out of hand, and the followers turn desperately to their teachers for help. But it is easier to talk a human being into a delusion than out of one. After a time the teacher either admits that he cannot remedy the situation or else he decides to extend his ministry into new fields, and, folding his tent like the proverbial Arab, silently steals away.

The panic-stricken victims of collective delusions now scramble about in a desperate effort to find someone who can combat the dark forces which threaten to engulf one and all. This, of course, is usually a vain pursuit. The only possibility is that some new teacher with a new notion will start the imagination on a new cycle, and in this way transfer allegiance for a time. After awhile, however, the previous disaster will be repeated, and in the end a number of lives are ruined by what is little better than a form of religious hysteria. Each victim is certain that his own condition is critical, and the desperation which gradually builds within the personality can lead to both mental and physical disease. In advanced cases, the sufferer passes through a complete nervous breakdown with metaphysical trimmings. Only some very important and unlikely change in the whole pattern of living can reorient these confused victims of their own mental and emotional pressures. Broadly speaking, this is the story of esoteric exercises as it comes to us from every corner of this nation and beyond its shores. Each mail brings in pathetic pleas for assistance, but what can we do as long as the sufferers refuse to acknowledge the truth? The only permanent solution is the re-education of the imagination or the imposing of realities upon the mind, so that delusions retire and are recognized for what they are.

On a number of occasions I have attempted to trace the origins of curious development exercises. It seemed important to know whether these methods were outgrowths of genuine Eastern teachings or had been invented by novices. In most cases where the facts could be secured, these techniques for soul culture had been "revealed" in the

course of psychical experiences. On no stronger grounds than a dream, a reverie, or a psychic hunch, elaborate formulas were launched upon an unsuspecting world. This explains not only the diversity of the methods, but also the complete lack of rational control. The person responsible for the revelation was usually sincere and well-intentioned. His confidence in the merits of the exercises which he was teaching had been strengthened by the "wonderful results" described by his students. It never occurred to him that his followers were the victims of their own imagination.

The deluge of "one-and-only genuine system of spiritual unfoldment" would not have been so laden with unhappy consequences had not the methods themselves been accompanied by involved misrepresentations. The same delusions which created the exercise included hints and intimations of high and remarkable validity. Some of the instructions were whispered into the hypersensitive ear of the expectant listener by venerable old Atlantean priests, bewhiskered Brahmans from the Himalayan hinterland, or well-feathered American Indian shamans. These assorted decarnates were moved to reveal most, if not all, of their priceless teachings because they had found, at last, the one exceptional mortal who had all the qualifications necessary to bestow enlightenment upon the rest of humankind. This overwhelming erudition on the part of the psychic sages frustrated any further rationalization on the subject.

When the instructions so-revealed are examined by anyone familiar with metaphysical teachings, they are invariably a hodgepodge utterly unworthy of their exalted source. The alleged exercises are evidently the result of ill-digested reading, superficial study, or the methods recommended and taught by other conflicting sects. The arrangement may be slightly original, but in this case inventiveness is not a virtue. The teachers of these confused schemes might have discovered the truth for themselves had they been honestly observant of the results which immediately began to accumulate. Completely obsessed by the sublimity of their own notions, these instructors flatly refused to accept into their minds the undeniable evidence that their methods were detrimental. When troubles increased and multiplied, the blame was shifted in any convenient direction. No attention was paid to those of better minds who quietly withdrew and usually were too polite to explain their reasons for departure. Sustained by a few adoring neophytes of feeble wit, the teachers continued to function in a glow of autohypnosis.

When a psychoneurotic increases hypersensitivity or ushers himself into a rarified sphere of imagination, he is certain to aggravate his basic imbalance. He vastly enlarges both the area and substance of his daydreaming. Already living in a morbid imaginary world, the

neurotic discovers a variety of readily available materials from which to fashion larger and more dramatic hallucinations. Such mental orientation as may have survived the original neurosis is now removed, and the mind plunges into a boundless ocean of fantasy. Clinical cases show that the psychical experiences supposed to bear witness to spiritual unfoldment are really Freudian symbol-patterns stemming from the original neurotic focus. This is vigorously denied, but is true, nevertheless. Those who must work with the results of these tempests in psychic teapots can prove the facts to anyone who is honestly interested.

There has always been a broad stratum of dissatisfied human beings in this world. Usually, those who complain the most are not those actually the most afflicted. The chronic complainer is one who has cultivated the habit of negative discontent. He has convinced himself that he is the victim of forces beyond his control and must endure all to the bitter end. As he moves through life, this psychoneurotic is a consistent spoiler. If he builds a home, he destroys it by his own conduct. If he owns a business, he will bring it to failure. He is a demoralizing force in the economic sphere and a detriment to every social gathering. He descends like an early frost and is about as welcome. Any religious belief that such a one may cultivate is gradually changed from something simple, beautiful, and dignified into a new source of misery and discontent. The neurotic points to the wreckage with which he has surrounded himself and says triumphantly: "Just as I have always said, life is a tragedy."

All religious movements are plagued with these mental and emotional misfits. They gather to seek consolation and relief. Emotional stimulus, even of a religious nature, is not always good for these individuals; it may only give new vitality and direction to their self-pity. Naturally suspicious, critical, antagonistic, and pessimistic, they become focal points creating or intensifying negative situations. Most neurotics are essentially selfish and ambitious, and I have known several cases where they have disrupted and destroyed constructive groups of sincere persons. When these frustrated mortals begin esoteric exercises, they become a positive menace to society. They increase in intensity and determination, but their motives and methods are seldom softened or regenerated. They promptly have psychic experiences which convince them that they are destined to dominate and control others.

The problems of spiritual growth were well-known to the ancients and to all the legitimate esoteric schools, and appropriate protective controls were established. Truth seekers were not permitted to advance spiritually more rapidly than they strengthened their mental and emotional powers and integrated their personalities. Those moved by obviously immature pressures were first counseled, then given pro-

grams suitable to personality orientation. If these programs were not followed with sincerity and industry, no further instruction was available. In other words, if we want to grow we must earn the right by proving that we are first willing to correct our own faults. Incidentally, anyone who fails to realize that he has faults is certainly not ready for spiritual instruction.

Years ago I heard one popular speaker explain that, due to the wonderful degree of development now attained by contemporary mortals, it was no longer necessary to keep the old rules of discretion. The deepest secrets of the universe were now open to all for the asking, especially to that discerning group that immediately enrolled in his course on attaining cosmic consciousness. Alas, all was flattery. It was Socrates who said that flattery was more dangerous than a vulture, for the vulture eats only the dead, and flattery devours the living. Needless to say, the course was well-attended and it was a foregone conclusion that the community was to be blessed by a considerable crop of psychoneurotics. Of course, they had been there all the time, but after ten lessons they were much more noticeable.

There has always been in the world a small minority of persons naturally endowed with some degree of extrasensory awareness or psychic sensitivity. Such types appear among primitive peoples and also in more highly advanced groups. The evolutionary processes constantly operating throughout Nature indicate that new faculties of consciousness and perception are unfolding within the human being more rapidly than ever before. The pressures of civilization and the obvious need for internal strength are contributing to the release of man's metaphysical potentials. Even progressive scientific thinkers are beginning to recognize this growth of superior organs of cognition. Popular reading has intensified public interest and, to a degree at least, has contributed to the difficulties of those who hope or believe that they have extrasensory perceptions.

Where the imagination is vivid and there is already a neurotic tendency to become self-centered, in the popular meaning of this term, trouble can be expected. We frequently hear most involved and complicated examples of self-diagnosis. It is a natural tendency to take the attitude that things which happen to ourselves are important. It seems impossible that we can experience anything trivial. Instinctively, we interpret every symptom as evidence of momentous occurrences, the dimensions and proportions of which lack definition. There is also a popular belief that psychic sensitivity is a peculiar distinction. It bears witness to an advanced state of personal development which comforts the ego and supplies a justification for a sense of aristocracy in a democratic society. As a result, we are not inclined to underestimate

any interior phenomenon that may imply that we belong to an advanced type of humanity.

A great many metaphysical teachers have played upon the recent findings of science to sustain their own peculiar doctrines. Unfortunately, scientific research has not yet offered any program for the intensification or organization of extrasensory faculties. It has been observed that certain persons appear to be able to use powers not commonly available. This is accepted, but the psychochemistry involved remains undefined. Here metaphysics enters the picture with a series of explanations, some of which are valid, and others completely invalid. The average person is in no position to estimate these conclusions or the means by which they have been reached.

Even if we wish to assume that a certain class of mildly neurotic daydreamers does have occasionally psychic experiences, these hypersensory factors only add to the prevailing confusion. It is almost impossible to differentiate between hallucination and psychism in many instances. Only an extended program of investigation involving a great deal of time and skill can unravel the tangle. Such labor is usually in vain inasmuch as the patient has already decided for himself that his symptoms indicate a high state of spirituality. He will remain of the same opinion, protecting himself with the conviction that he is completely misunderstood and unappreciated. It is noticeable that advanced states of delusion are most common among those inhibited individuals who are without sufficient constructive mental and emotional occupation. These spend too much time thinking about themselves, analyzing their own symptoms and applying to their own cases strange and wonderful reports which they have heard or read. Nine out of every ten victims of hallucinations are unhappy, ill-adjusted human beings, who have attempted to compensate for their numerous frustrations by escaping into a sphere of wonders.

It has always seemed to me a most pernicious practice to attempt to advance a religious doctrine by frightening prospective members out of their wits. Many cults, from one motive or another, emphasize the dreadful consequences which will afflict backsliders or any who dare to question the infallibility of the approved teachings. Imagination has a tendency to drift toward negation. It seems easier to fear than to have faith. Probably this is due to the survival of the old atavistic impulses. Humanity has long existed in a state of insecurity, and this state is especially evident among the neurotic. After the imagination has accepted an unseen universe infested with evil agencies, it cannot resist the temptation to enlarge upon the theme. Nothing produces more dismal results than the combination of psychic fears and a persecution complex. The victim of this twofold aberration

becomes a living example of that witchcraft and demonology mania which burdened the medieval world.

Most of the unhappy folk who come to me with their psychic problems have been frightened out of their wits by disturbances which have little, if any, substantial significance. They are ridden with ideas which they have inherited or accumulated from the various cults with which they have been affiliated. These sufferers are addicted to destructive habit-forming notions that are just as insidious as the addiction to narcotics or alcohol. The habit itself continually produces substantiating phenomena until the protective powers of the mind are completely incapacitated. We are apt to be impatient with the chronic alcoholic who insists that he has seen a procession of pink elephants marching majestically across the ceiling of his room. But we are completely of a different mind when some unfortunate person, highly toxic from indoctrination, insists that a procession of somber-robed spooks disturbs his sleep. The inebriate has one advantage over the psychic sufferer, for he at least knows the facts about the pink elephants and remains sober for awhile.

If we believe in a universe created and sustained by a divine power essentially wise and good, we have no reason to assume that it is populated with invisible entities seeking our destruction. In material life, we gradually come to realize that our troubles are the results of our own mistakes and not caused by unscrupulous godlings. If we are placed in this mortal sphere to grow, unfold, improve, and enrich our inner lives, it is a very good idea to apply this general conviction to the larger invisible sphere which surrounds us. Either we venerate truth or we choose to be worshipers of evil by giving it power over all the beautiful and wonderful works of God. If divine strength is available by the simple and direct act of sincerity, it appears foolish to spend our time fighting shadows and struggling desperately against cosmic corruption.

Most of the afflicted will agree with my general statement about the benevolence of Divinity, but they will explain that, by strange and fantastic circumstances, they are exceptions to the rule. With a little of the divinity complex mixed with a persecution complex, they will solemnly explain that they are being horribly afflicted because it is their natural destiny to perform a wonderful mission for the collective improvement of mankind. This ministry is opposed by every corrupt agency in space. Under such a critical state of affairs, martyrdom is inevitable and the magnitude of it requires appropriate recognition. Further investigation shows clearly that the sufferer has little to contribute except an elaborate presentation of his own fears.

We must understand that any habit or practice which is established by repetition will have an effect upon the mental and emotional

structure of the human personality. Obviously, the attempt by a direct action of the will to change dispositional trends can cause tension. Many religious systems impose upon the individual codes of conduct or religious exercises which are not consistent with normal tendencies. The effort to study, sustained by enthusiasm but not supported by an adequate development of mental faculties, creates or intensifies nervous tension. Resources and capacities not previously called upon cannot respond in full measure, and in a short time there will be evidences of fatigue. Resolution may press on, ignoring the warnings which the body supplies, but under such conditions there is almost always a loss of orientation and a debility of faculties.

In the same way, the personality resents interference with established patterns. If we are naturally inclined to be critical and attempt to control this inclination, we accomplish frustration rather than improvement. We are not more virtuous because we repress our negative instincts. Real growth is natural and gentle and is accomplished by the release of good and not by the suppression of evil. Various sects seek to ennoble human character by interfering with dietetic habits, moral practices, economic activities, and social relationships. The devotee, trying to be everything that is required of him, attains to a state of complete personal discomfort. He is sacrificing, denying, limiting, and distorting his way of life for the glory of God. He is sustained in this program by a deep-seated conviction, born of earlier theological indoctrination, that it is right and commendable to be miserable for the sake of his immortal soul.

It would be strange, indeed, if such a regime did not have mysterious and bewildering results. The body reveals its discomfort by releasing obscure aches and pains by way of remonstrance. Thoughts and emotions profoundly disturbed and directed into unfamiliar channels indicate their ineptitudes by confused reflexes which tell a straight and reasonable story to those who are honestly observant. Nervousness and irritability are assumed to be indications of spiritual sensitivity. Symptoms suggestive of paranoia, but actually not serious unless indefinitely prolonged, are interpreted as conflicts of good and evil forces. So-called progress becomes a cycle of rising and falling. There are moments of exhilaration followed by opposing periods of intense depression. These, in turn, cause ruinous wear and tear and are likely to aggravate tendencies toward physical disease. By the time the pandemonium is complete, the victim is not certain whether he is on the verge of cosmic consciousness or the edge of a nervous breakdown. All things being equal, it is probably the latter.

This explains why certain symptoms of a confusing nature nearly always follow addiction to strange and wonderful beliefs. The sufferer is quite certain he is making progress because there are buzzing

sensations in his head, flutterings in his solar plexus, and curious rippling sensations along his spine. The moment the body is subjected to prolonged emotional stress, unfavorable symptoms will develop even though the tension be the result of religious enthusiasm or conviction. Those who coach musicians or work with artists appreciate the disastrous consequences which accompany overeffort. If we try too hard, we become tense and the quality of our endeavor is immediately reduced. The problems of self-unfoldment must be approached with simple and quiet determination. If we become impatient, overexpectant, or self-conscious, we frustrate the normal process of growth.

When a personality already inclined to neurosis complicates already excessive pressures with religious determination, inordinate fatigue may be expected. Fatigue, in turn, reduces efficiency on all planes of function. There is increasing tendency to irritability, and tired minds lose their native optimism. There is less capacity for adjustment with external situations, and this manifests as impatience and hypercriticism. The would-be metaphysician finds that his search for truth brings with it a pyramiding of uncertainties. Instead of achieving peace of mind, he confuses both himself and his life pattern. At this point, he tries to explain or interpret the psychological changes through which he is passing. It never occurs to him that he is bringing upon himself a long cycle of unnecessary discomforts. Most of us will have all that we can do adjusting to the realities of existence. We gain little by trying to adjust to the fabrications of our imaginations.

By the time the truth seeker has explained, to his own satisfaction, the moods which have come to dominate his conduct, he has lost all track of an orderly universe. He is adrift on an ocean of wonders, and there is no consistency to guide and regulate his thinking. Mental disorientation reflects psychosomatically into his body, and all faculties and functions are disturbed. Most of the symptoms wrongly interpreted as signs of spiritual progress originate in the complexes caused by inconsistent thinking. It is too bad that most metaphysical teachers are completely uninformed on these subjects and are inclined to support the false interpretations responsible for the symptoms.

It is reasonable to ask the question: To what degree can the average student actually damage his superphysical vehicles by the abuse or misuse of esoteric disciplines? In other words, can we cause irreparable damage through well-intentioned ignorance? According to my experience, the only damage possible results from autohypnosis. We can imagine damage just as easily as we can imagine development. Those claiming that certain exercises have brought great spiritual unfoldment are almost invariably without any tangible evidence or indication of such growth. They tell us wonderful things, but their dis-

positions and temperaments do not sustain their claims. When confronted with problems requiring actual enlightenment, they are unable to demonstrate new or exceptional ability. These folks are simply cuddling the "wonderful" and floating around in the rarified atmosphere of self-estimation. If their development had actually produced the results claimed, these confused persons would not be coming to me for help and counsel. If we can successfully imagine that we have raised the kundalini, opened the spinal chakras, and been initiated into the most select and choice astral fraternities, we can also convince ourselves that we are suffering from a variety of esoteric ailments.

Without more than passing co-operation of the imagination, we can go through long and miserable years convinced that we are plagued by black magicians, astral entities, elementals, thought-forms, and the malicious mental influences of friends, neighbors, and acquaintances. Brooding over such calamities strengthens the conviction that they are real, until ultimately we are the hopeless victims of highly involved but essentially worthless notions and fears. As the hysteria mounts, the hallucinations intensify and may be accompanied by various types of internal phenomena, visual or auditory. These contribute a kind of testimony extremely difficult to discredit. If we hear voices from the Great Beyond or see lights, forms, and beings, we stand ready to defend the existence of such appearances with all the strength and resolution at our command. It takes more than even a gifted counselor to satisfy the befuddled victim that he has manufactured the conglomeration of phenomena with his own wishful or fearful thinking. It is also quite possible that by the time he consults some experienced authority the sufferer has nothing to live for except his own hallucinations. He is confronted with the desperate realization that he has wasted years deluding himself, and this is more than most are willing to accept or able to endure.

It is possible, of course, that certain esoteric exercises, especially those associated with Yoga, can bring about physiological changes. This does not mean, however, that these alterations are mystical or spiritual. The student can, under certain conditions, improve his health or injure his functional processes by changing the natural rhythms of his personality. The discomfort may be explained without recourse to the "wonderful" and the "miraculous." The overstimulation of the sympathetic nervous system may bring about unpleasant symptoms. If such be the case, the cause should be discovered and corrected. It is most unlikely that any permanent damage will result. If, however, the sufferer believes that the injury is real and permanent and is ever-watchful for signs to support his opinion, he can continue to suffer for the rest of his life. One ex-devotee of a prominent Orientalist stated his position at the beginning of an interview. He told me

simply: "My life is ruined and my condition is hopeless." What can anyone do in the presence of such an impressive negation?

By repeating in his mind every day the destructive aphorism which summarized his diagnosis of his own state, this miserable man was perverting one of the simple rules of psychology. He was constantly intensifying a foolish and stupid attitude and forcing upon himself the fulfillment of his own delusion. Naturally, he sustained his arguments by a detailed description of his condition. He had dizzy spells, slept poorly, experienced devitalization, complained of loss of memory, and insisted that he was constantly surrounded by negative and malicious forces. After devoting a half hour to his symptoms, he sat back and waited to be reassured that he was in a desperate spiritual emergency. Long before he had finished, it occurred to me that my visitor had certain symptoms quite suggestive of a rather common physical ailment; an ailment, incidentally, suitable to the man's age, appearance, and bodily structure. I asked him as a special favor to cater to my whim on the subject and have a physical examination. The findings sustained absolutely that he was in the early stages of a chronic health condition which would respond to proper treatment.

In order to be addicted to esoteric disciplines of any kind, it is necessary to have a concept of universal method by which such practices become significant. The average metaphysician has not organized his mystical speculations into reasonable or practical patterns. He has reacted emotionally to an idea that is too vast for his personal experience to integrate. This circumstance itself makes it very easy for the devotee to fall victim to imagination. The books that he reads cater to the intensities of his nature and seem to supply a means of fulfillment for frustrations and inhibitions. These attitudes rather than the exercises themselves are responsible for much of the trouble that usually develops. The wiser course is to become familiar with the philosophy of the esoteric schools before attempting any form of development technique. Without a solid and practical understanding of the laws governing universal procedure, the dangers of autohypnosis are too numerous to be ignored.

We should not blame the esoteric wisdom teachings for the troubles which come to those who misunderstand the principles of spiritual growth. Honest study does not cause weakness, but may reveal it more dramatically than would otherwise be the case. There is nothing essentially destructive in the universe, but the human being through misunderstanding can cause himself a variety of difficulties. If he has already become involved in some unhappy situation, it would be wise

(CONTINUED ON PAGE 80)



Library Notes

By A. J. HOWIE

Why Comparative Religion? - *An Evaluation*

This series of library notes has emphasized an inspection and comparison of ideals and faiths from many sources. Attention has been directed both east and west. Firm in our own faith, it seemed that we still might find perspective in a consideration of the symbols pointing to perfection along the numerous paths of faith and philosophy.

But the question has been put: "Why Comparative Religion? Why not *A Religion—The Religion*? Why not recommend one best way?"

It is doubtful if there can be a simple answer to these questions or if there can be an absolute answer.

The human animal differs from the brute in that each man is an individual even in any racial or national classification that he may be placed. Basic muscular development differs. Aptitudes differ; ability to learn differs. Concepts of beauty, good, necessity differ. Tastes in food differ, and the nourishing qualities of the same food differ between individuals. And it could be that man's spiritual food will have to be individualized—each will grow up from a spoon-feeding by faith to the time when he will choose his own spiritual sustenance without reference to an established church in his community.

With a reasoning that is much more

complicated than the above, there comes a realization that it is unwise to take an "either/or" attitude, that a man must either be a Christian, or not be a Christian—or Buddhist, Mohammedan, metaphysician, etc. Who is able to judge whether the lotus of spiritual unfoldment be opening? Who is to say with absolute certainty that the way to heaven is by prayer, fasting, works, charity, building temples, austerities, martyrdom? Who is to condemn faiths that have inspired the simple folk of vast portions of humanity in past time? Can any finite mind interpret for all mankind and for all time the will, purpose, desire of God? Can any pilgrim journeying from here to heaven, like the rest of us, tell with *honesty* that *he knows* what will be found beyond the veil of death?

We feel that we are studying parts, fragments, hints, allusions. It is this realization that makes us kin to an ancient breed of mortals which refuses to be limited by tradition, convention, *mores*, opinion. Members of this descent have left behind them a vast literature in which each writer seems to be grasping for words that would explain a universal *Verbum*, creative fiat, principle of principles, Secret of Nature.

The Library of the Philosophical Re-

search Society is especially strong in the possession of examples of such writings, many still in manuscript. Contrary to the arguments of prejudiced bigots and little minds, a study of these writings will not undermine and destroy faith, but rather it will nourish faith and make it grow. In many languages these thinkers have crystallized their reasoning on ideals and hopes for a better mankind, a better world; they all reach a similar conclusion, that each individual by discipline and labor towards the collective good of all men is responsible for evolutionary motions. They did not expect to achieve a unique good for self alone—or even during their own lives—nor can we. Their goal seems to have been an expansion of consciousness that may vaguely be interpreted as a kind of inclusiveness.

The labored language of their writings indicates that they were more concerned with ideas larger than the vocabulary in popular use than they were with selling books. Hence the editions were small, and the copies have always been scarce. Their frankness and humility in searching their own souls is an evidence of sincerity and honesty; they all admit the self-discipline and spiritual fulfillment are not easily attained, nor are they final and complete in that there are new vistas opening up at each forward step. Yet the knowledge to which they professed some attainment was not safe in the possession of all men, especially those with warped or selfish minds. And while they apparently felt an urge to point the way to others who wished to follow the same lonely path, at the same time they recognized the necessity of concealing the knowledge from the profane.

Idealistically we should like to see these little-known writings more generally available to sincere students. In their original form they are difficult to read, especially for those not trained to read between the lines, nor linguists enough to bridge the interval between language equivalents. It is not enough to have popularly accepted editions of

these works, it is necessary to have editions that follow faithfully the originals, preferably with the original text paralleled with a suggested translation.

Platonic literature is a case in point. Plato is universally accepted as a great philosopher, but all of the popular translations ignore most of his metaphysical implications and direct statements that do not support the currently accepted religious systems. We hesitate to accuse his translators of dishonesty; they are usually scholars with high standing in the world of letters. But at the same time that they name Plato the greatest philosopher of all time, they do not hesitate to soft-pedal many of his concepts—or even translate them contrary to the original sense.

For this reason, in an article on *The Phaedrus* of Plato, we tried to present the rugged literalness of the Thomas Taylor translation. Taylor worked alone in poverty and self-denial, his scholarship developing without the blessing of any great university. He actually practiced the Pythagorean disciplines, probably being the only important translator of Greek philosophers who tried such an aid to his understanding and sensitivity of translation. He had to humble himself in dedications to a patron in return for enough money to publish his translations in small editions. But any seriously interested reader should compare translated passages as interpreted by Taylor, Jowett, and others. The Jowett translations are admittedly polished, accepted by the departments of philosophy in our universities, and widely circulated in many printings. But since we compared them with the Taylor translations, we feel that Taylor has succeeded in catching the Platonic doctrine, whereas Jowett misleads with fine words in balanced sentences.

The rapid reader will be slowed up by Taylor's long, involved, literally-translated sentences that seem to trail on and on. Also, he will be further slowed up by the asterisks that dot the pages calling attention to fine print footnotes that are frequently longer and

more important than the main body of text. We have experimented with breaking up the sentences and paragraphs into some semblance of modern digest material without tampering with or destroying the essential ideas of the originals. The result was only partially satisfactory, indicating that there is no one best translation. But such an approach can introduce the student to Platonic ideas and give him a perspective that will enable him to know that regardless of how long he pursues his studies of Plato, he will never know all about Plato's ideas. And this without any sense of frustration or failure.

Many of the writers of the past have been so maligned by history and belittled by modern science that only closer students of their original writings realize the importance and sincerity of the author. Paracelsus is an excellent example of this treatment. The scholars, doctors, and clergy of his day accused him of ignorance, charlatanry, malpractice, and devilry. In actual fact he was driven from security, honor, and opportunity to do his greatest good by enemies interested only in preserving the sanctity of traditional learning even when that was equivalent to misinformation. The voluminous research records of Paracelsus were plagiarized, fantastically edited, and at the same time discredited. His miraculous cures of patients given up by other doctors were illogically and dishonestly discounted by his enemies and the jealous. Yet some of his remedies have remained for centuries the only effective ones known until very recent discoveries by modern science. There are hints in the writings of Paracelsus that he knew of potencies in minerals and plants for which he had only inadequate words. If research were pursued along the lines of his *Mumia*, especially when correlated to the information of modern science, man might have many of his sufferings relieved with chemicals and herbs whose healing qualities are yet to be discovered. Note a recent science item in which it is reported that a poisonous relative of the

sweet potato is an important source of hormones. This is a field of research that has a distinctly Paracelsian interest—see his *Mumia*.

Paracelsus was not a conformist religiously, scholastically, nor politically. His ideas were centuries in advance of knowledge acceptable to the people among whom he lived. Immersed in a lofty world of ideas, he gave no thought to the destructive consequences of antagonizing even the high and mighty when proving current theories to be wrong. This did not endear him to the influential among his contemporaries—nor has posterity acted much more reasonably.

A study of the writings of Paracelsus will not create a new theory of healing. But a serious study of the Paracelsian writings by doctors and others interested in mending the broken bodies and spirits of men will find emphasized the importance of working with the laws of nature in healing, of searching for the laws of living, of promoting and prolonging vitality in all living bodies. Again, Paracelsus did not record all, but has left behind an important contribution which we should not scorn as medieval superstition.

If we review the lives of many religious leaders, philosophers, and various types of pioneer thinkers, none seem to be normal, stable, consistent, emotionally or mentally. If we take literally the ideals stated by almost any teacher, we should hardly justify them either by the life of the teacher or by the actions of any of his adherents. Nevertheless, we should not underestimate the importance of ideals as evolutionary motions. The advocates of a world union may be right in principle even though they may be overlooking some very practical obstacles dominating the present. The ecstasy of saints and martyrs, the visions and intuitions of unlettered peasants, or the psychic qualities of prophets and seers—who can deny the reality of their experiences just because the individual can not repeat the experience at will nor at the command of the multitude? or because

none of the majority of mankind can ever have the experience?

The Spiritualists have been defending their belief in the experiences of the seance while many otherwise intelligent scientists have been devoting time, money, and brains to discrediting those same experiences. Scientists seem to see no injustice in branding as dupes or dishonest people those who are active in the Spiritualistic movement. Often the skill in deception that they attribute to mediums is greater praise than would be a recognition of the phenomena. There are many cheats taking advantage of the gullible, but science seems to single out the sincere and highly developed medium for persecution.

One of the most active defenders of the Spiritualists was H. P. Blavatsky. She later became involved in controversy over interpretations as to the nature of the phenomena, thereby becoming the focus of criticism, condemnation, slander, persecution. We feel that she was, and still is, the greatest champion of the spiritualistic seance, but she denied the desire that was dearest to every visitor to a seance—she denied that they ever actually communicated with their departed relatives or friends, and her explanations of the phenomena have never been well received by the very people who should be most interested in weighing her opinions.

However, it is her *Secret Doctrine* in which we are most interested. This is the most condensed source of information from which to start research into almost any subject dealing with religion, philosophy, magic. Mme. Blavatsky has been accused as being a plagiarist—an obvious falsehood in the face of the thousands of footnotes and references to her source material. She has been described as a rambling, purposeless recorder of the fanciful—when she draws her information from early historians, travelers, philosophers—and the course of time seems to justify isolated fragments, once violently denied by informed scientists, and years later confirmed by informed scientists indepen-

dently and with no idea that they were confuting very positive denials by a worthy colleague.

A similar evaluation might be made of subjects as well as of people. Astrology has been the serious study from earliest records by the wise, the king's advisors, the seers; but also, stupid dabblers try to apply astrological interpretations to the minutiae of the petty details of their own lives. Why condemn a subject that has been studied by great minds through all ages merely because profane minds have turned its use from national concerns to those of an individual. The science that condemns so sweepingly would be convinced of the truth of astrology if the profanation could be proved accurate; the serious use of astrology to plot the course of international affairs does not even intrigue them.

There were sincere alchemists who sought to transmute the base metals of their own natures into the true spiritual gold; but these were outnumbered by those who sought to make gold without effort. There have been devout Cabalists who had no part in the activities of the black magicians. There are purposeful ascetic yogins who never seek to display their powers for the delectment of the wealthy, metaphysically-inclined enthusiasts.

An interesting phenomenon that seems to recur in religion and philosophy is the persecution at the hands of former friends. The crucified saviors of the world seem to set the pattern. Two pupils will worship the same teacher, only to depart and set up two independent, divergent schools. Plato and Aristotle both studied under Socrates, but the doctrine of each differs greatly. The Christian church has two great Catholic sections, and the numerous body of Protestant sects. Buddhism became divided into the Greater and Lesser Vehicles. These in turn became split into innumerable sects, of which the Japanese Buddhist Sects are an interesting and easy to study example. There are the Theosophical societies, the Rosicrucian

societies, the New Thought societies.

The Library of the Philosophical Research Society exists to preserve all these glimmerings of aspiration. It is useless to waste time proving one teacher greater than another. It is much more constructive to remind all earnest students that many early enthusiasms have turned to dust. While seeking knowledge, many enthusiastic students have pledged eternal loyalty to the cause and complete self-denial; but what happens in the sensitive mechanism of the mind when ingratitude and disloyalty come to the surface? A wild desire to destroy the former love takes possession, accusations

and denunciations are hurled, and no thought is taken for what may be destroyed while this tragic frenzy persists.

We want to help in our own small way to awaken others to the broader view that all of us grow in our own faiths. If necessary to transfer our roots to a new soil, there is no need to deny gratitude and loyalty to the ideals that have sustained us so far, that have prepared us for the new step. Each has been a necessary experience, each has its place in a larger scheme, each is a part of the great whole.

"There is no religion higher than Truth."

DEVELOPMENT EXERCISES

(FROM PAGE 75)

for him to remember that facts alone can rescue the mind from fantasy. To cling desperately to attitudes that have already become unbearable is a sad mistake. We all learn by experience. Each of us has passed through experiences of which he is not especially proud. If a man fails in business, he tries to find the reason for the failure and then re-establishes himself. If certain temperamental peculiarities have brought tragedy, it is proper to make the necessary corrections and build a better life. When it happens that religious beliefs bring us close to disaster, we examine the situation fairly and acknowledge the error of our ways. If we can make countless mistakes each day we live, it is always possible that our religious convictions can be erroneous or that we have misunderstood their basic principles. It only compounds a felony to perpetuate the useless or the destructive.

The psychic tragedies which burden the sphere of metaphysics are not hopeless or beyond remedy. It is up to us to stop fearing and fretting, and to make the corrections which are clearly indicated. If a certain kind of food makes us ill, we stop eating it unless we enjoy dyspepsia. If a certain concept of life is destroying the health of the mind and emotions, we change the concept unless we prefer to be martyrs to imaginary ills. Fortunately, the remedy is never further from us than our determination to face the facts. It is quite possible that the greatest step forward that we can take in this life is to control the instinct to fantasy and become practical and reasonable persons.



Collected Writings of H. P. Blavatsky

(For 1883)

This book, which forms Volume 5 of The Collected Writings of H. P. B., will be ready for delivery on December 1st. Orders may be placed now for Christmas gifts, and advanced orders will be filled before the work is placed on public sale.

A book containing material (hitherto unavailable to the public) by this celebrated Orientalist and Theosophist is an important literary event. Students of Madame Blavatsky's work will find this Volume indispensable. It is completely indexed, and contains portraits of prominent persons associated with the subjects discussed.

This edition is limited. The price is \$6.00 a copy, (plus 3½% sales tax for California residents). The book is substantially bound in full cloth, approximately 450 pages.

Checks may be made out directly to

THE PHILOSOPHICAL RESEARCH SOCIETY

3341 Griffith Park Boulevard — Los Angeles 27, California