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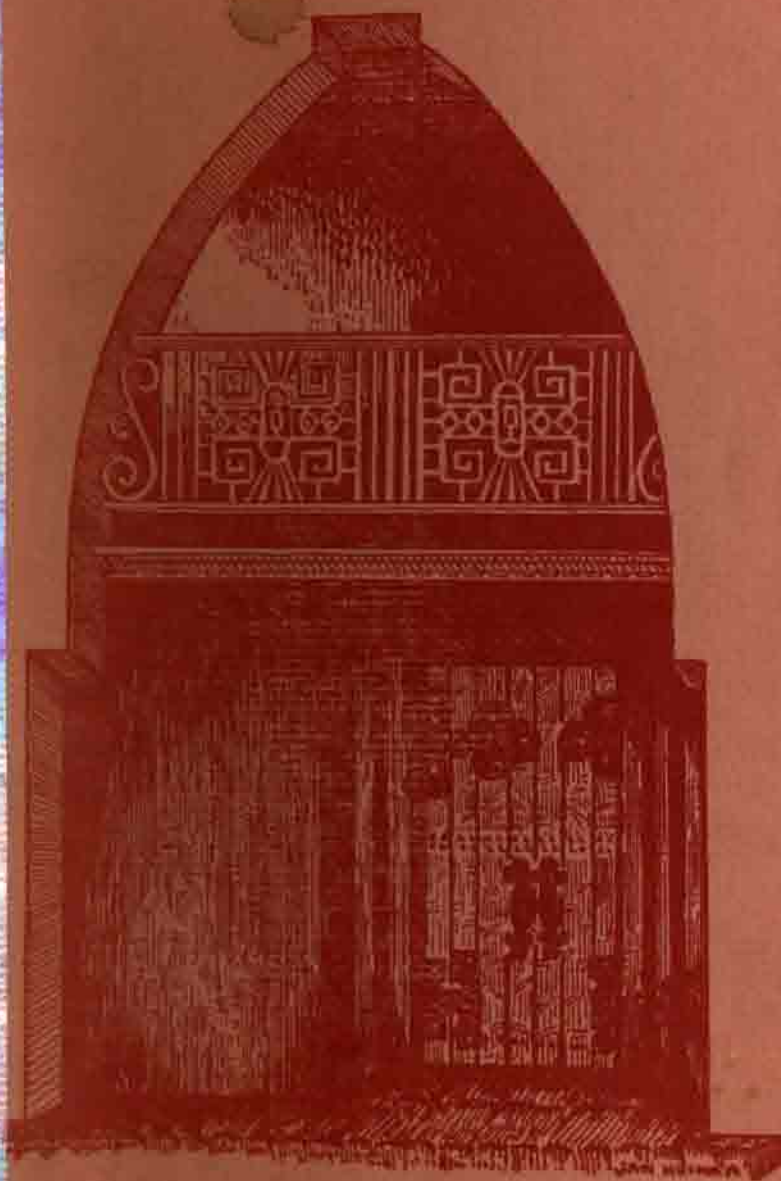
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HORIZON LINES

AN EDITORIAL

BY MANLY PALMER HALL



Philosophy for the Sick

THERE comes a time in the lives of most folks when the physical body begins to show definite symptoms of wear and tear. Obscure aches interfere with our schedule of activities, and the natural buoyancy of good health is diminished by an increasing lassitude which bespeaks trouble in the department of the interior. Perhaps it is only spring fever or that chain reaction which follows dissipation. We would like to assume that we are overworked, undernourished, and the hapless victims of world conditions. Certainly, no indiscretion of our own could be held responsible for the twinges that interfere with our blissful indifference to the rules of proper living. One thing is certain, however, we are uncomfortable; and by that circumstance alone, we are also thoughtful. There is nothing that supplies a larger incentive to a careful examination of God, the universe, our fellow men, and ourselves than a touch of colitis or a hint of tachycardia.

Until the first dizzy spell, we were comfortably agnostic with atheistic ambitions; but in that distressful moment when the body failed to sustain our self-assurance, we developed numerous reasonable doubts on a number of subjects. Was it possible we had waited too long to cultivate the resources of our higher natures? Was it too late to begin enjoying life? Were we to be cut down before we could do all those gracious, loving, and charming deeds about which we had been thinking and procrastinating these forty years? Was the family

well-provided for? Were the insurance premiums paid? Had we picked our plot in Eternal Hope Cemetery? Most of all, if this ache should increase in proportion and become a portent of approaching dissolution, were we ready to go forth on the Great Adventure?

Another bad moment. Should we go to the doctor and learn the worst or should we wait until it happened? Could we stand the shock of both the bill and the bad news? Perhaps it was only an approaching cold or some strange virus that would run its course and leave us comparatively unharmed. Could we afford to be considered as hypochondriacs by our friends, and, for that matter, had our previous complaints about nothing in particular already earned for us that distinction? Would anyone even believe that this pain was real? The best thing to do was to wait a little and be attentive to the symptoms. If they pass, all could be forgotten; if they increase, then something should be done.

All this concern and internal confusion bear witness to personality insecurity. Even at this stage of the symptoms, the individual is confronted with a test of his personal philosophy of living. We are only as secure as our ability to face the crises in our own lives. Sickness can prove to be a wonderful eye-opener. It can reveal to us deficiencies of character and temperament which might otherwise pass unnoticed. Philosophy is of slight importance unless it is a source of strength in time of trouble; otherwise, higher intellectualism is only a hobby or recreation and not a useful instrument.

Let us imagine that the various symptoms do not decrease and finally it becomes evident that the trouble must be properly diagnosed and treated. In other words, we *are sick*. From this point on, decisions must be made and the proper remedies expertly applied if recovery is to be hastened. For the moment, the nature of the illness is comparatively unimportant. The more general we keep our remarks, the broader their field of utility. Perhaps the ailment is acute or perhaps it is chronic. In the latter case, it will be necessary to prepare a long-range program for the correcting of the condition or to keep it within bounds if it is not curable. Regardless of the diagnosis, each individual can do a great deal for himself. It may even be possible to disprove scientific findings or to escape entirely from the expectancy patterns associated with various ailments. Most sick persons drift through the various stages or degrees of disease because they make no intelligent effort to correct the habit patterns—mental, emotional, and physical—which are responsible for the trouble, and then interfere with the success of the remedy. It is impossible to successfully deny that we are somehow at fault when confronted with the positive evidence in the form of sickness.

Materialistic science can supply many useful remedies, but *materia medica* is dedicated to the repair of damage already done. It cannot offer, or at least it does not offer, a sound program for re-educating the patient. He is, therefore, presented with the opportunity to reorganize such habits and attitudes as contribute to the prolonging of his physical discomfort. Inspired by pain, the sufferer has new and valid inducements for straight and honest thinking. Proper cerebration will not only hasten recovery, but will also reduce the real and tangible expense of prolonged treatments. All enlightened physicians realize that intelligent co-operation on the part of the patient is a real and immediate aid to any special line of therapy.

A great deal of sickness is due to thoughtlessness, and the antidote is thoughtfulness. Through the years we permit bad habits and negative attitudes to become dispositional fixtures. We become so accustomed to our own mistakes that we take them for granted and accept them as peculiarities which we will correct sometime when we have nothing better to do. When false concepts about life and false policies about living have produced their inevitable consequences, we are still inclined to believe, or at least to hope, that these deep-seated fallacies can be neutralized by pills, poultices, or the surgeon's knife. Only experience, and painful experience at that, can finally convince us that our health is a reflection of our code of living. Sickness always bears witness to the failure of judgment, self-control, or internal conviction.

A man came to me one day in a decidedly unhappy frame of mind. He had just been told by his physician that he was suffering from an ailment for which no cure was known. He was assured that if he would follow exactly the instruction of the doctor, he could look forward to a reasonable life expectancy. Everything depended upon himself. He had reached that state where he must decide whether to keep the rules and live or to break the rules and die. The rules, incidentally, demanded a moderate course of procedure and a complete abstinence from certain dissipations which were largely responsible for this health crisis. The patient was trying to decide whether he would prefer to do as he pleased and die sooner or deny himself his favorite luxuries and excesses and live longer. When he came to me, he had just about decided on the first course. Life without the pleasures and intemperances to which he was wholeheartedly addicted seemed scarcely worthwhile.

Some little discussion revealed some of the internal machinery of the man's personality. He had no religious convictions that were worth anything. He did not enjoy reading; was not interested in self-improvement; was not inclined to be industrious; and had slight ambitions for advancement in his business. His family bored him to

distraction, and his only friends and associates were of his own kind. In total, there was very little justification for his continued existence. I explained to him that if he chose to die it was simply because he had no reason to live. Nature does not sustain that which is useless to itself and others. Life is not merely the continuance of mechanical function; it is the will to accomplish something, supported by the body and sustained by an inner enthusiasm, dedication, or resolution. The man was drifting toward oblivion because this was the fulfillment of his personality symbolism.

Perhaps I offended him a little, for he immediately began digging around within himself looking for proof that he meant something to someone. It was a pathetic search, and brought to the surface only trivia. Finally the chap admitted that it had never occurred to him that the human being had any natural responsibilities or obligations. His policy had been to float on the surface of events with no loftier impulse than to do as he pleased when he pleased. What about the future? Suppose the patient decided to hasten his own decease. He was equally dim on the problem of death. He assumed that it would be the end, and that he would sink into an eternal forgetfulness from which he could not be aroused even by Gabriel's trumpet. No, he was not very anxious to die. No, the thought of immortality had never burdened him. Yes, it would be nice to live a while longer. No, he didn't think that he had strength enough within himself to keep the rules prescribed by his doctor. Yes, he guessed he was a poor specimen of a human being.

We parted without any very satisfactory conclusions, but a few weeks later he was back in a more desperate frame of mind. He had made the distressing discovery that his ailment was becoming more and more uncomfortable. He was not going to be able to enjoy life for a time and then drop dead. Disaster was coming slowly upon him, each degree of the disease more painful than the previous. If he continued he would soon be so completely miserable that he could not find even temporary relief from the intemperances which were so vital to his contentment. This put a new complexion on the whole situation. Nature, the relentless teacher, was becoming more insistent in its method of instruction. It looked as though the patient were going to be forced to revise his decision. We took another inventory of the potentials of this very miserable man. He emerged as the typical product of a concept bestowed by tradition, intensified by education, and justified by association and experience. The patient had never been taught to think of his career as anything more important than doing what he pleased when he pleased.

As a young man he had been a moderate churchgoer, but the preacher had failed to mention that religious principles were to be

used and not merely accepted. Later, the patient had graduated from a recognized college and had even had a smattering of philosophy. His learning, however, seemed to have been dominated by no more weighty motives than the possibility that he might sometime be a contestant in a quiz contest. He had the answers, but had never used them or even realized that it might be a good idea to apply knowledge to the conduct of one's personal affairs. The man was not underprivileged, but was simply devoid of those mental processes which put theories into practice and make ideals practical in living.

The prospect of constantly increasing physical pain was a challenge that could not easily be ignored. Only one thing remained to do and that was to reorganize himself. Had there been any comfortable alternative, the patient would have continued to drift. I think I was able to convince him, or rather his aches and pains rendered him amenable to my recommendations, that his only solution was to strengthen his own internal character and to begin the long and difficult task of self-control. Naturally, he did not succeed entirely, but in a short time he noted the improvement and the increasing freedom from discomfort. So enthusiastic did he become that he spread his new discovery among his associates and, indirectly at least, influenced several other lives. He had made the amazing, unbelievable, incredible discovery that one can live better by being thoughtful than one can by being thoughtless. Eighteen years of formal education and fifty years of living had not revealed this wonderful secret of success. It remained for a group of obscure aches and pains to accomplish this regeneration. Under such conditions, should we not include suffering among the beneficent forces of Nature?

The substance of the advice and recommendation which finally helped this man to reintegrate himself is equally applicable to all who suffer from either functional or organic infirmities. There is no royal road to health for those who have disobeyed or ignored the basic rules. With patience, however, and sincere and enlightened effort, much damage can be corrected and further disasters can be avoided or mitigated. The diseases which affect the average person in the second half of life originate in the excesses and negative habit patterns which were developed and practiced in the first half of life. As the physical resources are depleted by the inevitable processes of advancing years, the body is less able to sustain the bad habits of the mind and emotions. Corrupted from within itself, it is finally brought to ruin, burying in its rubbish the ambitions and aspirations of the person inhabiting that body.

When we discover that we are sick, the first inclination is to develop a deep and terrible fear. Physical health and the sense of security go together. The individual believes himself to be well as

long as his body appears to be healthy. We are sufficient to our needs if physical health supports our ambitions. When the body fails us or even shows serious indications of being inadequate, there is a marked diminution of courage. In some ailments, there is more tendency to fear than in others, and among the most fear-ridden are those suffering from heart ailments. These produce the "pulse-takers" and the "beat-listeners." They wander about or lie around trying to make sure that they are still alive. Each time there is a tachycardia or the heart misses a beat, these folks are convinced that their last moment on earth is at hand. Actually, science knows that should the heart stop, the patient will not even have time for fear or wonder. The nervous shock of emotional exaggeration of symptoms can be more detrimental than the palpitation itself or an occasional drag-beat of the heart muscles.

The rule is, therefore, don't sit around nursing symptoms. It is better to die of the disease than of fear of the disease. If your health permits moderate activities, engage in them. Follow the instructions of a reputable physician, but do not cuddle yourself. Find some outlet by which your mind keeps off of *you*. The physical body is a very shy and sensitive creature and it does not like to be a center of attention. It functions best when supplied with appropriate material, and then left to work out its own destiny. Very often we do not know that the body exists, or at least act as though we were ignorant of this fact, until it begins to ache; then we go to the opposite extreme. We become over-body-conscious. We start a procedure of waiting expectantly for the next symptom. We are frightened when it appears and more fearful when it does not appear. The body becomes a precious treasure only after it has been thoroughly abused.

Once someone asked me very sincerely: "What should I think about if I don't think about me." This statement of a dilemma suggests the answer that there must be something else in the universe upon which we could turn our attention, for a time at least. It is not well to spend the first half of life catering to the intemperances of the flesh and the second half catering to the infirmities of the same material. There must be something else one can do.

The student is born, not made. Everyone is not adapted to abstract thinking or to the development of some advanced philosophical idea. Yet, each of us is oriented in a pattern that is interesting if we are at all alert to values. There are always those grand questions, such as: Why are we here? Where are we going? And what should we do about it? With sickness hanging over us, where are we going seems a relevant question. While we felt well, we were inclined to look down our noses at theologians and philosophers. They were just folks who chose to remain poor for the glory of God or the

advancement of an idea. It never occurred to us that we might ever need the consolation of faith or the good hope which comes from the maturing of the mind. So, in these moments of infirmity, why not put together a philosophy of life that is general enough to explain our existence and particular enough to interpret our present infirmity.

It is wonderful what we have locked inside us in the form of spiritual strength if we care to call upon it in the right way. The experiences of life can mean something if we choose to think about them, and even our own mistakes are profoundly educational. From what we have done, what we have thought, how we have felt, and what we have believed, we can gain a valuable insight into ourselves and the reasons for our difficulties. This is far more important than maintaining a horrified silence while we wait to hear our arteries hardening.

The great wail of the sick is: "Why did this have to happen to me?" There is not much chance for real recovery until serious thinking changes this to the simple realization: "How could anything else have happened to me?" Incidentally, when we reach this conclusion, we are well on the way to recovery. Hippocrates of Cos left among other medical axioms the well-known statement: "A proper diagnosis is two-thirds of the cure." The doctor may never be in a position to give the proper diagnosis. It remains for the patient to fill in those overtones that are outside the province of physical medicine.

Let us start, then, our therapeutic thinking from the premise that the individual is the cause of his own trouble. There may be a number of excuses or even reasons why it is impossible always to protect the body from stress and strain. There are emergencies in every life, but this may not be too serious if we prevent living from being one constant and protracted emergency. Perhaps there have been three or four times through the years when what we call righteous indignation was uncontrollable. Also there were a few times when physical exposure, overwork, fatigue, or exhaustion were beyond our control. Nature, however, has resources against emergencies, but is not strong enough to fight deep-seated habit patterns. It was not the single temper fit that did the damage; it was a bad temper allowed to flourish without control over half a lifetime that caused the bodily symptoms.

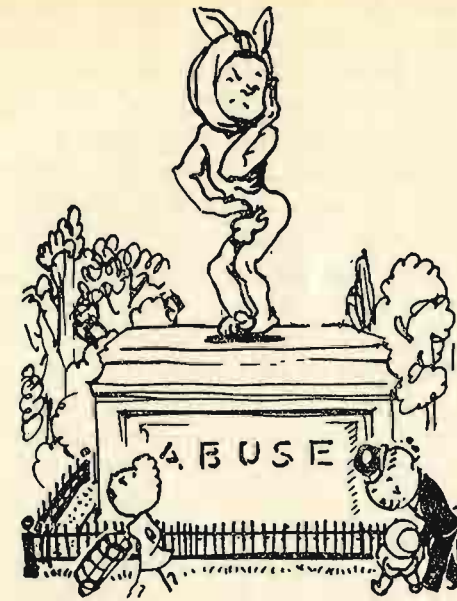
When, however, we start trying to explain our troubles to ourselves, we invariably make much of those occasions in which we responded to the high call of duty and blissfully ignored the chronic temperamental deformities which wrecked our enterprise. Perhaps we got a very bad chill when we jumped into the river to save another human life, but this was not responsible for a sickness which is evidently due to many years of intemperance. One mistake does not constitute a

habit, but long-maintained policies, if they are unwise or unreasonable, can leave deep scars in the physical structure. Therefore, stop contemplating those few occasions when you suffered for your nobility, and give more thought to those numerous instances in which your body patiently carried your stupidity for many a long year.

While it is useful to contemplate the indiscretions responsible for health problems, it is a sad mistake to allow the mind to dwell only on such negative factors. That which has been done cannot be undone, and nothing is to be gained by allowing the emotions to dissolve in vain regrets. This is one of the difficulties which beset the field of psychoanalysis. After reading a series of "helpful" books, the sufferer discovers a number of reasons why he should be miserable without gaining sufficient insight or incentive to build a better future. While it is important to understand that we do not suffer without cause, it is even more pertinent to find proper means for self-improvement. When we are sick, there is small comfort in the realization that we deserve our affliction. We need the assurance that it is within our power to correct wrong habits and to build toward a healthier and happier future. It has been my observation that too many ailing folks believe that they have solved everything by discovering a reasonable explanation for their infirmities.

Confronted by factual evidence that they have lived badly for more than half of their life expectancy, the sick are likely to become so discouraged and disheartened that they resign themselves to a patient acceptance of the inevitable end. This is bad thinking and only aggravates the existing symptoms. It is better to realize that the moment we make an important discovery about our own temperaments we are, philosophically speaking, "born again." A new idea is a new opportunity. Each time we experience an enlargement of knowledge or understanding, we begin a new life. I have actually known of instances in which patients have risen from what the doctors solemnly declared to be a deathbed as the result of a vital realization of their own requirements. Health is rapidly improved when anxiety is transmuted into faith or hope by some dynamic incident.

There comes to mind a case in point. A certain backslider who had renounced faith in God and trust in his fellow men found himself at last at what seemed to be the end of his earthly career. Having been raised a devout Catholic, he felt the pressing need for the consolation of his religion and sent for the nearest priest. He confessed his sins, received the last sacrament, and gained the internal conviction that he had put himself right with his Maker and his fellow men. These duties performed to his satisfaction, he waited for death, but it did not come. Within twenty-four hours, his physicians observed an amazing improvement and two weeks later he was back on his feet.



This occurred several years ago, and the man is now hale and healthy. He had simply fulfilled a ritual which for him had met the requirements of his disposition and had released his body from the pressures of anxiety, fear, and confusion. There are well-attested cases of serious ailments considered incurable by science which have responded almost miraculously to improved and regenerated attitudes. Peace of mind and contentment of heart are powerful healing agents and they accomplish their larger works when science admits defeat.

Usually, it is possible to restore a reasonable degree of physical efficiency if the mind of the patient will co-operate with the skill of the physician. One may not succeed without the other, but the partnership can perform wonders. Even a strong and sincere faith in the doctor is a remedial agent, and the sick are seldom improved if they dislike or distrust their physician. This is why most members of the medical profession are bad patients. They are profoundly suspicious of the ethics of their fellow practitioners. Certain metaphysical groups have preached so vehemently against the medical profession that these metaphysicians are in a bad way when they stand in need of the services of a medical man. This crusade against the sciences can be carried to a troublesome extreme. Fortunately, however, aches and pains are more insistent than doctrines, and the majority of cultists instinctively return to their physicians in an emergency. If they were more devout, they might not live so long.

The health problems of modern man grow more complicated with each passing day. We live in a time of synthetic nutrition, impover-

ished soil, adulteration, and overrefinement of food products. We eat ourselves to death and die of malnutrition. Yet, it should also be remembered that in the midst of this lamentable state of affairs, the human life expectancy is longer today than ever before in history. This seems to be a contradiction, but even while we are causing sickness through our ignorance and selfishness we are discovering better remedies for many diseases once regarded as hopeless. Racial populations are increasing all over the planet, and even the horrors of scientific warfare are not limiting the trend of population. The increase is due partly to the reduction of infant mortality and partly to the lengthening of the life expectancy of the old through the successful treatment of the disease in the aged.

If you are ailing, there is every probability that science can supply you with a considerable span of time in which to reorganize yourself. Even though existing knowledge may not be sufficient to cure your complaint, it can mitigate the symptoms and keep you in a state of reasonable comfort and efficiency for many years. With this added opportunity, you may be able to work out your own salvation if you are willing to practice the proper diligence. If science can assist you through an emergency and you accept the lesson that is taught by a health crisis, the best years of your life may lie ahead. If, however, you simply lean upon the medications and continue previous practices, a valuable opportunity for self-improvement has been wasted.

Pain is a warning that the sufferer has broken faith with the rules of his kind. He has disobeyed laws which are stronger than his own will. Frequently, we are ignorant of Nature's plan until we violate one or more of her edicts. Having experienced the facts, it is our privilege and our duty to make good use of the knowledge which has come to us. To repeat blindly the procedures which brought trouble is only to invite a larger disaster. Nearly everyone is more thoughtful and more intelligent as the result of sickness. Frequently, only a severe illness reveals the impermanence of worldly possessions and the inadequacy of material ambitions. Those who have come close to death are less likely to sacrifice essential values in the pursuit of temporal goods. The very processes which are set up in the body by a serious disease wean the mind from its attachments to the treasures of the earth. There is a curious separation and an almost complete indifference to things previously held valuable.

A stockbroker of my acquaintance had a nervous breakdown. He was moderately sick, but according to his own diagnosis was past human help. He was subject to fainting spells and was sure that each was the last. For several weeks he was terrified out of his wits, and the extremity of his fear can be estimated from the fact that he showed symptoms of becoming religious. His business associates attempted

to see him concerning certain of his securities, but he was so insecure himself at the moment that he had no mind for margins and dividends. He floated about convinced that he was not long for this world, and those who came after him could worry about their own affairs.

Gradually the symptoms abated, the fainting spells ceased, and it dawned upon his consciousness that he was doomed to recover. It was a shock, but he stood up under it rather well. His appetite improved and with it his interest in his business. He began reading the investment page with considerable enthusiasm, and a short time later presided over several bedside conferences. He was going to survive; therefore, worldly things again became attractive. His temperament was such that he rapidly forgot his recent perturbations, and immersed himself in the strategy of his profession. He would continue to clip dividends with the eagerness of a small boy until the next breakdown. Then he would become once more unworldly and a potential associate of the angels.

Perhaps in some quiet hour he would estimate his own temperament, but this is somewhat unlikely. He is one of those men who are only intelligent in an emergency. Yet he has had an experience which could be very valuable and could help him to enrich his own standard of values. Nature gives us these opportunities to learn, but she cannot force us to accept the lessons. Sickness invites us to broaden our perspective and to estimate more correctly the relations between the human being and the universal plan. We all resent bad health, but it can be a blessing in disguise. When we travel to a far country, we accept many inconveniences because we wish to enlarge our knowledge. In the same way, sickness is a journey which has its disadvantages, but initiates us into a world of values which we seldom explore while in good health.

Actually, there is no reason why we should suffer in order to learn. A little thoughtfulness will accomplish the same end, but while we are healthy we are too busy to think. The same principle applies to those sorrows and disappointments which belong to the spheres of emotion and thought. The universe does not decree that we must be miserable in order to become wise. This is a device perfected by man himself. He chooses to remain indifferent to his own larger requirements until his present course of action is no longer endurable. For this reason it is proper to consider philosophy and enlightened religion as forms of preventive medicine. If we supply proper nutrition to our more noble ideals and aspirations while we are still in good health, we will have richer, happier, and more abundant lives. There are few disasters which cannot be prevented if the causes are recognized and corrected before they have an opportunity to damage physical structure.

The physician recommends that persons in middle life should periodically have a complete physical examination. By so doing, tendencies can be discovered and remedies suggested in time to prevent serious consequences. The average person, however, is indifferent to this very sensible recommendation, and would rather struggle with a complaint than take the time to preserve health. May we also suggest that an annual inventory of our mental and emotional debilities would be useful. If we do not give any negative habit more than one year in which to develop, we can break it with comparatively little effort.



If from January to the following January we observe that worry is developing a peculiar rhythm in our thinking, there is a good chance that a heart-to-heart talk with ourselves will put things right. On the other hand, if we allow the worry mechanism to go on uncorrected for twenty or thirty years, it is not so easy. It has been observed that most physical illnesses have a large aura of dispositional tension. This is supposed to be a symptom that the bodily functions are impaired. Actually, there comes a time when long-nourished temperamental inconsistencies reach a critical focus. The irritability, dependency, insecurity, and fatigue symptoms are really just our own dispositions closing in on us. Then some special tension is the proverbial straw that breaks the camel's back.

When the break comes, the temperamental abnormalities are dumped into the physical organism, and the body is unable to carry the load. Slowly, but inevitably, sickness appears, taking the form suitable to the pressures which produced it. By this time, the sufferer is in a bad way. Life having lost its attractiveness, there is a frantic effort to remove the symptoms and to gain a new lease on vitality with which to continue the old bad habits. If the doctor cannot supply some medication that will correct selfishness and ignorance, it seems

advisable to call in a specialist or have a consultation. All the doctor may be able to do is administer some bromide to relieve the aggravated symptoms. The body is chemically silenced, but the causes continue to bombard it from the level of the personality. Gradually, the remedies lose their effectiveness, and the sufferer is ultimately confronted with a momentous decision: either he must change his own thinking or find his house crumbling about him.

We may define sickness as an invitation to self-improvement. Nature points out what is necessary, first gently, then more insistently, and finally with the full weight of authority. Those are wise who can take the first hint. It is surprising how little we are inclined to correct our own faults. We optimistically hope to survive dispositional tendencies in ourselves which we despise in others. As one dreary materialist expressed it: "Self-improvement does not enlarge the bank account." Granted; but on the other hand, lack of self-improvement can reduce the cash balance suddenly and dramatically. One individual spent his entire fortune, mortgaged his home, and was forced to give up his business because he had been so busy being successful that he had overlooked his own disposition. Preventive therapy is more economical than the expensive process of recovery, even assuming that serious damage can be adequately repaired.

If you are still healthy, it might be wise to make an inventory and see whether your disposition is sustaining your health or whether the body is only surviving at the expense of its own vitality. If your faith or your beliefs are keeping you in an internal condition of peace and tranquillity, you are probably in good basic health. If you are nervous, irritable, intolerant, critical, fearful, worrisome, jealous, envious, or intemperate, you will ultimately pay a high price for these shortcomings. You are building a psychosomatic overload, and someday, probably that golden time of leisure and comfort you look for, your internal intranquillities will discharge into your physical body and a pattern of chronic illness will emerge. It is nice to nurse our notions while they are only notions, but they are much less attractive when they manifest as carbuncles or inflammatory rheumatism. If you nurse the former, you will certainly live to nurse the latter.

When a tyrant rises in society, the forces of human decency finally destroy him. Disagreeable people pay for their bad humor by lives of loneliness and neglect. In the human personality, there are really many persons. There is the good-humored one who always has a kind word. There is the jealous one, always secretly resenting the success of others. There is the worrisome one to whom the future is a void of menacing proportions. There is the intolerant one whose prejudices are offensive to God, man, and Nature. All these and

others are huddled somewhere in the subjective life. Most persons live to protect these despotic fragments of themselves.

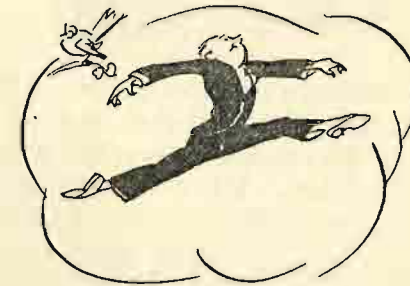
The first step toward protection is justification, but the human organism itself will never justify or condone a destructive attitude. Circumstances can never be so real or grievances so acute that the individual can be forgiven for bad thinking. All negative attitudes cause psychic pressure, and this pressure must be neutralized at its source or it will poison the entire organism. We often hear folks say that they cannot help disliking or resenting or criticizing. They have been offended, and on the assumption that two wrongs will make a right, they feel it their duty to become offensive. After all, they have sufficient justification for being disagreeable. This might be true if man did not have within him a larger consciousness than the beast or a better hope than the angels.

The reasoning powers are given to the human being so that he can put his life in order and think through the problems which beset him. He has the privilege of being more gracious than his adversary, more honorable than his enemy, and more patient than those who annoy him. Unless he makes use of the faculties with which he has been endowed, unless he finds within his own heart the faith and love which are greater than his adversities, he has failed the opportunity which life has bestowed. We can excuse our faults, but this does not change their substance or relieve us of their consequences. There is only one practical remedy for most of these problems. It is known to so strengthen our inner understanding that we can factually and actually forgive our enemies and do good to those who spitefully use us. It is never necessary for anyone to punish his enemy. If the injuries are real, the person causing them will experience an appropriate penalty. He will pay with his own life for the ill he has done. When we appoint ourselves to combat him on his own level, we merely accept his way of life and open ourselves to similar punishment.

As your aches and pains enlarge or increase, look into your own heart. Ferret out the faults which linger there. Realize that internal peace is the proper cause for external health. The body will function reasonably well if sustained by constructive impulses from the person in that body. Most ailments begin with tension, and wherever there is negative thinking or negative emotion, there will be tension. It makes no difference whether our indignation is righteous or otherwise. We pay for the pressures which we permit to develop within us. It is said that there was an old dispensation which demanded an eye for an eye and a tooth for a tooth. As a result, at least psychologically speaking, everyone lost eyes and teeth. Today, even prosaic society recognizes the importance of keeping faith with principles even when

expediency seems to indicate a less honorable procedure. No evil that can be done to us is so detrimental as the evil that we do to ourselves when we demand the eye for the eye.

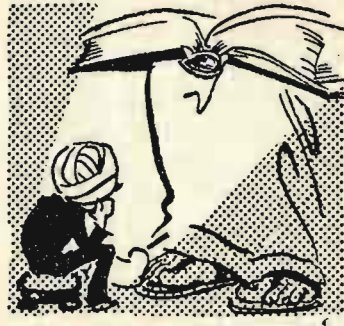
If surveying your own disposition you realize that you do not have the strength to overcome the tendencies of resentment which rise within you, then it is evident that you must enlarge your wisdom and your faith. Either you must put your universe back in shape by the strength of your understanding or you must experience a more unselfish and impersonal love for God and your fellow men through the enrichment of your faith. If you are sick, either your knowledge or your love or perhaps both are not equal to your emergency. This is why religion and philosophy are more important to those of mature years than they are to the young.



Youth, filled with unfulfilled hopes and dreams, is sustained by a wonderful spirit of fantasy. Obstacles are not important, experience has not dampened the ardor, and there is so much faith in self that there seems to be little need for faith in principles. But as time passes, the human being discovers that he is held within a strange web of inevitables. He can do as he pleases, but if he pleases to do that which is not good for him, there are inevitable unhappy consequences. This discovery demands not only self-analysis, but also a sincere examination of the divine plan in which we live and move and have our being. The moment we realize this we become either philosophers or mystics, according to the natural inclinations of our temperaments.

Under the gentle guidance of deep and kindly reflection, nearly all types of personality pressures can be reduced. Even the fear of sickness itself ceases when we recognize as a living fact the infinite wisdom and love which guard and guide us throughout time and eternity. When we cease to struggle against false values, we become aware of better and more enduring values. We often lock ourselves into a small and inadequate concept and then suffer from the limitations which it imposes. The body is assisted by relaxation, and this must be bestowed by the person who controls that body. The real

secret of relaxing mentally and emotionally is to accept life and its values without resentment or fear. Freed from the burden of our emotional intemperances, the physical structure has a remarkable capacity for restoring itself. If sickness brings with it enlightenment,



it may be followed by better health than the person has ever previously known. We all have fine and noble beliefs, but we must apply them. We must exert our positive convictions over the negative forces which lurk in our psychic organism. When the body is deprived of wise leadership, it can no longer fulfill its proper functions.

Naturally, we are supposed to take every possible advantage of the knowledge and experience which has been accumulated by our race, but this wealth of traditional information includes certain definite findings relating to temperament and disposition. We have inherited, along with physical remedies, a considerable knowledge about the power of consciousness and its part in the compound economy of the human being. The great teachers of the past have outlined a course of conduct which if lived reduces the probability of serious sickness. The rewards for keeping the faith are of this world as well as in the world to come. While we are preparing to be better citizens of eternity, we are at the same time removing many of the causes of sickness and premature death.

The golden rule is not only an important ethical monument, but is also a valuable guide to efficient living. We are stronger and more composed when we know that we are keeping the rules of our way of life. When we break faith, we lose faith. Something within us warns our minds that we are separating ourselves from our proper sharing in the benefits of the universal plan. Thus, even conscience can cause sickness, and a bad conscience is no asset to anyone. Each of us has a deep internal realization of what is right. We know when our actions are not consistent with our claims, still it is easier to drift along compromising our convictions and catering to our weaknesses.

If sickness brings these points to our attention and clarifies our thinking, it performs a wonderful service.

If it should seem that your ailment cannot be cured and you must live with the threat of suffering always close to you, do not despair. The doctor can be wrong. All that he can judge is the probable course of the disease under present conditions. Your greatest chance to outwit the diagnosis is to change these conditions. In another pattern, they may not be nearly so important or so final. The spirit in man can work miracles if the man himself is true to that spirit. There is a good chance that you can preserve your body and restore it by reforming the person who inhabits it. Symptoms cannot be maintained unless the pressures that cause them are also sustained. If the cause of your ailment ceases, the ailment itself will be checked and brought under control.

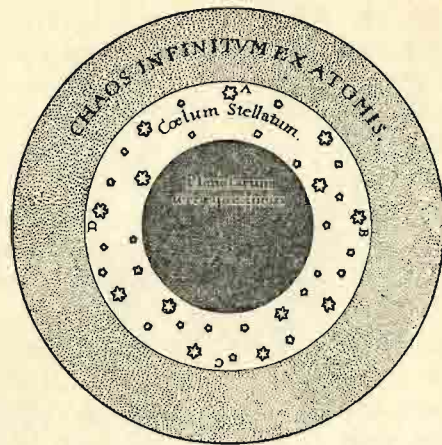
There is a natural tendency for sickness to become a burden upon the mind as well as an affliction to the flesh. If the mental burden is lifted, a large part of the evil is corrected. Remember also that Nature will fight on your side if you will keep her laws. A serene mind and a peaceful heart also have their psychosomatic equivalents. Constructive energies flowing from the psychical focus have a powerful effect in neutralizing bodily infirmities. Supplied with pure energy unpoluted by negative thinking, the body will have available an abundant source of material to be used for restoration processes.

Let your sickness be a challenge calling upon you to make a real and lasting effort to put your life in order. The merit of your undertaking and the devotion with which you maintain your effort have their rewards. Even as we are punished for our delinquencies, so we are rewarded for our virtuous undertakings. Nothing is lost in the great accounting, and our kindly and loving resolutions to grow and become fine, friendly people strengthens not only the soul, but also the body. It can keep us healthy or make us healthy, which ever be the need of the hour.



HINT TO THE PROFANITY-LOVING

Archytus, the philosopher, would never permit himself the luxury of bad language. If he were no longer able to restrain himself, he wrote his remarks in large words on the nearest wall, and then hastened away.



ASTROTHEROLOGY

The Worship of the Heavenly Bodies

THE star lore of ancient peoples has contributed a great deal to the religious symbolism of the world. With the passing of time, origins have become obscured, and the modern worshiper does not suspect the true source of his beliefs and rituals. It is only by examining the psychology of the religious instinct that we can estimate correctly the processes within man which have produced his theological forms. The research is useful because it unlocks a treasure house of wonderful thoughts and clarifies many controversial issues. As we have seen fit to borrow so much from the past, it might be only fair to understand correctly the principles beneath these accumulated traditions.

Archaic man depended upon his observational faculties for his personal orientation in a mysterious universe. He derived both authority and inspiration from the natural phenomena which

surrounded him. He gradually gained a hearty respect for those elemental forces which operated in his environment. He contemplated with untutored mind the wonders of air, water, and fire, and, by degrees, accumulated considerable data concerning them. He pondered the sequence of the seasons and noticed that the parts of the year coincided with the motions of the stars. It was not unreasonable for him to assume, therefore, that constellations heralded the approach of winter, spring, summer, and fall. When certain stars appeared, he prepared for the earthly changes which would follow; and as these unfaillingly occurred, his original opinions were sustained and proved.

The heavenly bodies were so remote that our unlearned ancestors had no way of analyzing these great sparks in the sky. Whatever was beyond mortal comprehension belonged in the sphere

of the gods. By deduction, the stars could be bodies, wonderful, radiant forms—the visible manifestations of the substantially invisible creating power. As the earth was peopled with mortals, so the sky, a kind of superior earth, was populated with the star gods. Gradually, it became noticeable that there were two kinds of stars: those that kept their courses through the ages, and others that wandered about, obviously directed in a different way. These wanderers were distinguished as planets, and the great road of stars along which they traveled was called the zodiac. There has been some question as to how the zodiacal creatures assigned to the constellations came to be so identified. Certainly, the stars of Aries do not resemble a ram, and it takes a great deal of imagination to find the celestial bull in that part of the heavens reserved for Taurus. We cannot completely accept the popular story that shepherds, guarding their flocks at night, amused themselves by tracing huge animals in the heavens.

It seems more likely that the constellational symbols originated in the correspondences between the ascent of certain star groups and the human activities associated with the various seasons. Thus, the rising of the stars of Taurus would coincide with the time for plowing in an age when it was customary to attach bulls to the plows. In any event, the symbols originated in a series of valid correlations. Astute observers are convinced that the zodiacal symbolism which has influenced religion originated in the Northern Hemisphere in a latitude which approximated the Valley of the Euphrates. The heavens came to be considered a great clock in which times and periods beyond human calculation were accurately recorded.

The Scriptural writings of the Chinese, Hindus, Persians, Egyptians, Chaldeans, and early Jews contain numerous parallels which reveal common indebtedness to astronomical phenomena. With the advancement of cultures, interpretation extended the original meanings

until, in many cases, they were entirely lost. Historical records began at the point in the descent of tradition where star lore was mingled with authentic accounts of the rise of earthly heroes. These, in turn, were invested with the attributes of their sidereal prototypes until it is often impossible to distinguish between them. Nearly all the fabulous personalities which lie beyond the clear light of history are compounds of stellar symbolism and human biography. Even more recently it has been considered proper, even indispensable, to bestow star qualities upon mortals.

One of the most familiar examples is the association of outstanding leaders with the planets. By religious astrology, the stars and other sidereal bodies being considered gods, persons born at the times assigned to these heavenly bodies were said to be sons or offspring of their ruling planets. When it was told that the Emperor Julian was the son of Mercury, it implied that this planet was his astrological ruler. This explains many incredible accounts of mortals born of divine parentage, and relieves the Olympian gods and others of their kind of the stigma of loose morals.

Allegories, fables, myths, and legends abound in early religious writings. Nearly all of these are susceptible of astronomical interpretation. We do not say that this exhausts the meaning of the symbolism, but it certainly explains in a consistent and reasonable way accounts otherwise too fantastic to be credible. As man's knowledge of astronomy increased and he developed an organized concept of the universe in which he lived, his astrotheology became more complicated. Most of the older nations accepted the Ptolemaic, or geocentric, theory of universal anatomy and physiology. This resulted in the natural division of the world (solar system) into three parts. The lowest of these was the earth, with its invisible atmosphere. Above and surrounding the earth was a second distribution, consisting of the orbits of the seven planets (including the sun and moon). Beyond and enclosed

ing them was the sphere of the fixed stars, which was the wall of the world. Outside this was the kingdom of the gods and the abode of those causes and principles which were beyond mortal analysis.

Devoted as they were to the law of analogy, the ancients considered the three parts of their world to be analogous to the three parts of man. The human compound derived its spirit from the fixed stars, its soul from the spheres of the planets, and its body from the earthly elements. This grand key opens innumerable myths and reveals their sober origins. By further extension, spirit, soul, and body became consciousness, intelligence, and force.

From the Ptolemaic arrangement came the first ordering of those hierarchies which populate the divine world. Divinity itself was envisioned as throned beyond the stars. This is quite an arbitrary concept and irreconcilable with the belief that God is everywhere and is the principle of life in everything. Yet, true to Ptolemy, we raise our eyes and faces to the sky as an appropriate gesture when we attempt to hold converse with the Almighty. The throne of God, which rests upon the great arch of the firmament, is supported by innumerable brilliant and radiant creatures full of eyes (stars) and with many wings (rays). These are the spirits that dwell ever before the eternal throne, hymning their Lord with the music of the spheres. From them descended the reports about "glad-eyed cherubims" and the like.

Deity, in the administration of the cosmos, was believed to operate through hierarchies, referred to by St. Paul as thrones, dominions, principalities, and powers. In some arrangements, these hierarchies are seven in number to agree with the planets. Other systems increase the hierarchies to twelve, seven for the planets, four for the elements, and one for the sphere of fixed stars. These hierarchies inhabit the zones, or circles, which enclose the physical body of the earth. They ascend in glory to-

ward the circumference of the system, and the Egyptians symbolized them aptly but prosaically by means of the cross section of an onion. Perhaps this custom was responsible for the peculiar sanctity in which the onion was held.

The hierarchies were much more than merely choirs of heavenly musicians. They formed a sequence of legislative bodies, the powers peculiar to each associated with the planet that moved in that particular orbit. Dante envisioned the population of the heavens in circles around the eternal throne, forming together a design resembling a radiant rose. Old works on ceremonial magic include sections devoted to the proper rituals for propitiating the planetary angels and their hosts. Each responded to certain prayers, perfumes, colors, metals, names, seals and characters. In exchange for special worship, the hierarchies would bestow their protection and advance the causes over which they had authority. When demonism appeared to burden the human hope, each of the celestial orders of spirits were assigned an infernal counterpart, and the pattern became more complicated.

The earth with its overelements and the field of ether with which it was enclosed were also regarded as the abodes of several orders of life ordinarily invisible. The element of air was the home of elementals called sylphs; the fire, of strange creatures called salamanders; the water, of gentle sprites called undines, or nymphs; and the earth, of dwarfs and pixies collectively referred to as gnomes. This arrangement unlocks the fairy lore of old peoples and explains the belief held by the Greeks that the hills and vales of the earth were filled with creatures unseen by man. Occurrences which could not be explained by the prevailing knowledge were attributed to the elementals, and it was customary to offer them bribes when difficulties arose.

About the Olympian deities who dwelt beyond the sky very little was held with certainty. The Supreme Deity was a sidereal Charlemagne or a nebu-

lous Nebuchadnezzar. He held court surrounded by his ministers and counselors and attended by a retinue of spirit-servants. Obviously he was more magnificent than any earthly king, and his wisdom was beyond human estimation. His palace was made of gold and jewels, and everything which he might desire was instantly available. From beneath his audience chamber flowed a great river which, finally breaking through the firmament, became a stream of stars called the Milky Way. This was the River of Life, from which the spirits of men originated and from which they drifted downward through the several spheres until finally they were born on earth. The motion of life was from the circumference to the center of this system of interpenetrating globes. The physical existence was the state furthest removed from the spiritual condition. Human regeneration and redemption caused the soul to gradually rise back through the orbits to the firmament. This is the true explanation for the accounts of savior-gods and heroes ascending to heaven. The very note of direction as it applies to spiritual processes reveals the old astronomical theory.

When considered with all its concatenated spheres, the universe resembles a labyrinth or a mystic maze. It is so represented in the myth of the Cretan labyrinth and in similar structures which are known to have existed in Egypt. The pottery found at Casa Grande, New Mexico, is ornamented with the labyrinth design practically identical with the Cretan motif. In this labyrinth, the human being becomes lost. He must either depend upon the thread of Ariadne (soul consciousness) or he cannot escape. He finds his way out by retracing the steps which brought him into the confusion. This is a brief statement of the principles underlying nearly all esoteric religions and philosophies.

The Greeks were inclined to the opinion that the physical earth floated in a sea of humid ether, of which the ele-

ment of water was an appropriate symbol. One philosopher speculated that earthquakes were caused by the gods rocking the boat. The use of a ship to represent the planet earth occurs in several systems of mystical philosophy. The zone of vital fluid in which the planet seemed to float was likened to the albumen which surrounds the yolk of an egg. The analogies were extended until the egg became a proper device with which to represent the solar system. In this larger interpretation, the shell corresponded to the zodiac; the albuminous field to the orbits of the seven planets; and the yolk, to the earth composed of the four elements. The ancients observed that the processes of germination taking place within the egg drew upon the albuminous field for nutrition. This resulted in the opinion that all corporeal creatures were sustained by the energies originating in the vital atmosphere which surrounds the planet.

In the Orphic pantheon, the various divinities usually existed under several forms or appearances. In this way, students were instructed in the operations of universal agencies on the various planes or qualitative levels which together constitute the creation. Zeus, or Jupiter, for example, was viewed as a triune or trifurcated deity, distinguished by such titles as "the celestial Zeus," "the sidereal Zeus," and "the elementary Zeus." These represented the power of the deity in the zodiac, the solar system, and the region of elements, respectively. The sublunary Zeus was that aspect of the divinity which presided over the regions which were beneath the orbit of the moon. Here again the power of the deity was trisected. Under his own name he presided over the region of air. As Jupiter Vulcanus, he administered the element of fire. As Zeus Poseidon, he governed the waters; and as Zeus Hades, he ruled the dark underworld, which symbolized the element of earth. The element of fire was not included in the original trisection of the attributes of the god,



—From *The Sphere* of Marcus Manilius

THE SOLAR SYSTEM ACCORDING TO THE TEACHINGS OF PYTHAGORAS AND PTOLEMY. IN THIS FIGURE THE THREEFOLD DIVISION IS CLEARLY INDICATED. THE EARTH IS SURROUNDED BY THE ELEMENTS AND ENCLOSED WITHIN THE ORBITS OF THE SEVEN PLANETS. THE ZODIAC FORMS THE CELESTIAL WALL OR SHELL OF THE WORLD EGG.

but is added here to complete the picture.

The analogies between the structure of the solar system and the human body also received attention. By placing the skull in the sphere of the fixed stars, the thoracic cavity in the sphere of the planetary orbits, and the abdominal cavity in the elementary sphere, a diagram resulted in which the spinal cord corresponded with the single string of the Pythagorean monochord, or universal

musical instrument. Continuing the analogical system, the brain, with its twelve convolutions, seemed to correspond to the zodiac; the heart, with its seven chambers, to the zone of the seven planets; and the reproductive system, to the world of the elements. It has been noted that in the celebrated labyrinth at Knossos the arrangement of the passages was based upon the form of the human intestines. This type of thinking emphasized the astrological

rule of parts of the body, and the analogies were extended by the Chaldeans in their astrotheology.

The mystery of birth was explained as the descent of pure souls into the humidity of the lower elements. The earth's humid atmosphere, or etheric field, was likened to the contents of a cup. Those who fell into this sea of psychic moisture were said to drink of the waters of Lethe, which flowed from the spring of forgetfulness. The cup of Lethe was placed in the zodiac in the sign of Cancer, and is called the Crater. Once the human soul has been enveloped by this humid principle, it can no longer extricate itself and is drawn inevitably into the sphere of generation. This caused the philosophic axiom, "A dry soul is the wisest." St. Augustine referred to the celestial abode above the zodiacal arch as the City of God, and he contrasted this holy community with Babylon, the City of the Beast. Babylon, in this arrangement, was the world of the four elements to which some title of repugnance or reproach was always given. In the parable of the prodigal son, Egypt, anciently Kem, meaning *the black* or *dark land*, where the prodigal wasted his substance in riotous living, typifies the sphere of the elements. Descent into generation was exile and forgetfulness. The soul no longer remembered its heavenly estate and was carried around the spindle of destiny by the laws governing the circulation of the elements.

Various devices were used to indicate the struggle between the soul and the oblivion in which it was submerged. It was convenient to interpret physical birth as spiritual death. When the physical body dies, it is placed in the earth. When the spiritual soul is incarnated, it takes up its abode in a mysterious earthiness, from which it can escape only by participation in the blessed mysteries of redemption. Thus, matter itself is death—the last great adversary. In burying their dead, many ancient peoples placed the bodies in a circular grave in the knee-chest, or em-

bryo, position. By this they meant that death from the body was equivalent to a birth into a higher plane of manifestation. Samson, blinded and chained to the millstone of the Philistines, is another example of the same symbolism. The spirit, deprived of its spiritual sight, must turn the great stone as would a plodding domestic animal.

In some cults, the earth was pictured as a huge monster, a dragon, a whale, leviathan, or the fabled behemoth. It was the duty of the hero to slay this monster; that is, to overcome the principle of mortality. We have numerous accounts of dragon-slayers and brave warriors who attacked ogres in their castles to rescue fair damsels in distress. This always means man rescuing his own soul from bondage to the material elements. The legends are diversified and often fantastic, but they all are susceptible of a philosophical interpretation which is only obvious when the grand scheme of the concept is understood. Any term descriptive of limitation, frustration, crystallization, or decay is suitable as a means of distinguishing the mortal state. In matter, the spirit is a prisoner, a slave, a wanderer, one of another country, or one lost in a dark forest, a wild mountainous retreat, or a parched desert. Once the principles are understood, any number of fables can be concocted through which to present the basic idea.

The three parts of the spiritual nature of the human being are derived from their proper level of the world system. The central zone—that of the seven planets—is especially rich in its contributions to religious lore. The septenary is the basic theological number. The planets are the seven-branched candlestick, the seven vowels of the alphabet, and the seven whole tones of the octave. The planetary deities were the artificers, or builders, and they presided over all the generations which unfold in the sublunary region. In an old Gnostic work, the celestial sphere above was represented by the Greek letter alpha (α), and the elementary region below,

by the Greek omega (ω)—the shape of which suggests a womb, or an inverted bowl. Between these two letters, in the exact center of the middle zone and therefore in the center of the entire scheme, was placed the Greek letter iota (ι).

This Gnostic arrangement of letters results in the mystery name AIO, which occurs on many of the old signets. The capital I by its placement falls in the orbit of the sun, which is the dividing point between the higher and lower octaves of the great monochord. This I stands for the self, the "I Am," in the astropsychological system of Gnosticism. The point of individuality between the universal and the particular, between consciousness and form, is closely related in the old symbolism with the very nature of man himself. Above is the Anthropos, or the oversoul, and below is the personality. The human being is focused on the plane of the sun, and this is shown in the diagrams of the auras and magnetic fields which surround the human body.

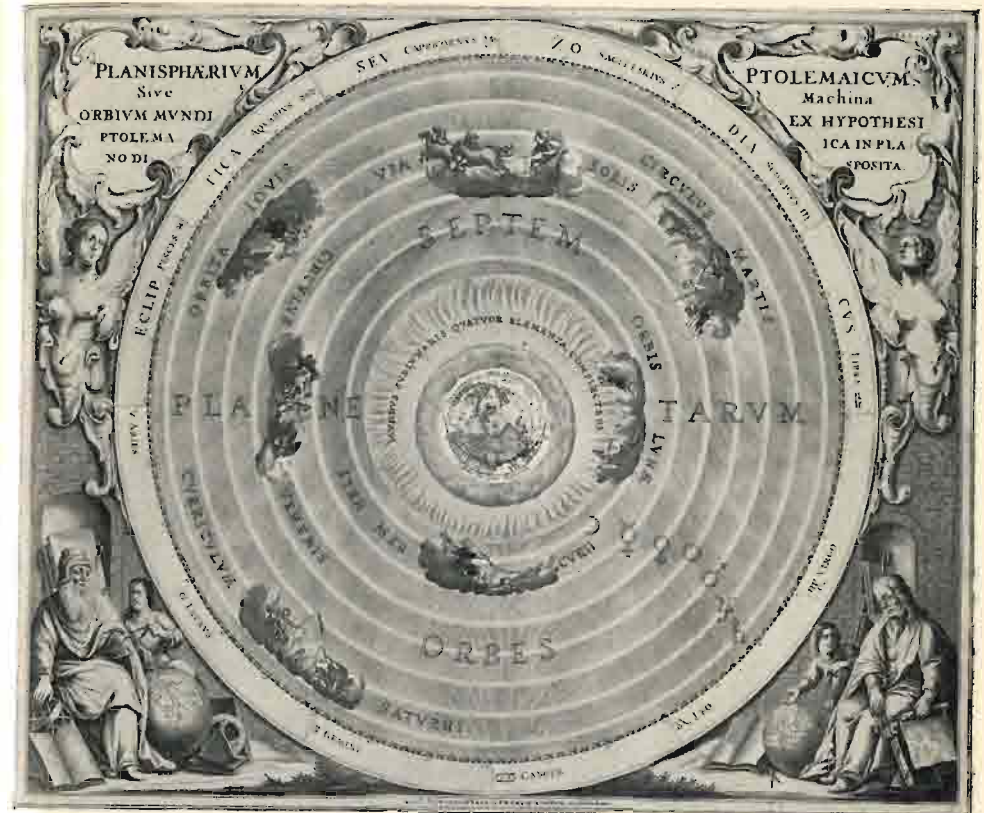
Above the sun, astrologically speaking, are the orbits of the major planets known to the ancients: Mars, Jupiter, and Saturn. Below are the orbits of the minor ones: Venus, Mercury, and the moon. The superior are reflected into the inferior. Thus, Saturn, the highest, is polarized in the moon, which is below; Jupiter is polarized in Mercury; and Mars, in Venus. As the Hindu classic tells us, the sun is in the midst of the "six directions." These directions are not according to the compass, but are qualitative reflections and extensions of the solar power.

Continuing this way of thinking, the zone of the fixed stars, sometimes called the firmament, is polarized in the spheres of the four elements, creating the concept of heaven and earth. This is also found in astrology where the twelve houses become the vehicles of the twelve signs. Above the firmament is the celestial pole, and in the center of the earth is its terrestrial counterpart. The firmament is spirit as the further-

most, and the earth's core-principle is spirit as the innermost. Therefore, it is written that God abides in the furthestmost and the innermost. These extremes are bound into a common substance by the quality of identity. The life in which all things exist is one with the life which exists in all things. This is one of the noblest of the esoteric doctrines.

The sun, which corresponds with the point of absolute equilibrium between the two hemispheres of the world, is always associated with the "son of God." This is the unseen Father revealed through the Great Light. It is written, therefore, that Deity has his tabernacle in the sun. The Egyptian king-mystic Aknahton worshiped the Eternal God through the symbol of the Aton. This was the sun-globe surrounded by rays, each of which terminated in a human hand. Humanity inherited from its agrarian ancestors a profound veneration for the sun. To them, it was not only a symbol of the life-principle, but by moral and ethical extension, also the symbol of unity, beauty, and utility. It was the savior, the protector, and the resurrector of the dead. The touch of its rays released the sleeping germ within the seed of grain. It produced by its motion the alternation of seasons, which insured the sufficiency of the harvest. Each day it brought light and warmth to the world, and at the vernal equinox the invincible sun restored the hope of mankind.

It was customary to represent the sun as a deity whose head was surrounded by a coronet of rays. The chariot of the sun was drawn by horses, the number of which had special significance. If there were four horses, they represented the solstices and equinoxes and their great equivalents, the four vast ages, or world periods, in which all Nature was born, grew, matured, and came, finally, to age and dissolution. If there were twelve horses, they signified the zodiacal constellations; and if there were seven horses, they were the planetary system.



—From *Harmonia Macrocosmica*, etc. of *Andreas Cellarius*

THE PLANISPHERE OF PTOLEMY

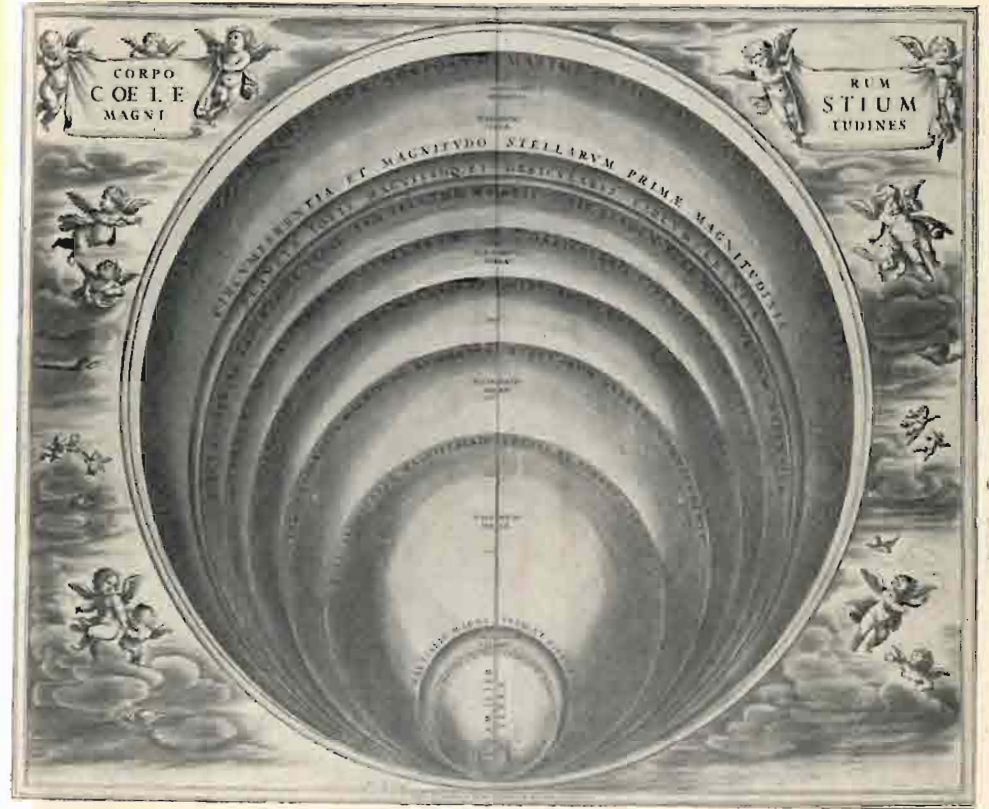
In this representation, the seven orbits of the planets known to the universe are depicted as roads or paths along which the presiding deities ride, each in a chariot drawn by the creatures associated with these divinities. The earth is in the center surrounded by luminous emanations.



—From *Harmonia Macrocosmica*, etc. of *Andreas Cellarius*

THE SOLAR SYSTEM ACCORDING TO COPERNICUS

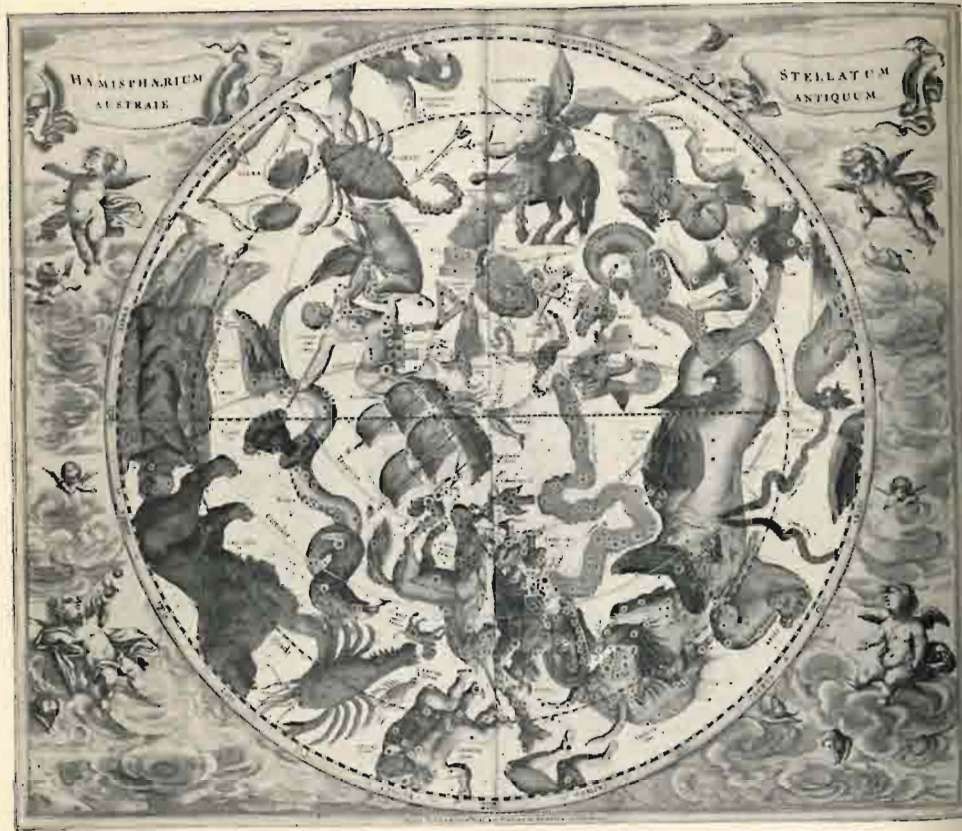
The planets are here represented in their orbits around the sun. The earth is represented four times in order to show the astronomical phenomena which produce day and night, the seasons, etc. This map was designed in 1708, and by observing the globe of the earth at the reader's right it will be noted that California is still represented as an island.



—From *Harmonia Macrocosmica*, etc. of *Andreas Cellarius*

THE RELATIVE MAGNITUDE OF THE SPHERES OF THE PLANETARY ORBITS

The ancients recognized the fields of these orbits as spheres of life which interpenetrated, forming what were called heavens. The vertical measuring line in the center can be considered as the astronomical monochord associated with the Pythagorean doctrine of the music of the spheres.



—From *Harmonia Macrocosmica*, etc. of Andreas Cellarius

THE STARS OF THE SOUTHERN HEMISPHERE ACCORDING
TO THE ANCIENTS

The outer circle of constellations is composed of the zodiacal figures. Prominent among the southern star groups will be noted the Argo, or ship of the Argonauts, the constellation of the Phoenix, Hydra, the great serpent, the Unicorn, and other creatures involved in early astrotheological symbolism.

The equinoxes and solstices were depicted as four creatures derived from the four fixed signs of the zodiac. These signs—Aquarius, the water bearer, Taurus, the bull, Leo, the lion, and Scorpio, the scorpion (sometimes shown as an eagle or a serpent) were the origin of the cherubim of Ezekiel, the figures kneeling on the Ark of the Covenant, and the four creatures which guard the eternal throne in *The Revelation*. The sun was also called the tabernacle, the heavenly temple, for in it was enshrined the celestial splendor. It came to be accepted as Deity manifesting his peculiar love for his creation. Sun worship was, and still is, widely distributed. Even among primitive peoples, however, it is not the luminary itself, but the glory to which it bears witness that receives worship.

The sun god, because of the association between the solar orbit and the human spirit, became the proper figure of the world hero. In folklore, the heroic self in man is always invested with the attributes of the sun. The most remarkable phenomenon which the ancients observed and pondered was the annual death of the sun at the winter solstice and its inevitable restoration at the vernal equinox. The hero legends always include the death and resurrection of the principal character. The Egyptians believed that at sunset the luminary descended into the earth, and during the hours of darkness it was carried by a boat along the river which flowed beneath the surface of the planet. At this time it brought light and comfort to the shades, or ghosts, that lived in the subterranean zone. At the winter solstice, therefore, by which the year was considered as a larger and longer day, the sun died to be reborn again through the living creatures which appeared to come out of the earth at the vernal equinox. Thus, the light was buried in the ground and grew forth as the first green shoot of grain.

In the ethical plane of human thinking, the death of the sun was likened to the descent of spirit into matter.

Thus, the spirit in man had its winter and also the promise of a spring. For human beings, the vernal equinox of the soul had to be earned by the disciplines and rites of the religious Mysteries. Initiation, bringing with it a release of the spiritual convictions locked in the human heart, was only one aspect of the life-death-resurrection cycle. The light of the physical world bore witness to the true light which "lighteth every man that cometh into the world." The solar light is made flesh and fashioned in the image of a man. Those who understand this mystery and become the servants of the light are called the Elect. In this way, the sun is the eternal promise. Through it is revealed an everlasting contract between God and his creatures.

When seen from the perspective of the earth's surface, it appears as though the sun, during the year, travels along the broad road of the zodiac from Aries to Pisces. The pathway of the sun was regarded as representing the life-journey. In each sign, the sun conquers with its light the more distant rays of the stars, apparently overwhelming them and scattering them from their houses. The sun-journey along the great road was also incorporated into legends and folklore. The solar hero, like Hercules and Samson, performed his twelve labors, or, like Ulysses, he faced the twelve dangers of his hazardous journey. The same idea underlies the twelve journeys of Sinbad the Sailor in *The Arabian Nights*.

The solar god, with his shining armor, his bright shield, and his blazing sword, is forever protecting his creatures from the great enemy which is darkness. In the north land, he scatters the frost giants, and in more temperate climes, he champions the cause of civilization. In torrid climes, he comes festooned with flowers and performs more subtle beneficial actions. He is Krishna playing his flute while the gopis, or shepherd girls, dance around him. It is appropriate that the sun, as lord of the constellations, be personified as the keeper

of the flock (the Good Shepherd), for the word *zodiac* is from *zoon*, meaning *an animal*.

The labors of the sun are re-enacted in the rituals of the solar cult. Twelve initiations liberate the human consciousness from the darkness of ignorance, and justify it as the world hero. The popular belief that man is here to struggle against innumerable obstacles is based upon the ancient doctrine of consciousness vanquishing the spirits of illusion and darkness. Numerous characters in the Old Testament are veiled sun-men, as may be gathered by a study of their names and titles. Moses is represented with solar attributes, and Solomon, celebrated for his wives and concubines, is certainly the solar deity presiding over his court of three hundred and sixty degrees which formed the days of the old year. The five intercalendary days were not counted, but were set aside for certain festivals because it was believed that certain deities were born on these days.

We have already mentioned the monochord, or musical string, which is stretched from the firmament through the planetary orbits and the spheres of elements, terminating on the physical body of the earth. The zones, or orbits, are frets set to break the monochord into its harmonic intervals. It is not very difficult to extend this symbolism and to see the cord as a ladder, and the frets as the rungs of this ladder. We then have Jacob's ladder, on which the planetary angels ascended and descended. This is also Mohammed's ladder of gaily tassled, silken cords, and the magic rope of the Hindu conjurer, which tossed into the air remains suspended. Here also is the Mithraic ladder, and the platforms of the stepped pyramid of Sakkara, the hanging gardens of Babylon, and the Tower of Babel.

The Mayan pyramid at Chichen Itza in Yucatan is a complete astronomical calendar, and many ancient buildings are crystallizations in stone of this astrotheological concept. The pyramid ex-

tends from its foundation in the elements through the zones of the planets, and on the top is a sanctuary corresponding to the celestial palace which rests on the firmament. In the case of the great pyramid at Gizeh, near Cairo, the top was left unfinished. Some peoples preferred not to bestow any form upon the sanctuary of the presiding deity which they regarded as beyond any formal representation. Chinese pagodas, Tibetan towers, Burmese shrines, and the mendotes of Java, all incorporate the same ideas. The Boro Budur, the great Buddhist monument in Central Java, is a complete representation of the world, and so is the maze of towers and colonnades at Angkor Wat in Indo-China. Even Christian architecture has known this symbolism, and it can be traced in the ground plan of Notre Dame Cathedral and the magnificent structures at Cologne and Ypres.

The Dionysian artificers were the members of a guild of initiate-architects and artisans. They were entrusted with the designing and erecting of monumental structures of all kinds. Every building which they constructed was based upon the universe-formula. They reduced this formula to simple geometrical elements and their designs have dominated the architectural tradition in Western civilization. Similar groups in the Moslem world, among the Hindus, and in China were responsible for the magnificent building-programs among these peoples. Buildings can be read like books or studied like diagrams and symbols. Many of the formulas were taken directly from constellations, and the use for which the structure was intended determined the development of the design. The patterns were traditional, and changes could only be made by one familiar with the basic concept. If an uninitiated builder attempted to enlarge or restore one of these structures, he usually succeeded only in defacing or deforming it.

The Seven Wonders of the ancient World were vast pentacles, or magical

signets. Each was dedicated to one of the planets:

Saturn—the Pharos at Alexander

Jupiter—the Olympian Zeus

Mars—the mausoleum of Halicarnassus

Sun—the Colossus of Rhodes

Venus—the hanging gardens of Babylon

Mercury—the great pyramid of Gizeh

Moon—the sanctuary of Diana at Ephesus

Most of these structures have entirely disappeared, but their distribution and the Master Plan to which they bore witness proved that they were the works of an integrated group of initiated architects. The buildings were designed for a number of obvious purposes, but in each case the details were correctly developed. Thus, they became the parts of a solar system distributed throughout the then-known world. Incidentally, much useful information relating to the symbolism of the Seven Wonders can be gained from a study of the currency of the regions. The only authentic representation of the Olympian Zeus is upon the coinage of Alexander the Great. The numismatist will find numerous signs and devices peculiar to the Mystery Schools upon the old copper, silver, and gold coins minted in Mesopotamia, the Greek States, and North Africa.

Continuing the symbolical analogies which are the very soul of the astrotheological doctrine, we can follow them into the rarified atmosphere of theogonics. Stripped of fabulous incrustations, one concept underlies most mythologies. The universe began as the result of the "strivings" of the two aspects of the eternal principle of Being. In the Orphic system, these were called ether and chaos. The "striving" resulted in a swirling vortex similar to the modern concept of the nebula. This whirling,

propelled by what was called the first motion, brought into manifestation the form of the world egg. This is the same egg that the god Ptah turned upon his potter's wheel. Of course, the shell of this egg was the firmament, and the further processes of creation occurred within the vast shell of heaven. Gradually, the interior of the egg was stratified from the circumference toward the center. In the Greek system, Ouranos, the sky or firmament, generated the elder Kronos; and by this action alone, spirit gave birth to the second region or sphere of soul, over which Kronos presided. Saturn, or Kronos, is thus the old deity, the first child of heaven. With him, the creation of the universe of form began. He was therefore represented as crippled and infirm, and in the popular mind was transformed into the familiar likeness of Father Time. The ancients believed that time itself was born at the very moment when the world accepted the burden of generation. From Kronos descended the order of supermundane divinities, the royal line which ended with Dionysos.

From the orbit of Saturn descended the orbit of Zeus, who became the master of the system and deprived his own father of glory. Zeus is the intellectual energy which takes over the functions of consciousness and becomes the impulse for the extension of cosmic processes into the world of form. The seven planets thus become the artificers of pure form before it is immersed in the elements of matter. As each of the planetary spheres is differentiated within the preceding one, it releases its soul power, and when the seven have been established in their paths, the seven powers of the soul are available. Each of the planetary spirits incarnated through its orbit, and by incarnation entered the quality of objective activity. In proper season, therefore, the world soul filled the egg of spirit, like a great albuminous sea. The power of the moon, the lowest of the soul orbits, prepared the way for the emergence of the material world. Thus, from soul in its gener-

ative aspect, the principle of matter was exuded.

When the ancients spoke of the earth, they meant the elements and not the planet. The planet itself is only a unit composed of the earth-elements. The first function of the lunar principle was to release within itself the orbit of ether. This was not the primordial ether, but a humid principle which is still regarded by modern science as an indispensable hypothesis. Ether, in turn, bore within itself the element of air. This then bore fire, and the mingling of fire and air produced water. The shell of the egg now contained the substance of a vast sea, which was called the ancient ocean. It was within this sea, by a continuation of the process of precipitation, that the physical element of earth was manifested. The first ilus, or primordial slime, is referred to in some of the Eastern mystical writings as the soft body that hardened. The material universe enclosed within its own lesser firmament of ether was symbolized as the yolk of the world egg. It was within this yolk that the creature was fashioned and in which it grew, nourished by the universe.

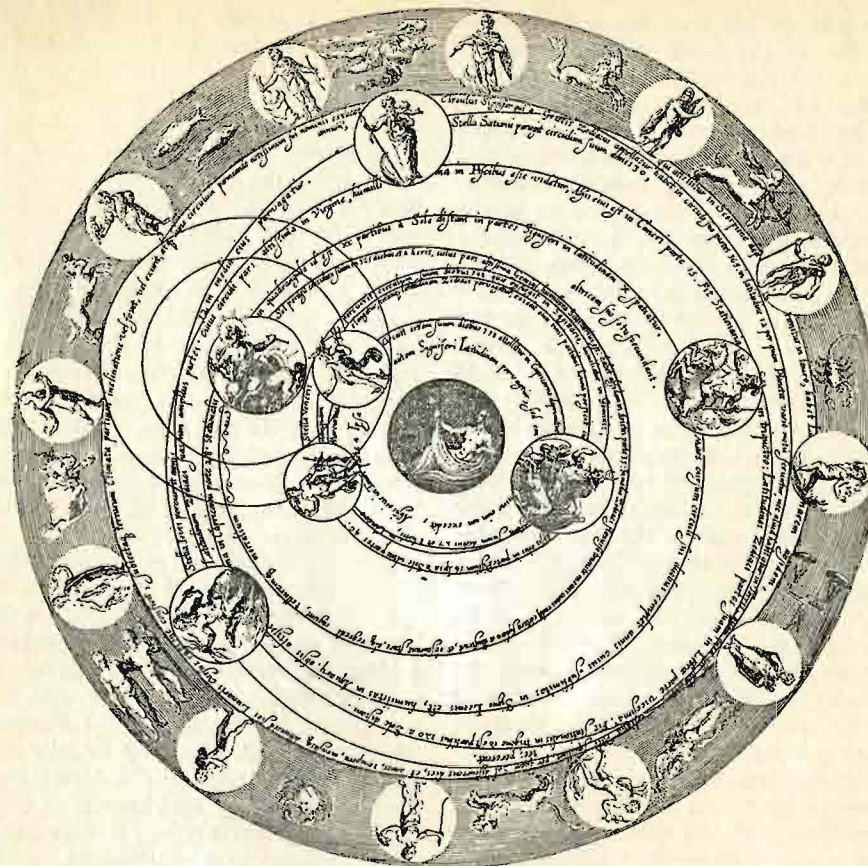
The physical earth itself was regarded as stratified, and from the surface to the core there were magnetic zones which correspond to each of the superior parts of the world egg. Accepting the surface or crust of the earth as a shell, the zones proceed toward the core in reverse order, as though reflected from the surface of a horizontal mirror. Thus, beneath earth (the crust) is the zone of water, then fire, then air, and finally ether. Beyond ether are the zones of the seven planets, beginning with the moon and ending with Saturn. At the exact center, within the zone of Saturn, is the sphere of the firmament, in the heart of the planet as the marrow is in the heart of a bone. The sidereal forces operate upon the earth through their zones within the planet. This is why all growth from the earth is away from the center, and creatures are said

to have been born beneath the surface, like seeds planted deeply in soil.

The Egyptians believed that their ancestors came out of the earth in the region of Memphis. The American Indians of the Southwest include in their mythology a complete cycle of life in a subterranean abode. Here the human family was created, and only came to live on the surface as the result of a flood which made the underworld uninhabitable. Some tribes believe that their forefathers came from the dark subterranean land by climbing the steep walls of the Grand Canyon.

The human constitution consists of the complete universal scheme descending through auric fields and ending at the surface of the physical body. Within the physical body, as beneath the surface of the earth, the system is again repeated in an inverted order. The organs and structures which make up the human body correspond with the subterranean orbits of the elements and planets, and center in the heart. Within the heart itself, which is a miniature of the entire body, is the central core composed of the same material as the wall of the auric field. This is the spiritual world, or firmament, in man. All the principal organs of the body are likewise microcosms repeating the Master Plan. The body itself is then served by seven systems, all of which distribute the energies of the zodiac. From this concept came the beginnings of medicine and all that healing magic and lore which has descended to us from antiquity.

The earth becomes itself a vast seed which must be impregnated by the powers above it in dignity. When the earth was fructified, it released the seven creations which are the progeny of the seven planetary zones within the planet. To supply the needs of these creations reaching out toward the surface for temporal existence, the gods are said to have fashioned the seven continents, by which the surface of the earth becomes qualitatively identical with the sphere of the planetary powers. The fourth of the orders of creatures that



—From the *Phainomena* of Aratus, of Soli

IN THIS GREAT ASTRONOMICAL POEM THE DEITIES OF THE GREEK PANTHEON ARE IDENTIFIED WITH THE PLANETS, AS SHOWN IN THIS ILLUSTRATION WHICH WAS PUBLISHED IN 1600 A. D.

came forth upon the earth was humanity, which therefore corresponds with the power of the sun, which is the fourth orbit in the planetary septenary. The human race unfolds through seven races, six of which emerge from the primordial one which, naturally, coincides with Saturn.

The evolutionary processes release the potentials locked within the material bodies of human beings. This release is orderly, for it is part of the plan that the qualities peculiar to the different zones shall be returned to their source before the consciousness can ascend to a

higher level. Man overcomes limitation by transmuting material energies into their soul equivalent. This is alchemy, and the alchemical formulas are exactly in accord with the astronomical concept. The same principles operate in all the departments of the world. The Philosophers' Stone, composed of the seven base elements, is the perfected human soul compounded from the purification and redemption of the seven planetary energies. This explains the symbolism of the seven cardinal virtues and the seven deadly sins. Originally before the consciousness can ascend to a

Christian church were magical formulas relating to the seven planetary powers and the seven energies of the human soul.

The modern concept of psychology can also be adapted to this astronomical system. Considering man's emotional-mental structure as corresponding to the planetary zones, we can then divide the mental principle into its three natural parts. The conscious mind would then be analogous to the sun seated in the faculty of individuality. The super-conscious mind would extend upward through the orbits of Mars, Jupiter, and Saturn, and the subconscious mind would descend through the orbits of Venus, Mercury, and the moon. This distribution is not arbitrary, and some systems could reverse the order depending upon the interpretation given to the mental processes. Actually, the planes below the orbit of the sun increase in density and obscure gradually, but inevitably, the manifestations of the mental energy. The zones above the orbit of the sun ascend toward a purer or more rarified state, and the impulses would be less inhibited. The popular terms, higher and lower natures, are reminiscent of this division and probably came into usage while the Ptolemaic astronomical theory was prevalent.

Divine mind above and mortal mind below find their neutral ground in human life focused at the point of equilibrium. The major planets, Saturn, Jupiter, and Mars, are essentially intellectual; whereas, the minor planets, Venus, Mercury, and the moon, are dominantly emotional. This might not seem to include Mercury, which is often referred to as a mental planet, but it should be remembered that Mercury is the messenger of impulses and the Mercurial type of thinking is heavily influenced by the pressures of the personality.

The higher and lower parts of the mind are often referred to as the instruments of abstract and concrete thought. Abstract thinking is the mental endeavor to estimate qualities which are be-

yond the testimony of the sensory perceptions. The faculties which make this possible are called the reflectives. The direction of thinking is toward the invisible cause of things and the statement of principles. The concrete mind depends upon the perceptive, a group of faculties directed toward the circumstances of the visible world. Between these two groups is the individuality, which acts as a moderator and also decides the plane of activity upon which mental energies are to be focused.

Concerning the sphere of the fixed stars, or the firmament, as it is used in old astrotheology, ancient writers have expressed numerous interesting convictions. Some of the cabalists believed that the letters of the Hebrew alphabet were derived from the star groups. Through these groups "wandered" the planets, which were of the nature of vowels. As a result of the combination of vowels and consonants, a kind of writing was produced by which all the mutations of human empire could be interpreted or foreseen. This was the handwriting on the wall which appeared during the feast of the Babylonian king, Belshazzar. When the king saw the writing, he immediately summoned the astrologers, which should indicate the key to the symbolism.

The great image which appeared in the dream of Nebuchadnezzar is the same figure which we have already described as distributed through the planes of the three grand spheres of the world. The symbolism recurs in the form of the Jewish tabernacle and the structure of Solomon's Temple. The prophetic books of the Old Testament become far more intelligible when their various enigmas are referred to the basic astronomical concept. Of course, the Book of The Revelation is comparatively meaningless without the key supplied by the Ptolemaic astronomical theory. The number 12 recurs frequently in the Scriptural writings. The twelve prophets and patriarchs are personifications of the energies residing in the zo-

diac. With the coming of the new dispensation under the ministry of the sun, the zodiacal signs become the servants of the solar mystery. Therefore, the prophets recur as the disciples. The Holy City, with its twelve gates, is the heavenly abode which pours its energies into the creation through the twelve signs. The breastplate of the High Priest of Israel, adorned with the jewels of the twelve tribes, tells the story of the heavenly distribution of living things.

Each of the twelve signs of the zodiac is divided into thirds, and each of these sections consists of ten degrees of the great circle. These divisions were called decans, and it was customary to assign star groups to all the decans. The first decan of a sign of the zodiac was ruled by the zodiacal constellation itself; the second decan, by an extrazodiacal constellation from the Northern Hemisphere; and the third decan, by an extrazodiacal constellation from the Southern Hemisphere. Each of the decans was further divided in half, so that the complete zodiacal sign of thirty degrees was made up of six half-decans of five degrees each. In this way the zodiac was divided into seventy-two half-decans or parts, which were used as units of symbolical measurements. In the Bible, wherever the round number seventy is given, the number seventy-two is implied. Thus, when the seventy elders were selected, six were drawn from each of the twelve tribes. The sum of such calculation is not seventy, but six times twelve, or seventy-two. Twice seventy-two is one hundred forty-four, which is the number of the Elect in The Revelation, if you leave off the cipher. Jesus is said to have had seventy-two disciples in addition to the twelve that were closest to him.

Threescore years and ten are supposed to be the span of human life. Here again is a seventy, which actually means seventy-two as being the division of a complete cycle, in this case the human-life cycle. Such numbers occur so frequently that the astrotheological origin of the thinking behind the symbols

should be evident. The writings of Philo Judaeus will be useful to those seeking the old interpretations of Biblical stories and legends. This learned author was both an astronomer and a mystic, and attempted to reconcile the several religions of his time, all of which used the same basic pattern, but had found no common ground in the sphere of interpretation. Among other speculations were those concerned with the Garden of Eden and the fall of man.

Let us visualize for a moment the planet earth and its auras, or surrounding fields of energy. After the planet had congealed and cooled and become habitable, it was a compound of the four classical elements: air, fire, water, and earth. Each of these elements was suspended from a zone of energy, and these zones were all enclosed by an envelope of ether. According to the cabalists, this ether was the physical correspondent to the celestial firmament. The Garden of Eden was located in that part of Paradise (the etheric field) which was directly beneath the heavenly city upon the arch of the empyrean. Before the earth was solidified, the etheric globe was the only habitable region, and here the souls, or entities, dwelt in perpetual concord before the mysterious Fall. Here, also, were the paradisiacal college and that quiet garden where the Lord walked in the cool of the evening. It was in Eden that pre-Adamite humanity was instructed by the angels. Here, also, grew the trees of life and of the knowledge of good and evil, and it was here that Samael, the angel of Mars, came in a subtle body of energy that has been called a serpent.

Adam, or Adamas, from ADM—a species—was under the guidance and protection of the lunar father, for the sphere of ether was generated out of the lunar principle. The lunar guardian, therefore, warned the creatures inhabiting his region that if they disobeyed his laws they would be precipitated downward into the lower elements.

Gradually, the physical earth appeared mysteriously in the midst of the ethers, and the peculiar power of the moon, which is imagination, impelled the creatures of Eden to adventure into the regions of matter. As they descended, bodies were given to them. From the sphere of air came the principle of mind; from that of fire, the potential of emotion; from that of water, the instinct to generate; and, finally, from the earth element itself, corporeal forms, destined to be born and to die according to the laws governing material substance.

The Bible describes this descent when Adam and Eve fashioned garments to cover their nakedness. In the first instance, these garments are referred to as coats of skins, and in the second reference as girdles of fig leaves. An angel in the form of a cherubim, armed with a flaming sword, was placed at the gate of Eden so that the disobedient creation could not return to Paradise. The grand program of redemption consisted of redeeming all the elemental principles that were locked within the physical organism that came into manifestation. We cannot here unfold the details of the story, as our purpose is only to show that the account is based upon the astrological framework. The German mystic, Boehme, in his *Aurora*, traces each step of the complicated story, and his disciple, Gichtel, prepared diagrams and figures to clarify the formula.

The relationship which exists between the planets and the sun indicates that the old Chaldeans were well-aware that the planetary bodies circled the blazing solar altar. Each planet moves in an orbit which represents one of the magnetic fields of the sun. The anatomy of the sun is similar to that which is shown in the old concept of the world. The sun is actually a vast organism divisible into three concentric parts. The circumference of the solar field corresponds with the zodiac, and in this circumference is the spiritual nature of the luminary. Within this spiritual boundary are the orbits of the planets, which

correspond with the soul-body of the sun. Within these orbits are the five elementary bodies consisting of the solar ether and the solar equivalent of the four tangible elements. The gleaming orb itself is the lowest of the sun's vehicles. The planetary spirits are in the process of gradually becoming suns, and the sun itself is expanding to become a zodiac, which it does by returning to its own circumference. This was an amazing concept to be evolved at a remote time by peoples whom we are inclined to regard as but partly enlightened.

The seven suns move about a still greater center of life and light, which is utterly beyond our comprehension, and families of these sun-clusters populate the inconceivable vistas of space. Each group on its own level or plane is unfolding the same formulas of creation and redemption. Just as the human body is controlled by an invisible will, so creation is moved by the First Mover of things. This Eternal Will may be discovered only through the contemplation of its manifestation. The world is therefore a vast scroll, or book, sealed with seven seals and bearing witness to the divine plan. By contemplating the revealed parts, those of sincere mind and devout heart can come, by an apperceptive power, to the knowledge of the heavenly intent. To be fully nourished, man must eat this book; that is, absorb it into himself, as described in John's vision on the Isle of Patmos.

There are numerous references in Scriptural writings to various creatures which undoubtedly intimate the presence of astrotheological symbolism. It should not be assumed, however, that practical astrology, or horoscopy, is the key. The real explanation lies in the planets and constellations in their relation to the Ptolemaic world-order. For example, Noah's ark is the same as the constellation Argo, associated with the adventures of the Argonauts; Jonah's whale is Cetus, the great fish; the Nubian lion which Samson slew, the lions on Solomon's throne, and the lion of the tribe of Judah are all references to

Leo. The jawbone of the ass with which Samson slew the Philistines, the ass which spoke to Salam, and the ass on which Jesus rode into Jerusalem are all the constellation of the same name. The constellation of the manger is important in the New Testament, and the Three Kings of the East are the great stars of Orion.

The Golden Calf, the bull of Basham, and the horns of bulls on the altar of the tabernacle remind us of Hercules capturing the Cretan bull, and of the twelve bulls which bore on their backs the laver of purification in the court of Solomon's Temple. The bull-man of the Cretan labyrinth, Apis-Osiris, the sacred bull of Egypt, and the bull of the year which breaks the annular egg with its horns, all these and many others are also references to Taurus. The brazen serpent raised in the wilderness, the uraeus worn on the forehead of the Egyptian Pharaoh, and the serpent of wisdom are Scorpio. The scapegoat of Israel, the Lamb of God, the ram of Amen, and similar symbols refer to Aries. Nor should we forget Virgo, the celestial virgin, bearing in her arms the sheaf of grain, the symbol of ever-sprouting life.

When Jesus, personifying the solar deity, fed the multitudes, he did so with loaves (Virgo) and two small

fishes (Pisces). For the ceremony of the Passover, Jesus told his disciples to find an upper room by following a man with a vessel of water on his shoulder. This man is Aquarius, the Water Bearer, who shall usher in the new age. The Holy Grail is the Crater, or cup of Cancer, transformed by the blood of Christ, from the cup of forgetfulness to the chalice of remembering.

The symbolism could be extended indefinitely throughout the sacred writings of all nations, but this is sufficient to indicate the trend. Nothing could more speedily reveal the common origin of faiths than a recognition of this grand cosmic concept which underlies them. The rise of modern astronomy has led to a conclusion which takes into consideration only the physical aspects of the universal mystery. The old and the new are not actually in conflict, for they refer to entirely different levels of life-process. Physical astronomy does not take into consideration the psychological or spiritual factors in the world drama. Only the realm of Zeus-Hades has been explored. Like the tribe described by Plato, we are living in the bottom of a well, and we still regard anyone as an idiot who climbs out of this lower region to examine the larger country beyond, and persecute him in everyway possible.



THE FASHION PLATE

E. B. Washburne gives the following description of Abraham Lincoln: "Tall, angular and awkward, he had on a short-waisted, thin, swallow-tail coat, a short vest of the same material, thin pantaloons scarcely coming down to his ankles, a straw hat, and a pair of brogans, with woolen socks."

Sir Edward Coke, the eminent English jurist, was not in favor of corporations. He said of them: "They cannot commit trespass, nor be outlawed, nor excommunicate; for they have no souls."



ISIS WITH SCEPTER

THE PISTIS SOPHIA

A Gnostic Gospel

ALTHOUGH there is a considerable literature relating to the Gnostic cult, this remarkable sect has received but slight serious consideration. It is known and remembered only as a heretical association which attempted to reconcile the pre-Christian religious systems with the institutions of the early Church. Surviving reports about the Gnostics are derived principally from the opinions of early Fathers, who had slight sympathy for either the sect or its doctrines. It is a question even today whether Gnosticism should be considered a pagan movement or be included among the original Christian groups. The Gnosis flourished in Syria and North Africa, where it had a small but distinguished following gathered from the higher intellectual levels.

There seems to be some confusion as to the implications of the word *pagan*. The modern world, dominated by traditional convictions, is inclined to use the word as a term of depreciation. Thus, a pagan is an unbeliever, a heathen, a follower of false gods, and, according to the dictionary, an irreligious person. Technically, a pagan is any person whose religious convictions are not Christian,

Jewish, or Mohammedan. Plato was a pagan, but he was not a heathen, nor was he irreligious. All pre-Christian faiths must be included in the pagan group with the single exception of the Jewish. There were enlightened pagans and benighted pagans, but the word itself does not imply either enlightenment or benightedness. It is a proper term to distinguish systems of worship and belief, but it has suffered severely in usage among those classes which are unaware of the principles of semantics. When we use the term *pagan*, we apply it in its proper meaning.

The Gnostics claimed a direct descent from the Apostles and their disciples. This sect proclaimed itself to be the sole custodian of the inner mysteries of Christianity and to possess those spiritual keys which Jesus communicated only to his most immediate associates. Gnostic Christianity emphasized the philosophic content of the Gospels, and interpreted the saying of Jesus, the parables, miracles, visions, and prophecies of the New Testament according to the doctrines of the Esoteric Schools which had flourished in Egypt and Greece from time immemorial. Thus pagan beliefs were

carried over and incorporated into the fabric of Christian mysticism, reconciling the new system with the older institutions.

The Gnostic sect was short-lived, and perished with other nonconformist groups as the rising power of the Church bestowed the temporal authority to enforce orthodoxy upon both the congregation and the community. Although the Gnostics were certainly persecuted, even the details of their trials and troubles are unknown. By the end of the 5th century, the Gnostics had ceased to exist as a religious Order. Those who survived the pressures which disintegrated the group continued the private practice of their worship and selected disciples to perpetuate the secrets of the cult. It would not be an exaggeration to say that Gnosticism survived to the time of the Crusades, and that certain of its teachings continue to exercise a degree of influence.

The principal exponent of the Syrian Gnosis was Simon Magus, the same Simon the Magician mentioned in The Acts of the Apostles. This Simon was a remarkable man, profoundly learned, and apparently a follower of the Pythagorean School. The Egyptian Gnostics were divided into several groups, of which the followers of Basilides and Valentinus are the best known. Both of these Alexandrian teachers were initiates of the Egyptian Mysteries, and rejected empirically the growing conviction that Christianity was a unique revelation intended to supplant all other faiths.

Like most of the minority cults which flourished in the North African atmosphere, Gnosticism was a blending of Eastern and Western doctrines drawing its symbolism from the faiths of surrounding peoples. From what we can learn, the teachings of the sect were lofty, inspiring, and profound. So high were its scholastic requirements that it had little attraction for the masses, and gained slight public support. It is unwise, however, to measure the merits of a teaching in the terms of popular following. No serious and advanced school

of thought has ever enjoyed immediate acceptance.

We have already discussed the philosophy of Gnosticism in this journal, so we will restate only such elements of their doctrine as are essential to an interpretation of their sacred writings. Briefly, Gnosticism must be included among the emanationist schools. They believed that two principles—spirit and matter—existed in the same place at the same time. In order that creation, as a series of creative processes, could take place, it was necessary to reconcile the extremes of existence. According to their diagrams, Absolute Spirit emanated from its own nature a series of modified qualities. Qualitatively speaking, universal life, through processes of extension and restriction, manifested on various planes of existence, by which it was said to descend or to proceed from a greater to a lesser state.

Matter, which was the lower extremity of the vibratory gamut, produced a growth from within, which caused it to ascend and expand in the direction of life. The two extremes met and mingled in a middle state, which was impregnated with the power of life and, at the same time, partook of the qualities of matter. As always in pagan systems, the middle distance, or plane of moderation, was outwardly the abode of man, and inwardly the substance from



—From King's *The Gnostics & Their Remains*

ABRAXAS

Intaglio in red jasper of the deity, protecting its believers from evil forces.

which his soul was differentiated. Thus man himself, a creature of extremes while unlightened, was transformed through wisdom into a creature of moderation. There are elements of cabalism, Sabianism, and Egyptian transcendentalism in the structure of the cult. These were skillfully blended to present a conception of the universe which was wonderfully beautiful.

The most remarkable and obscure of the surviving fragments of the Gnostic literature is the *Pistis Sophia*. The original codex was discovered among the Coptic manuscripts preserved in the British Museum. The manuscript is a mixture of Coptic and Greek, from which it appears that at the time of its writing or transcription the language of the Copts was so deficient in philosophical terms that it was necessary to resort to Greek words and phrases. The manuscript is imperfect and the lacunae are so numerous and wide as to seriously damage the continuity of the work. The existing copy has been variously dated between the 5th and 10th centuries A. D., but the original work has been attributed without much tangible proof to the Egyptian Gnostic, Valentinus, who was born circa A. D. 100. The internal implication from the text is that the *Pistis Sophia* was written by Philip the Apostle, and it has been suggested that this might be the lost *Gospel of Philip* mentioned by Epiphanius.

The setting and circumstances unfolded by the *Pistis Sophia* are in many ways extraordinary. The work professes to contain a record of the secret teachings of Jesus as the Saviour, communicated by him to his disciples during the eleven years he remained with them on earth after his crucifixion at Jerusalem. According to this Gnostic Gospel, Jesus ascended into heaven as reported in the traditional account; but, after remaining for a time in the regions of the Twelve Great Aeons and other departments of the spiritual universe, he returned to the earth and continued his teachings. He discoursed with his disciples, explaining the mystery of Pistis Sophia, the fallen

Aeon, whose desire to be united with the Supreme Light brought about her degradation and banishment.

In these Gnostic discourses, Mary Magdalene plays a prominent part and is presented as peculiarly learned in the cosmic mystery. The symbolism of the Gnosis has been expanded to explain the final cause of sin and the secret disciplines of redemption. There are references to the four-and-twenty Mysteries and many dark hints to hierarchies and divine personages. Apparently the key to the report was to be found in the old systems of Egyptian and cabalistic philosophy. Unless the lacunae represent sections intentionally removed to confuse the reader, the actual keys to the symbolical language were not included in the writing. The *Pistis Sophia* ends with an elaborate discussion of the zodiacal Aeons and their influence upon the souls of those born under the signs and planets.

Valentinus, though not the originator of the Gnostic system, was certainly its outstanding exponent and the most enlightened custodian of its doctrine. The place of Gnosticism in the religio-philosophical speculations of the 2nd century can be examined, if not completely clarified. Some writers have assumed that Gnosticism was a Christian motion, reaching out to embrace the then-powerful pagan systems. Other authorities prefer to define Gnosticism as a pagan motion, seeking to arbitrate the conflict between the schools of Platonic, cabalistic, and Hermetic philosophy on the one hand and the Syrian-Christian groups on the other. The *Pistis Sophia* belongs to a class of literature which includes the mysterious *Book of Enoch*, the *Sepher Yetzirah*, the *Mystical Divinity of Dionysus*, and the *Divine Pymander of Hermes*. There is no adequate explanation for any of these writings or the mystical pressures which produced them. Perhaps they were the progeny of the first union of Christian and non-Christian sects, and the general revolt against materialism which distinguished the times.

The several writings above-mentioned have one concept in common. The fall of man is the descent of a spiritual being into a material state by which the divine powers and attributes are locked within the human corporeal constitution. The human spirit comes to physical birth so invested with the garments of mortality that it is no longer aware of its spiritual origin and destiny. The universe is symbolized as stratified, and consists of a series of concentric orbits or planes descending in quality from the state of perfect Light above to a condition of absolute darkness below. Thus spirit and matter are the ultimate opposites, and, though essentially conditions of one eternal principle or substance, exist in a state of conflict. Matter is a privation or impoverishment which produces the phenomenal qualities of limitation, obscurity, and inhibition. The Gnostic *Hymn of the Robe of Glory* is a version of the parable of the Prodigal Son. The hero in each instance is exiled from his father's house, and wanders in darkness until Necessity, which is the instrument of destiny, reawakens the dim remembrance of the spiritual heritage.



—From King's *The Gnostics & Their Remains*

THE GREAT NAMES

The words *Iao* and *Abrahas* within the coiled serpent of eternity.

Gnosticism introduces a new concept of the Christ mystery. The Gospel account was interpreted and enlarged until it was reconciled with the Platonic and cabalistic traditions. In the Valentinian Gnosis, the Saviour is called the Soter. The system is dualistic, and the Soter is given a female aspect, which is called Sophia. In the mystical psychology of

Gnosticism, the Soter represents the essential divinity of the human spirit, which is derived from the universal spirit and is therefore immortal. Like the Pythagorean definition of Deity, the world spirit and its microcosmic counterpart, the human spirit, are being-substances inwardly composed of truth and outwardly invested with light. The presence of the Soter in every minute particle of existence is the covenant of redemption. Thus the Soter is "the Christ in you, the hope of glory." There is an elaborate cosmological explanation for the origin of the Soter and the wonderful workings within the natures of celestials by which the eternal creating principle manifests its eternal redemptive attribute.

Sophia is the personification or, perhaps more correctly, the individualization of the longing for Light. This longing is locked in darkness, but because such yearning after the Great Treasure is not natural to the darkness, which is the privation of quality, Sophia is not actually a material creature nor a generation of the dark world. She had originally been a glorious Aeon, whose adoration for the Light had caused her to have a wonderful ecstatic experience in which she approached the very substance of truth. Because she had sought to elevate herself above her native place in the great order of Aeons, the others had turned upon her and conspired against her. They caused a false light to appear in the lower regions, and, pursuing this light which she believed to be the Light of truth, she fell into the mystery of illusion. Like Narcissus, she mistook a reflection for a reality; and seeking to embrace the likeness, she fell into the pool of dreams.

Because Sophia was the consort of the Soter and they were bound together as twins of one birth, her fall created the pattern of the vast redemptive program. Sophia, the world soul, with its microcosmic analogy, the human soul, is the Bride of the Lamb. In the Gnostic system, the soul is the immortal-mortal, which through redemption becomes the

mortal-immortal. The resurrection of the soul is accomplished by a series of confessions or repentances, which are nothing more than the gradual rejection or overcoming of the limitations imposed by the Guardians of the Aeons. The Soter, descending, states its glory in each sphere or world by a positive affirmation of supremacy. Sophia, ascending to ultimate and eternal union with the Soter, follows the Egyptian concept of negative confession. The Soter descends by the voluntary acceptance of the laws peculiar to each of the levels of creation. Sophia ascends by stating renunciation of the attributes imposed by the Aeons. Sophia must free herself by acknowledging the false values with which she was invested in the circles of the illusion. Thus the rites of the soul, Sophia, are those of baptism by water or the washing away of sin; and the rites of the spirit, the Soter, are those of baptism by fire, which, blazing forth, overcomes the divided powers of the regent Aeons.

The disciplinary doctrines of the Gnosis approached regeneration by identifying the aspiring human soul with the repentant Sophia. In human psychochemistry, the soul, released from bondage to the carnal instincts and sensory pressures, can attain the mystical marriage with the spirit, or Soter. For this reason, the Valentinianist visualized his own spiritual composition as twofold. There was an invisible spiritual person whom some of them called the Anthropos. This was the overself, the Soter-self. From this was suspended, like a beautiful flower from a heavenly root, the human nature consisting of the intellectual, emotional, appetitive, and physical parts. These together were Anthropos the Son of Anthropos, or the being which is the offspring of the Being. This offspring is Sophia, whose substance is dimly apparent as the power behind and within the human personality.

Gathered about the mysterious nucleus of soul power, the elements and dimensions of the personality extend

like the circles of the Aeons. Each of the human propensities is governed by one of the heavenly Aeons, which invest the soul with a particular attribute or limitation. Each limitation is a veiled opportunity to redeem not only its characteristics in human nature, but also its celestial counterpart. The Gnostic, therefore, placed his personality in a feminine relationship to his spiritual self. His mortal nature was the Bride, and his eternal spiritual overself was the Bridegroom. This instantly clarifies the legends and songs of the Troubadours and other mystical sects who employed the symbolism of the lover and the beloved to conceal their esoteric doctrines. We also understand from this philosophical concept why Mary Magdalene and Salome are so important in the *Pistis Sophia*. Like the mysterious Helen of the Syrian Gnostic, Simon Magus (which is again a restatement of the Helen fable in the story of the Trojan War), the female character is Sophia. It might seem inconsistent that the word *sophia*, which really implies wisdom, should be considered feminine. Here is another Gnostic subtlety. The Soter-Sophia principle is substantially undivided. In the mortal sphere, wisdom is positive when polarized with its opposite, ignorance. Thus, when considered from below or by the outward faculties, wisdom is a positive or male quality. But in relation to the Eternal Truth, the Soter, wisdom is subordinate, and is called the handmaiden. The seeker is always less than that which he seeks and is thus thrown into a receptive relationship. The human personality is the receptacle of wisdom, but wisdom itself is the receptacle of the Great Light.

The Greek fable of Orpheus descending into Hades to rescue Eurydice may be the original of the Gnostic symbolism. Here Orpheus is the Soter, and the rituals of the Orphic Mysteries dramatized his descent which is paralleled in the return of Jesus to preach to his disciples after his ascension into the circles of light. In the Babylonian ac-

count, Ishtar, who is Sophia, repeats the mystery in the lower Aeon. She now descends to rescue Tammuz, who has been locked by death in the dark abode presided over by Sin, the lunar angel. In descending, Ishtar passes through seven gates, at each of which she is required to divest herself of one of the symbols of her spiritual sovereignty. She reaches Tammuz, therefore, deprived of her raiment; and as a mortal woman, she rescues her lover. Thus human love is presented as the unadorned power of the soul. This performs or fulfills its destiny in the sublunary region. Having finally been united with Tammuz—the physical body—Ishtar then begins the “perilous journey” back through the gates with Tammuz. The same ascent and descent explain the symbolism of Jacob’s ladder, Mohammed’s night journey to heaven, and the Hermetic vision of the Poimandres. Here also is the clue to Isis seeking the dismembered body of Osiris, and numerous other descriptions of the “perilous journey.”

The Gnostics were reincarnationists, and to them the Soter was the permanent ego which remains from life to life, and causes its extensions to be invested with the sequence of bodies which compose the chain of incarnations. The duality of the Soter and Sophia continues through this process of rebirth until the mystical illumination, symbolized as the Hermetic marriage. Those who do not accomplish the initiation return until the union is attained by conscious effort. The substance of sin is explained by Jesus in the *Pistis Sophia* in answer to a question asked by the Magdalene. The soul of man is a fourfold compound, consisting of a particle of Eternal Light enclosed within a threefold envelope fashioned from the effluvia or emanations of the rebellious Aeon. The Aeon-envelope clings to the soul like a shroud covering and binding it in every part. The Aeons themselves use this shroud to bind the soul, so that even after death it cannot escape from the regions of the

middle space, which are the abodes of pain. Souls are judged by the Virgin of Light, accompanied by seven handmaidens, and the general concept is similar to the Last Judgment of the Egyptian Mysteries.



—From King's *The Gnostics & Their Remains*

THE AGATHODAEMON SERPENT

The divinity is adored by triplets of creatures, probably symbolizing the Gnostic Aeons. The lettering translates “serpent.”

The Gnostics had a curious provision for those who, having lived virtuous lives, died without initiation or knowledge of the Gnostic disciplines. These good ones were not deprived of glory. They were taken rapidly through the invisible world and received a kind of substitute enlightenment. Thus, when these virtuous souls were reborn in the physical world, they were internally strengthened and given the precious enlargement of Light by which they could hasten toward the redemption of their own natures.

The last part of the *Pistis Sophia* goes into great detail about the operations of the Aeons, as these are revealed in the astrological speculations of the times. The constellations and planets become the channels for the intensity of the pressures of the rebellious Aeon-angels. The human being is therefore bombarded with sidereal influences, which impel him to accept the burdens of material providence and fortune. These Aeon-influences impel, but do not compel. They become rulers over those who have not become rulers over them-

selves. It is possible, however, for the indwelling Sophia, by cultivating her remembrance of the Eternal Light, to substantiate her own nature and to know that she is in the material world but not of it. She discovers herself to be the wanderer, and she achieves liberation by the wonderful works of Light in faith, love, and humility. She becomes the repentant Magdalene; and having thus confirmed herself in the Light, she may then address herself to the Soter. By this simple action alone, she becomes the handmaiden of the Lord, beholding the face of her beloved.

In spite of the extreme complexity of its symbolism, which might at first appear little better than an intellectual confusion, Gnosticism is actually an advanced system of mysticism. The intellectual part is merely intended to stimulate a recognition of values. It creates a pattern or design by which the machinery of the cosmic process can be recognized. The devotional part of the system is a series of conscious adjustments made possible by the release of essential soul light. The Gnostic did not visualize the great order of Aeons as spheres to be conquered by will or effort. They were a vast illusion, which was dissipated by the simple experience of the power of soul over circumstances. In a way, Gnosticism was the conquest of philosophy by a faith justified by both philosophy and science. The mind cannot overcome the mind, but soul power, the child of a higher Aeon, can clarify or reveal the mystery of Light.

These elements were responsible for the several opinions which affected the descent and survival of Gnosticism. The pagan schools regarded the Gnostics with suspicion, because it seemed to them that the sect was conquering the Platonic universe with Christian mysticism. The Christians, on the other hand, were equally suspicious, because it seemed to them that the Gnostics were using the machinery of the Mystery Schools to justify the Messianic dispensation and therefore were making Christianity a part of paganism. Per-

haps there was truth on both sides, for the early Church was seeking a cosmological and psychological background for its own moral and ethical teachings. The Gnostic offering, however, was not acceptable, because it impaired the uniqueness of the Christian revelation. The Church Fathers had no desire to regard their faith as a mere unfulfillment or restatement or even a fulfillment of other systems. Thus the Gnostics had few friends and many powerful enemies. The sect was soon submerged to survive only in the mystical speculations of such medievals as Dante, Bruno, and St. Francis of Assisi.

The Neoplatonists were, to a degree, involved in the Gnostic project through the philosophical interpretation of such works as the *Pistis Sophia*. On the plane of philosophy, the Soter signifies eternal wisdom, and Sophia, this same wisdom after it has been obscured by immersion in the sphere of generation. Wisdom obscured by worldliness manifests as worldly wisdom. The knower, functioning through imperfect vehicles, is caused to appear as infirm, crippled, or disfigured. The Egyptians had a lame deity to represent this quality. Worldly wisdom turns back upon the human consciousness as a false light, an *ignis fatuus* which lures the reasoning powers away from truth and toward the confusion of false doctrines.

Sophia, as the wisdom principle in man, which is the intellectual aspect of the soul, redeems itself by renouncing error. The intellect, through experience, discovers the insufficiency of mentation on the phenomenal plane. Knowledge without internal light leads to confusion. The involutory process results ultimately in the complete obscuration of the knowledge of causes. Evolution is the gradual release of spiritual powers through ever-evolving vehicles. The body becomes a lantern through which truth shines to lighten the darkness of the material environment. The Soter appears as what Bohme calls the flash of divine lightening. It impregnates

the soul and impels the work of redemption.

The Neoplatonists objected to Gnosticism, and Plotinus wrote against the sect because he felt that it was reactionary. To him, the Gnostics were attempting to bind philosophy to the old sacerdotal system of the Mysteries. Plotinus visualized mystical philosophy as a means of enlightening the human mind without involvement in elaborate systems of cabalistic or Magian transcendentalism. To him, the Gnostics involved their system in many superstitions and practices which he regarded as confusing and unphilosophical. To a degree, the two schools were competitive; but as both were beyond the comprehension of the masses, their respective spheres of influence were comparatively small and they were submerged together by the rising tide of orthodox Christianity.

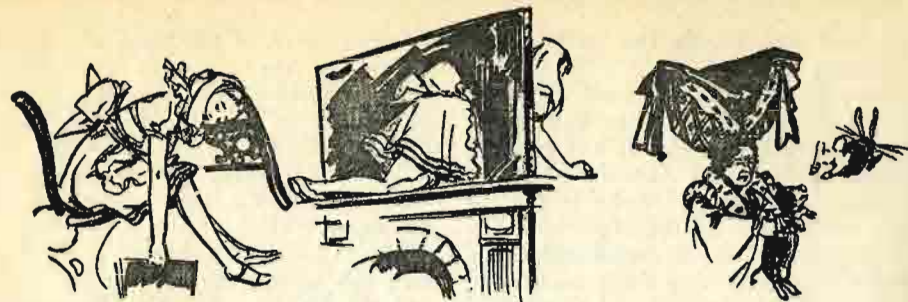
The most practical lesson that can be learned from the study of the *Pistis Sophia* is concerned with the rescuing of man's divine nature from the illusion of opinionism. Thoughts can be no more refined and enlightened than the vehicles through which they must pass in order to reach the surface of the intellect. Regeneration is a redemptive process accomplished by the strengthening of internal values rather than the accumulation of external facts. Things are to be known by their true name or substances only when the light of the soul shines upon them. Mahatma Gandhi spoke as a Gnostic when he declared the ultimate victory of soul power over brute power.

The release of the human soul by conscious effort is reflected into the macrocosm, or universal sphere, through the gradual revelation of the world soul. This world soul is the superior part of Nature by which ultimately is accomplished the transmutation of all material elements. As the English mystic, A. E. Waite, wrote in one of his poems, the word made flesh must become the word made soul. The ultimate victory is substantiated through

the intercession of the Soter, who is the Quickener, the agent of the second birth. Impregnated by the Soter, Nature gives birth to the World Hero. This hero is both the human being and the collective humanity. He is the regenerated Adam—the man made God by the mystery of the spirit.

The Christian dispensation symbolized this by a trinity of heaven, earth, and the Church. In this arrangement, the Church becomes the symbol of the assembly of the elect. It is the ecclesia, through which and in which Sophia is revealed. The ultimate union of the Church with Christ and in Christ is the marriage of the Soter and Sophia. When the Gnostics pointed this out to the early Fathers, their opinions were more or less unprintable. Instead of recognizing the sublimity of the thought, the patristics, although acknowledging the essential integrity of the concept, insisted that the analogies were cunning contrivances of the devil. In spite of this opposition, however, St. Augustine in his book, *The City of God*, speaks as one conversant with the Gnostic doctrine which he indorses by frequent use of their dogmas.

The *Pistis Sophia* cannot be appreciated without some foundation in the esoteric traditions of the times. Like most of the productions of the Alexandrian Magi, the book is an exposition of certain disciplines previously taught only in the sanctuaries. Like most mystical writings, it remains dark and obscure until the light of the soul releases its inner meaning. The very wording challenges this light, and invites the mystical apperceptive powers of consciousness to emerge from their hidden recesses. Thus the very symbolism is the custodian of the revelation. The revelation, in turn, leads to the recollection of the redemptive plan. Once this plan is accepted by the mind and made superior to the passing concerns of the day, the individual unfolds as a self-conscious unit within the body of the world-soul, and dedicates himself to the works of his Father.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

The Taj Mahal

Shah Jahan (fl. 1627-1658) was the fifth of the dynasty of Mogul emperors of Delhi. His reign was the golden age of Indian architecture, and the most beautiful of the buildings constructed under his authority is certainly the Taj Mahal, sometimes referred to as the Eight Wonder of the World. Not only is the Taj a magnificent design superbly executed, but it also stands as a symbol of the enduring devotion of a man for a woman. The Taj Mahal has stood for centuries as a glorious tribute to life's greatest mysteries—love and death.

From the banks of the slow-flowing Jumna River, the Taj projects its domes and minarets into the clear blue of the tropical sky. The pure white marble, carved until it resembles lace and inlaid with hundreds of thousands of semi-precious stones, reminds one of the enchanted palaces of *The Arabian Nights' Entertainments*. We half expect it to suddenly fade away or to rise like a great rainbow-colored bubble over the murky waters of the river. It seems like a mirage of some Oriental paradise hovering for a moment amidst the bustle of a modern community.

Shah Jahan, grandson of Akbar the Great Mogul and one of the most mag-

nificent of the Mohammedan empire-builders of India, was born into a nation of sandstone, raised by the power of his predecessors, and died in an empire of marble accomplished by his own genius. Of Shah Jahan, many things have been said. By some, he was termed extravagant and irresponsible. By others, he was regarded as a man of great discernment, whose noble mind was shattered by years of sorrow and melancholia. Be this as it may, he has given the world its most perfect tomb in the memory of one he revered and adored above life itself.

While Shah Jahan, like the noble Moguls who had gone before him, had



MUMTAZ MAHAL



SHAH JAHAN

many wives and concubines, he was a man of single heart, and this heart was devoted to his queen and first love, Mumtaz Mahal, whose name means *the light of the palace*. There is little doubt that this queen, while a child of the prophet born in the faith of Islam, was a true daughter of Sita and lived according to the highest standards of Indian womanhood.

Loved as a goddess by her people for her charity and friendliness and adored by her husband, Mumtaz Mahal lived for seventeen years as the emperor's constant companion. He consulted her on all matters of importance and valued her judgment above his own. It is said that there was never one moment of inharmony between them to the time of her death. She accompanied him even upon the field of battle when his kingdom was attacked by jealous relatives seeking to take his throne. It was while she was with him on the battlefield that Mumtaz Mahal died in childbirth. The emperor was not notified until after the battle had been decided, as his generals knew that the shock would cost him his empire.

When Shah Jahan learned of the death of his beloved queen, he was prostrated with grief; and though he lived many long years, it is said that he never smiled again. She had been his life, and the loss of her comradeship left an empty place in his soul that nothing could fill.

Shah Jahan never recovered, and from the day that she was taken from him his mind was given over to melancholia. He outlived Mumtaz Mahal by over thirty-five years, but it was always with her picture in his heart. In compliance with her last wish, Shah Jahan built on the banks of the Jumna River the mausoleum that bears her name. He is said to have watched every stone as it was laid in place, and even after the structure was finished, he would go out day after day and sit gazing at the four lofty minarets and the gleaming white dome. In the casket of marble was buried not only the one he loved, but also his own soul.

Some time later, the sorrowing emperor conceived the idea of building a tomb for himself on the opposite side of the river. This was to be the same

shape and size as the Taj Mahal, the only difference being that his tomb was to be of black marble instead of white. He intended to connect the two buildings with a bridge of silver, but the dream was never realized.

Fate did not deal kindly with the heartbroken emperor. His own sons, growing up about him, made war upon him. At last Aurangzeb, known to India as the breaker of gods and the burner of books, the most cruel and hated of all the Mogul emperors, overthrew the throne of his father. He imprisoned Shah Jahan in the old fort at Agra in a little room that had once formed part of the women's quarters of the palace of Akbar, his illustrious grandfather.

Here Shah Jahan, aged and broken in mind and body, spent the last years of his life, lonely and friendless. At last, when he realized that he was dying, he asked one favor of his guards, that he might be taken out upon a little balcony overlooking the Jumna River. Here, from the Jasmine Tower, he wished to look once again toward the stately white tomb which had so long covered the body of his beloved. Here Shah Jahan died, his last words being the name of the one he had so long mourned.

Aurangzeb, his heart somewhat softened, buried Shah Jahan in the Taj Mahal beside the body of his wife. Today, when the tourist, with a feeling of

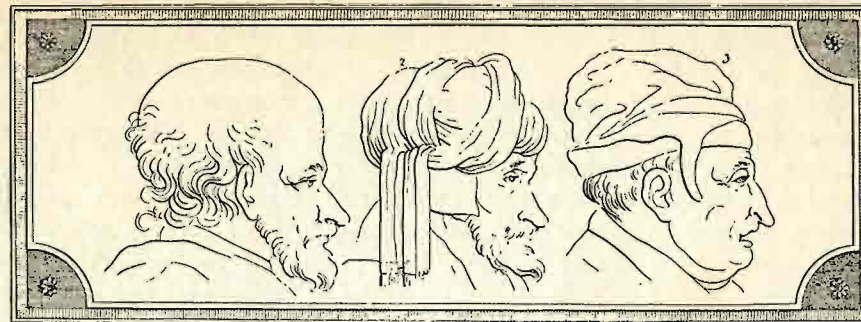
reverence which he cannot entirely explain, enters the tomb, he sees beneath the flickering glow of an oil lamp, which burns day and night in the midst of the dome, the two great ornamental stones under which, in the crypt below, lie the bodies of Shah Jahan, the magnificent, and Mumtaz Mahal, the light of his life.

This is the story that is told by the citizens of Agra. They believe it so completely that the Taj Mahal has become more a shrine than a mausoleum. It is not uncommon to find the natives, both men and women, kneeling in prayer upon the broad steps of the great building. They come to ask that this sacred place bless their lives, preserve their homes, and keep them ever-faithful in their devotion.

India is a land where affections are ardent, but seldom publicly expressed. We hear but little of these deep but simple attachments in the great books of philosophy and religion. Even in the national epics, it is duty and tradition rather than personal love which is emphasized. Nothing could better express the soul of India than the Taj, and nothing can more fully reveal the profound emotions of the people than their beautiful reverence for the building and the story which it tells. Far more than most churches and cathedrals, the Taj Mahal is a sacred place. It is the outstanding example of the exquisite combination of monumental architecture and human affection.

From Empedocles has descended a delightful explanation of the processes of hearing. This excellent man explained that sound enters the body by means of a wind within the hollow of the ear. This, following the shape of the ear's structure, takes on a spiral motion and screws into the brain.

Perhaps John Selden originated the statement: "Commonly we say that the punishment of heaven falls upon a man for something in him we do not like."



Lavater's Physiognomy

JOHN Caspar Lavater, who described himself as "citizen of Zurich and minister of the gospel," was born on the 14th of November 1741, the twelfth child of Henry Lavater and Regula, his wife. Henry Lavater was a physician, a man of good judgment; neither a philosopher nor a genius, but industrious and sincere; a good husband and a tender father. Regula was a woman of extraordinary attainments. She had an insatiable curiosity, a profound understanding, and a wonderful power of imagination. She was a great reader of good books, and became a skilled apothecary, compounding the medicines which her husband prescribed. Unlike most remarkable children, John was reared in a happy and secure home and seems to have inherited his mother's exceptional qualities. He described himself as mild, quiet, good tempered, and devoid of a sense of humor. Lack of wit caused him considerable early embarrassment, and only curiosity prevented him from becoming a hopeless introvert.

In his sixth year, young Lavater began his formal education by entering the Latin school. He had fortunately met a teacher who was able to estimate the peculiarities of the boy's disposition. John was slow of learning and seemed afflicted with a poor memory. His mother was much concerned, but her fears were not well-grounded. Through the gateway of "the Latin," he received considerable religious stimulation, and his enthusiasm was kindled. He was a typical child of the romance school, and in his own imagination he became a builder of monuments and a rescuer of fair humanity in distress. In 1759, Lavater entered the theological class under the distinguished Prof. Zimmermann, and the following year preached his first probationary sermon. He was already writing hymns from poems, and in 1762 he received his ordination.

For some years, Lavater had an eccentric career as a clergyman. He involved himself in a number of controversies which have no particular vitality at the present time. His interests extended from spiritualism to the conversion of his Jewish friends. Whatever he did was with so wonderful a quality of enthusiasm that he seldom offended. His first writing on the subject of physiognomy was a small work published in Leipzig in 1772, titled *John Caspar Lavater on Physiognomy*. He seems to have been interested in the subject for some time, and his naturally curious mind was enriched through numerous contacts with distinguished persons. He met and conversed with many celebrities and leaders and was impressed with the differences of their facial structures, bodily postures, and mannerisms. In spite of his natural inclination to dramatize his thinking, Lavater was extremely conservative and factual in his researches in physiognomy.

He explained his theory to Emperor Joseph II, who asked him numerous questions. In answer to the emperor's inquiry as to how he had been attracted to the analysis of faces, Lavater replied: "I answered, that I had occasionally drawn portraits, and had observed particularly striking resemblances between corresponding parts and features of the countenance of different persons; as, for example, similar noses distinguished by particular acuteness. This very naturally led me to inquiries into the resemblance that might be found in their character, disposition, and intellectual powers, how different soever they might in general be; and I found as evident resemblances in their minds as in the features of their countenances. Thus was I induced to inquire further, till gradually I arrived at the point where I now am."

The emperor inquired as to whether Lavater had read on the subject from the writings of earlier authors. The physiognomist replied that he had examined such material and was of the opinion that most of it had been taken from the tract by Aristotle. He felt that such writers as Cardan and Porta had allowed themselves to become involved in theories and opinions and had written more than they had personally seen or experienced. In other words, they were involved in conflicting theories, depending upon concepts rather than observations for much of their material. Lavater differed from these principally in limiting his remarks strictly to the results of personal observation. He had written less than his predecessors, but was more precise and defined, valuing accuracy above every other consideration. Also, where many had considered only the particular passions and peculiarities of disposition, Lavater was concerned with the general and fundamental character of each human being. The problem was to balance the testimonies in such a way as to build or delineate a

compound, the parts of which reacted upon and modified each other. The emotions leave a deeper mark upon the face than do the mental qualities. It is therefore necessary to be sensitive to the more subtle modifications which not only result from thinking, but also impel the mind or reveal the disposition which determines the use of mental energy.

After the first impact of his *Essays on Physiognomy*, which became one of the most discussed books of its time, Lavater returned to his chosen profession and published several works, mostly sermons now largely forgotten. These were considered sound in the doctrine and brought him distinction of a limited kind. About 1778, Lavater made a journey to Augsburg, where he had his first interview with Joseph Gassner, a Catholic priest, who had gained considerable fame as a spiritual healer.

Dr. Zimmermann, already mentioned, sent to Lavater a letter from the personal physician of the Elector of Bavaria. This physician sent his own daughter to Gassner. She had long been troubled with rheumatic pains in her head. Gassner made her kneel before him and, placing his hands on her forehead and the back part of her skull, repeated some prayers in a low voice. After this, he directed her to stand up, and began exorcisms in a loud voice: "I command thee in the name of Jesus to fall into a frenzy and convulsion of the head, without any other part of thy body being affected;..." Instantly the patient uttered frantic expressions and showed symptoms of violent agitation. The priest then said: "Let it cease," and she was immediately restored to her natural state, without recollecting anything of what had passed. After further similar procedures, Gassner laid his hands on the woman's head, prayed, and gave her a blessing. According to the physician, his daughter was immediately freed from the slightest trace of her disorder from which she had almost continually suffered in a greater or less degree. The letter included forty-two case histories of persons who had received relief through Gassner.

Lavater studied Gassner from the standpoint of a physiognomist and concluded that he was sincere, but not endowed with any exceptional degree of piety. He felt that the priest was not temperamentally equipped to maintain any kind of subterfuge. Summarizing his findings, Lavater wrote: "I think I am authorized to conjecture, that this power which resides in all men, as the image of God, is a magical power of the mind over the bodies and powers of the corporeal world, which may continually become more perfect, and by faith in the humanity of Christ, be advanced and matured to the highest and most perfect power."

In June 1783, while journeying with his son to Offembach, Lavater met the Comte di Cagliostro at Strasbourg. The meeting of these

personalities caused quite a combustion. It might be well to present Lavater's reaction in his own words. "No persons could hold opinions more diametrically opposite to each other than he and I, on many subjects which I esteem most essential and most sacred. We had once a very violent altercation in consequence of my contradicting him, and claiming my doubts of some of his positions, which I thought I ought not to admit. So long as he retained his forehead and I have mine, we shall never, here below, be confidential friends; how frequently soever the most credulous of all the credulous may represent us as closely connected. Notwithstanding this declaration, far be it from me, in compliance with the self-sufficient and hastily-judging genius of the age, to conceal that I have to thank him for various important services; and that—partly on account of his confirmation, and partly in consequence of the faith which one of my most discerning and sincere friends declared, with praiseworthy consistency, even during his misfortunes, that he reposed in him—I consider him as a man in comparison with whom hundreds who ridicule him without having seen him, appear to be mere children. I believe that nature produces a form like his only once in a century, and I could weep blood to think that so rare a production of nature should, by the many objections he has furnished against himself, be partly so much misconceived; and, partly, by so many harshnesses and crudities, have given just cause for offense.... and I declare it is the truth, that he cured, among others, at my instance, with indescribable exertion and attention, the wife of my friend, of a malady til then incurable..."

Lavater continued his theological writings and was visited in Zurich by such celebrities as the Grand Duke of Russia (later, Emperor Paul I) and Prince Edward of England (the Duke of Kent). During the French occupation of Switzerland (to be exact, September 29, 1799) Lavater describes the circumstances which led to his being shot in the breast by soldiers attempting to rob him. He never recovered from this injury and died Friday, January 2, 1801, at three o'clock in the afternoon. Though not included among the most learned of men, he has been appraised as one possessing genius, a sincere student of human nature, and a devout man with many well-organized attainments. His writings on physiognomy detracted from his standing in the world of the sciences, but this meant nothing to him when compared to the personal satisfaction which resulted from thinking as he pleased.

In explaining the circumstances which impelled him to the study of physiognomy, Lavater acknowledged that before his twenty-fifth year there seemed nothing more improbable than that he should be concerned with such studies. Having a natural interest in drawing, he occasionally sketched his friends. Being naturally endowed with the

quality of mind capable of analyzing the structure of the human face, he gradually came to realize that certain natural laws were involved which caused disposition and temperament to be revealed through the symbolism of the features. Encouraged by Dr. Zimmermann, he organized his researches and extended them over a period of ten years. Profoundly religious, Lavater assured his readers that his findings in no way diminished his philanthropic instincts; in fact, he was further inspired to seek the good in human nature and to serve it in every possible way.

Man is endowed with certain faculties. He desires to know, to act, to observe and to meditate, to perceive and to wish, to possess the powers of motion and resistance, to long for, and to yearn after. The compound of such instinctive impulses constitutes the threefold life of the human being. By these pressures, man reveals himself as an animal, an intellectual, and a moral being. Whatever may be man's internal spiritual life, no matter how subtle or gross his internal essence, the man himself is only visible and knowable through the harmony of his constituent parts and the quality of his actions. Man exists and moves in the body he inhabits, which for him is his natural element. All bodies which we may examine by the faculty of sight present certain forms and superficies. A superficial examination of the human face shows that man is distinguished from all other physical creatures by the superiority of the organization of his features and the flexibility of his facial structure in its response to the impulses of his mind and emotions.

It was Lavater's opinion that the physiological, or animal life, of the human being displays itself through the entire body, but most conspicuously in the arms, from the shoulders to the ends of the fingers. The arms are forever forming symbolic patterns and expressing through a language of motion those propensities which are most elementary. The intellectual life reveals itself most obviously in the circumference and form of the solid parts of the head, especially the forehead. Also, this symbolism is reflected into the lower structures of the body, where it appears in the harmony and organization which the mind bestows not only upon form, but also upon function. The moral life of the creature is exposed by the lines, marks, and transitions of the countenance. It is as though the soul were painted upon the face. When any passion is called into action, it operates by motivating the muscles. The more intense the passion, the greater the muscular tension. The natural result of tension is to distort or agitate. If the human face be mostly in a relaxed and tranquil appearance, it denotes that calmness and gentleness abide in the heart and breast.

If the face itself be accepted as revealing the three dispositions of man, the region from the crown of the head to the line of the eye-

brows is the mirror of the understanding. The space including the nose and extending to the cheeks is the mirror of the moral and emotional life, and the mouth and chin are the mirrors of the animal life. Lavater distinguished between physiognomy and pathognomy. He said that physiognomy teaches the knowledge of the human character while the nature is in repose, and pathognomy, the character when the nature is in motion. Physiognomy, therefore, may be considered as revealing the sum total of the temperament. Pathognomy shows the momentary reaction of the person under pressure.

To borrow the Platonic terms, physiognomy is the general, and pathognomy the particular. When character is impassioned, it reveals the excess of itself, and if this passion is uncontrollable it scars the features with marks of intensity which increase through the years until the harmony of structure is veiled upon its surface by distortion and asymmetry. The intensity patterns do not actually change the structure, but cause an inconsistency between the underlying forms and their superficial coverings. Pathognomy had long been used in the diagnosis of disease, especially mental ailments, but, as Lavater indicated, physiognomy, by which normalcy could be diagnosed, had been comparatively neglected.

Lavater was aware that all created things, even though certain of them may closely resemble each other, are distinct in some way. Even the members of a single species are not exactly alike. As he expressed it: "There is no road perfectly similar to another road, no egg to an egg, no eel to an eel, no lion to a lion, no eagle to an eagle, no man to a man." Reasoning from this basis, the physiognomist was convinced that these physical and structural differences bore witness to variations in the mental and emotional organisms. The internal variety evidenced in the interests, activities, tastes, and temperaments of human beings can be considered a reasonable cause for the differences of bodily structure and facial lineaments.

Just as diseases, though invisible, gradually reveal themselves by destroying the appearance of health, so mental and emotional excesses ultimately affect the corporeal constitution and mark the body with the symbols of their intemperances. Those exceptional moods which bear witness to a crisis in thought or feeling may leave no permanent mark, but habitual attitudes produce asymmetries which may be said to scar or mar the harmony and co-ordination of the face and form.

Lavater found justification for his beliefs in the natural tendency of all persons to estimate the appearances of things, animate or inanimate, with which they may be concerned. For example, the merchant, when receiving a silver coin, examines it to determine the possibility of it being false. He weighs it, drops it on a piece of marble, or even bites it if he has the impression or feeling that it differs in

some way from the usual or the familiar. Why should not the thoughtful man also examine creatures of his own kind whom he might intend to trust, select as a friend, choose as a partner in his business, or consult in some professional capacity? We are all subject to impressions. Sometimes these are vague feelings of attraction or repulsion. If we distrust a man's face, we are inclined to doubt his honor. In a simple way, therefore, we are perpetually engaged in a form of character analysis. Experience has justified the validity of these impressions. Why should such a procedure be left to chance and accident? Would it not be wiser to organize the knowledge into a science for the judgment of qualities from the effects which they produce upon the bodies of those possessing such qualities?

Lavater believed that the art of dissimulation is itself based upon an instinctive acceptance of the truth of physiognomy. The hypocrite is careful to cultivate the appearance of an honest man in order to deceive others who attempt to estimate his character. Professional men cultivate manners, usually copying their deportment from superiors. We expect dignity from our leaders and a professional manner from our physicians. Realizing this, the politician and the doctor attempt to appear as we desire them to be. Physiognomy as a science bestows the skill to discriminate between assumed or pretended attitudes and those which are genuine. If we are trained in character analysis, we not only protect ourselves from imposture, but also provide others with a large incentive to possess honorably and honestly such traits of character as will be admired and respected.

Lavater mentions what he calls physiognomical sensation. He defines this as those feelings or reactions which are aroused when we behold faces of others. The feelings themselves are intimately associated with conjectures concerning qualities of disposition and temperament operating behind and through the facial symbolism. It is obvious that some will like one pattern, and some another. We select our associates from among those in whom we sense similarity or agreement with our own tastes and preferences. Thus, the structures operate to cause attraction and repulsion. If we ourselves are dishonest and are engaged in enterprises of doubtful integrity, we are inclined to choose our associates from such as are themselves not too virtuous or upright. Our reactions to the features of our acquaintances therefore tell something about ourselves. As we do not always analyze our own instincts, it is possible, by thoughtfulness, to escape from the unpleasant situation of being known by the company we keep.

Under the heading of "Testimonies in Favor of Physiognomy," Lavater quotes a number of works. He found substantial support in the Scriptures, and, being intensely devoted to religion, he was com-

forted in the spirit by the conclusion that the writers of Holy Writ were practical physiognomists. For example, Solomon said:

"A naughty person, a wicked man walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.—He shuteth his eyes to diverse froward things; moving his lips he bringeth evil to pass."—Prov. vi. 12,13; xvi. 30.

"The countenance of the wise showeth wisdom, but the eyes of a fool are in the ends of the earth."—Prov. xvii. 24.

"Where there is a high look there is a proud heart." Prov. xxi. 4.

"Though the wicked man constrain his countenance, the wise can distinctly discern his purpose." Prov. xxi. 29.

Our author also gives two references from the apocryphal book, Ecclesiasticus:

"The heart of man changeth his countenance, whether it be for good or evil; and a merry heart maketh a cheerful countenance. A cheerful countenance is a token of a heart that is in prosperity." xiii. 25, 26.

"A man may be known by his looks, and one that hath understanding by his countenance, when thou meetest him.—A man's attire and excessive laughter and gait shew what he is." xix. 29,30. (Lavater quoted versions of Scripture not exactly in the wording of the accepted King James' Bible.)

Lavater also quoted several contemporary authors who had contributed supporting opinions. A few extracts are indicative: "We often affirm, with the greatest certainty, that a man is sad, merry, thoughtful, uneasy, or fearful, merely from the testimony of his countenance, and should be exceedingly surprised to hear ourselves contradicted. It is likewise certain that we read, in the form of man, and particularly in the countenance, something of what passes in the mind. By viewing the body, we view the soul. From these principles, we may deduce that the body is the image of the soul, or that the soul itself is rendered visible." — Sultzer.

"But, as man, by education, society, instruction, and habit, may alter his natural inclinations, which I take for granted is a fact proved by daily experience, we can only judge what his natural inclinations were by the formation of his body; and not what he may become, when, by the aid of reason or long habit, he may have resisted his natural inclinations; as it is certain that no change can happen to the soul, without some corresponding act of the body." — Wolf.

"We are taught, by constant experience, that vicious inclinations are transmitted from the heart to the face; at least, this is true of certain vices. And what is the fairest countenance disfigured by the hateful vices of lust, anger, falsehood, envy, avarice, pride, and discontent? What can external marks of decorum effect when an ignoble

and insignificant mind is depicted on the countenance? The most certain means of rendering the face beautiful is to beautify the mind, and to purify it from vice. He who would make a countenance intelligent, must so first make his mind." — Gellert.

If the subject of physiognomy is of importance, so likewise must the structure and contour of the physiognomist himself be appropriate to the science. All men have talents, some to a greater, and others to a lesser degree. We can all draw a line, but very few can draw a beautiful picture. A person whose features do not reveal a certain balanced arrangement of faculties and parts will not be able to estimate correctly the characteristics of another. Lavater was convinced that the faces of great artists, such as Rubens, Van Dyke, and Raphael, revealed such excellent formation that they were able to interpret accurately the characteristics of those whom they painted, or, if engaged upon some allegorical subject, were able to bestow upon imaginary likenesses the necessary symbolical structures. The use of the human face to reveal mental and moral qualities is another evidence of the essential integrity of physiognomy. Lavater writes: "...; whoever views antique gems, and does not discover enlarged intelligence in Cicero; enterprising resolution in Caesar; profound thought in Solon; invincible fortitude in Brutus; in Plato godlike wisdom; or, in modern medals, the height of human sagacity in Montesquieu, in Haller the energetic contemplative look, and most refined taste; the deep reasoner in Locke; and the witty satirist in Voltaire, even at the first glance, never can become a physiognomist."

Continuing his analysis of the requirements for a successful physiognomist, Lavater said that he should be in body well-proportioned and finely organized. He must also be sensitive to the most minute outward impressions and transmit them faithfully to the mind and memory. His eye in particular must be excellent, clear, acute, rapid, and firm. Precision in observation is the very soul of physiognomy. The analyst must possess a most delicate, swift, certain, and extensive spirit of observation. The subject also demands a high exercise of the understanding and a natural grasp of logic. The physiognomist must unite this understanding with a lively and rapid wit. He must also have the kind of mind which renders available instantaneously all previous evidence and experience relating to the particulars being considered.

It is inevitable that the physiognomist will sometimes be mistaken in his judgment. This does not mean that the science itself is at fault, but that human nature is fallible. If the temperament of the analyst is critical, he will be inclined to overemphasize the negative testimony. If, like the Rev. Lavater, he is a devout Christian, he will seek good even where it is not evident. It is also possible that his client will

come to him while dominated by some mood or attitude. By overvaluing a superficial testimony, deeper and conflicting structural evidence may be ignored. Even when he is accused of error, it is possible that the physiognomist is right and that his client wrongly estimates his own nature.



The human face is seldom without some testimony of excellence, but this may be combined with so many negative factors that the genius never appears. Thus, a man with a bad temper may have a good memory, or one naturally sad may have strong observational powers. The physiognomist cannot judge these signs separately, but must combine them with the skill of his own practical judgment. There is always the possibility that he will not interpret the compound correctly. The signs themselves are relative, and the qualities which they indicate are modified by the social level, the educational background, and the environmental pressures of daily living. A man may have the marks of a musician, yet emergencies of his life have never permitted him to develop his talent. Such complex patterns are not always understood by the physiognomist, who must himself interpret on the level of his own understanding.

It is not intended that the physiognomist shall judge his fellow men. He is not required by his science nor can he justify by his faith the feeling that he should call one man good and another bad. Where he observes deficiencies, it is his privilege to encourage, advise, and recommend. If he is a good man, it will be natural to the analyst to seek good in others, and his judgment may sometimes be overbalanced by his pity. If he must make a mistake, it is better that he

sees more of good than the case justifies. In this way, he inspires the subject to attain the level which has already been conferred upon him by the analyst.

Lavater gives a list of one hundred rules for character analysis. A few of the more interesting we will present in digest form. In this way, the reader can experiment for himself and can profit by looking in a mirror. First impressions are important, as they are seldom reversed. If the physiognomist does not feel repulsion or does not come to some immediate negative conclusion, he will probably be reasonably successful in analyzing his client. If the first impression is inharmonious, seek the cause; and if it is not the mouth, the first impression is more likely to be overcome.

Observe those moments, fleeting but important, in which the subject of your analysis is completely surprised. If in those instants the face does not fall into some negative and unpleasant pattern, it bespeaks nobility of temperament. If the features never change or are extremely slow to express mental or emotional pressures, the person is very discreet, very cold, or very dull. He is discreet if the face itself is strong and the general testimonies are good. He is dull if the face is without gradation and appears flat or colorless.

If a man's figure is oblique, his mouth oblique, his walk oblique, and his handwriting oblique, he is sophistic, sly, crafty, and lacks gentleness and sensibility.

The forehead denotes wisdom. If it is finely arched, high, and broad, it bestows intelligence upon men and discretion and integrity upon women. In older persons, wrinkles on the forehead are a good sign. They indicate liveliness of mind and quick wit. If the forehead projects too much or retreats too sharply, there is bad judgment. If the forehead is without modeling and seems very smooth, it reduces the inventive faculty. Even a good forehead, if not supported by the eyebrows, will not fulfill its promise. Oblique wrinkles in the forehead are a bad sign; they make the mind suspicious. But parallel lines, horizontal and spaced, give a strong sense of justice. Deep lines indicate strong policies, whereas those very fine and superficial lack continuity of purpose.

Eyes that are large and clear denote great capacities, but such people are difficult to control and may be headstrong. Small, dark sparkling eyes under heavy eyebrows are cunning and penetrating. If they are supported by a happy mouth, they strengthen reflection, bestow good taste and elegance, but are a little inclined to be avaricious. Eyes with weak eyebrows and long concave eyelashes suggest weak constitutions. Quiet, tranquil-looking eyes, always appearing serene, are strong in their sensory indications, either physical or spiritual. Deep-sunken, small, dull eyes, under a high, bony forehead, indicate pride,

harshness, and lack of humane instincts. If the eyelids project and partly cover the eyes, the nature is amorous, sincere, and refined. If the eyes do not take on certain changes in the presence of beautiful or sacred things, the owner should not be trusted. If the eyes show all of the pupil and much of the white is visible, the person is restless and passionate. Wide-open, fixed eyes which seem to project from a face not otherwise distinguished are full of pretensions, but lack sincerity.

Clearly arched eyebrows without exceptional bushiness indicate a sound and mature mind, but not one with much original genius. Horizontal eyebrows, especially if full, denote understanding, but the heart is cold. Wild eyebrows are never found on those of docile character. Thick, strong eyebrows which decline downward and lie close upon the eyes are disdainful.

The nose is the sum of the forehead and the root of the underpart of the countenance. It should be gently arched, slightly indented between the eyes, and well-shaped. Noses that turn downward too much are seldom cheerful and are inclined to become melancholy or to develop hypochondria. Noses which turn up at the point and sink conspicuously at the top are inclined to treasure jealousy and pertinacity. The owner of such a nose, however, is talented. A nose which is without remarkable shape or character, but may be considered normal, may denote a superior character, but seldom one which achieves greatness or unusual distinction. Noses that wrinkle when one smiles are found on good men. If the nose is too much turned up, the person is choleric and inclined to be despotic. A flat, stubby nose gives prudence and discretion, but if it is too small and the upper lip is not long enough, it denies ability.

Of the cheeks is first mentioned the line from the corner of the nostril to the corner of the mouth. The best testimony is when the line is reasonably straight and when it does not actually join the end of the lips. If these lines are too deep and bestow upon the face a melancholy look or one of unusual sternness, the individual is his own worst enemy.

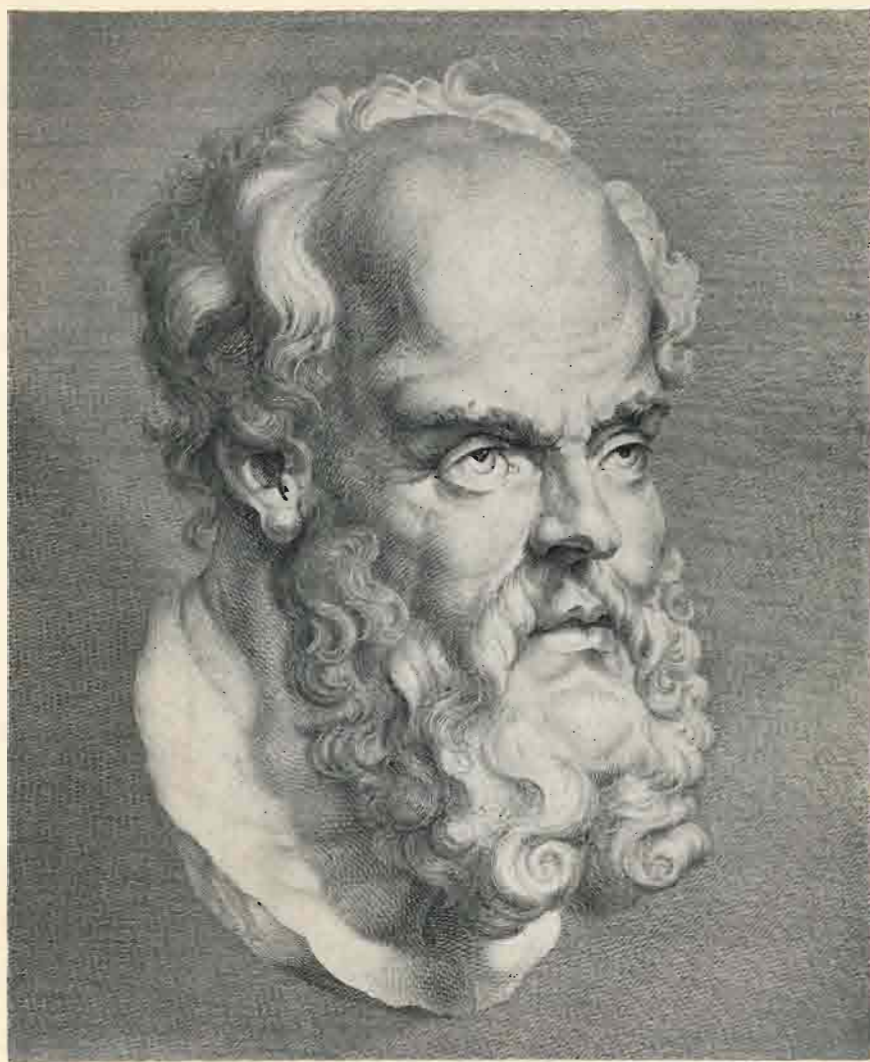
When the under lip, with the teeth, projects horizontally to an unpleasant degree, the person is unpleasant. Disproportion between the upper and lower lips is unfortunate. Study the impression given by the mouth, especially when a person is speaking. Mannerisms denote ulterior motives. Very large, thick lips indicate physical propensities. When the ends of the lips sink downward, the person does not understand true love. If the lips are thin, the nature is industrious, but cold. Observe what causes a person to laugh. If he finds the suffering of others humorous, beware of him. A small, narrow mouth under a small nostril is timid.



—From *Essays on Physiognomy*, by Lavater

JOHN CASPAR LAVATER

In his estimation of himself, Lavater was not overly satisfied with the engraver. He saw his face as strained, and the eyes slightly haggard; the entire countenance witnessing one who pursued visions rather than reality. The face was suitable to a character who received into himself impressions from others rather than being the source of strong impulses to bestow upon his associates. Lavater concluded with the opinion that the engraver had made him slightly insipid.



—From *Essays on Physiognomy*, by Lavater

HEAD OF SOCRATES, AFTER SIR PETER PAUL RUBENS

In commenting on this portrait, Lavater explained that while the features were not regular it is possible for the trained physiognomist to discover those separate elements of strength which produced temperaments of distinction. As the face of Socrates was not pleasing to the people of his time, neither were his ways nor his thoughts. Here is represented strength which has a nobility transcending the ordinary kind of beauty.



—From *Essays on Physiognomy*, by Lavater

FRANCOIS MARIE AROUET, KNOWN AS VOLTAIRE

Lavater referred especially to the forehead, the piercing eye, the formation of the eyelids, and the prominence of the nose and chin. He concluded that he beheld a personage with a kind of greatness, tremendous energy, but lacking in cordiality, good nature, or the sublimer sentiments. The face lacks the secret charm which might cause us to transmute admiration into love or bring comfort and close communion to our hearts.



—From *Essays on Physiognomy*, by Lavater

AN IMAGINARY PORTRAIT OF JUDAS ISCARIOT
AFTER HANS HOLBEIN

This shows the use of the principles of physiognomy in designing an appearance which fulfills the popular concept of the temperament of the disciple who betrayed his Master. Lavater felt that the natural reaction upon the beholder would be consistent with the recognized characteristics of the man.

A decisive chin makes a determined character. Slightly indented in the middle gives humor and sociability, also some vanity. A heavy, broad, thick, bony chin indicates violence.

Lavater then extended his thoughts to cover a number of bodily indications, details, and the like, which contribute to character analysis. He said, for example, that a person who laughs without cause or salutes an acquaintance only by nodding his head and without inclining his body is of feeble mind. In observing the temperament of a woman, mention another female and then observe her nostril and her upper lip in profile. You will soon learn whether she is jealous.

Women with brown hair are commonly industrious. Study a woman's walk, as she will reveal mannerisms which may be verified by the lines on her forehead and the wrinkles at the corners of her mouth. Her gait and posture will reveal her motives. If they be natural and easy, she is sincere. A woman with a deep concave root of the nose, a well-formed body, and projecting canine teeth may be homely, but she will never lack friends and will succeed where great beauties fail.

The Rev. Lavater had much to say about warts. He did not consider them fortunate on the chin, but small ones on the forehead or around the eyes are present on many intelligent persons. If there must be warts, those above the corners of the mouth are the most distinguished.

Freckles increase vanity, and the skin should be considered. If it is clear and of good color, both the health and the attitudes are normal. Pale skin increases sensitivity, and blotchy skin indicates jealousy and envy. Transparent skin inclines to religion and mysticism.

Never tell secrets to a stout man with a very red skin, especially if he speaks with a loud voice. Shrill voices are not to be trusted. Be careful also of those whose bodies and hands are in constant motion when the person is otherwise at rest. Eyes which shift constantly are crafty. A person who is obviously constantly exhibiting himself, ever-mindful of the impression which he makes, will not be a good friend. If you have a long, high forehead, do not select a person with a spherical head as an intimate. If lips are thin, the skin sallow, and the bones of the face prominent, do not be influenced by the flattery of such a person, for he will turn from you and malign your character.

Lavater followed several of the earlier physiognomists, especially Cardan, Indagine, Porta, and Saunders, in associating human faces with those of animals, reptiles, and birds when interpreting character. He felt that in the kingdom of the brutes temperamental symbolism was especially vivid, inasmuch as the animal was in no way modi-

fied by the resolution of its will. Some creatures are remarkable for their swiftness, others for their strength, and still others for their cunning. Perhaps the kindly minister was influenced by astrological considerations. In any event, he believed that faces strongly reminiscent of animals indicated characteristics similar to those beasts. The man who resembled a hog was gluttonous, and a man whose countenance suggested a fox was cunning. Animals have good qualities, and it should not be implied that the symbolism is always derogatory. Bovine patience, leonine courage, canine faithfulness, and feline grace may ornament the human disposition. If, however, the resemblance is too pronounced, it is likely to carry with it the limitations of the animal constitution.

Lavater did a great deal of research in body posture, which he synchronized with the facial structure as a means of checking his conclusions. He was especially interested in acquired bodily habits. Just as an actor finds it important to interpret his role by using his entire body, so the mental energies are forever affecting the personality through pose, mannerism, and habit. Cartoonists, such as Phiz and Cruickshank, were remarkable in their ability to create pictorial representations of dominant dispositional peculiarities. The wonderful word-caricatures of Charles Dickens were given appropriate form by Phiz, until today *Oliver Twist*, Fagan, Mr. Scrooge, Nicholas Nickleby, and Little Dorrit have become identified with classes of temperaments.

Exaggeration always suggests insincerity. We have mental reservations instantly when someone with whom we shake hands gives us in exchange for our natural gesture of good manners a hand reminiscent of a damp dishrag. Nor are we much better pleased when some ardent character crushes our fingers and succeeds in conferring upon us a bone bruise from our own finger ring. Both actions indicate the lack of a seemingly moderation and cause us to suspect that our acquaintance lacks thoughtfulness and good breeding. In time, the traits will appear elsewhere if they are present in so casual an incident.

Certain persons, especially those of diminutive stature, sometimes strut about like bantam roosters. This is probably an autocorrective mechanism which has been developed from the mistaken attitude that size is the measure of power. To overcome an insignificant bodily size, such persons attempt to enlarge the body by the mere exercise of will and determination. Conversely, those of exceptionally massive frame have a tendency to become physically apologetic. They shrink and bend, perhaps as a defense mechanism against low awnings, doors, gates, and the like. Also much of their lives is spent in inclining their heads to converse with their neighbors. The small are afraid that they will live unnoticed, and the large are equally concerned less they be accused of dominating situations. We, therefore, are for-

ever posturally explaining and apologizing for any physical peculiarity which distinguishes us from others.

Lavater realized that the most accurate portrait of a man is that man himself when he is in a state of relaxation. He reveals his own nature when he is neither defending nor escaping artificial pressures. Seated quietly in his chair conversing with his intimate friends, in the presence of whom no pose is either expected or possible, natural mannerisms are instinctively revealed. Watch the man's hands; they reveal the degree of his nervous tension. If they seem to grope, the man is groping; if they pick, he is critical; if they are subject to numerous quick and excited reactions, the man lacks co-ordination; if they close, he is despairing of something. Doctors watch the hands of the sick. If the fingers begin to curl inward, the condition is critical. If the sick man plucks at his coverlets, his mental attitudes are becoming negative or hopeless.

There is also a norm in thoughtfulness about appearance. Opposed to this norm are two extremes: fastidiousness and slovenliness. Too much obvious attention upon appearances indicates that the individual is more anxious that his body be accepted than his mind. Slovenliness is an unreasonable indifference to social requirements. It indicates either lack of mental vitality or sometimes an antisocial conviction. Overadornment, especially of disordered elements, reveals not only lack of taste, but also a tendency toward exhibitionism. Persons with this characteristic should not be expected to be profound.

Advancing years often leave their marks upon the physical body and its functions. Age, however, does not necessarily mutilate or distort. Those by temperament gentle and kindly gain an aura or atmosphere of beauty which continues even after the more physical charms have faded. By the same thinking, bad mental and emotional habits and destructive physical excesses also leave their testimonies. Intense habit patterns, although they may not change basic structure, cause an appearance of change because they do affect the muscles and tissues.

The study of physiognomy merely organizes our own intuitive reactions. It proves that just as harmonic proportions create a pleasing compound, so well-ordered natures are most likely to enjoy happiness, prosperity, and security. We pay for catering to our own weaknesses, and are penalized for those faults which have been allowed to grow like weeds in a deserted garden. It is foolish to believe that we can hide our failings from the world. We may bluff those who themselves are bluffing, but trained minds recognize character deformity easily and quickly.

Although the study of physiognomy has not gained a large following and has more or less languished in this day of so-called exact

sciences, its utility causes a periodic recurrence of interest. What is helpful in judging others is also useful in estimating ourselves. Most folks find it a difficult and discouraging task to analyze their own faults. We have little time for this unpleasant chore. As a result, we come to many bad decisions on matters vital to our happiness. Character analysis not only indicates weaknesses, but also reveals areas of strength. The better we know ourselves, the more correctly we can select a suitable career and the more enjoyment we will gain from our associates, whom we have chosen because of qualities we like to admire. If we allow all these decisions to arise from chance, we are likely to repent our procedures. Each human being has aptitudes and abilities which if cultivated will contribute to rich living. Time spent in exploring our own potentials will save years of badly adjusted activity. Even the small child reveals qualities which can be skillfully directed.

It happens to most of us a few times in life that we must trust our honor, our security, and our health to some other person. We may need a good lawyer or a skillful physician. It is imperative that such persons be both able and sincere. Yet, how can we protect ourselves against imposture? We must accept with faith the words of others, the opinions of our friends, or the pretensions of these professional men. In such an emergency, a rudimentary knowledge of physiognomy may protect us from the more obvious forms of deceit. Realizing that all that glitters is not gold and that all who promise cannot fulfill their promises, we seek evidence to justify selection. If the character of man is written upon the face and body of that man, it is possible to read these writings if we have the keys.

The principal message which is taught by physiognomy is that the reformation of character is accomplished by the individual working upon himself. There is no permanent gain by the mere obscuring of symptoms. A man is not civilized by his clothes, his environment, or even his educational system. He must refine his own nature by a vigorous decision. He cannot hang graces upon his body as he would ornament a Christmas tree. The true adornments are the revealed virtues and graces which emerge through his body and originate in his mind and soul. The soul of man is naturally beautiful, but it is deformed by his habits and his dispositional excesses. If he would be truly loved and respected, he must merit the regard of his neighbors, not by assumed gentility, but by the strength of noble character revealed through the bodily symbolism.



In Reply

A Department of Questions and Answers

QUESTION: It is my desire to devote my life to teaching mysticism and esoteric philosophy. Will you give me such suggestions as you believe would be helpful?

ANSWER: Qualifications for the career which you have selected are divided into two groups: aptitudes and acquirements. Aptitudes include those basic characteristics of temperament which fit the human being for the profession of teaching. Acquirements are such special training as will give proper expression to aptitudes and bring them under the control of disciplined knowledge. First, we will consider the aptitudes, for, lacking these, there can be no real justification for selecting a teaching career. One of the sorriest spectacles in the field of education is the teacher who has acquired the technical knowledge of his subject, but is without the instincts and impulses which are required of an instructor.

For the field which you have chosen, I would put integrity as the indispensable aptitude. Unless you are willing to sacrifice yourself and everything that you have to preserve the integrity of your convictions, you will soon fall upon evil times. Integrity implies not only an honest devotion, but also freedom from undesirable pressures from within your own personality. If you are ambitious, if you desire to obtain a position of prominence, if you anticipate a large monetary advantage or are hypersensitive to the opinions of others, you will not make a good teacher. If there is a tendency to intolerance or any trace of fanaticism in your makeup, you will ultimately do more harm than good. If you already find that you are prejudiced against races or classes or are tempted to advance your ideas by criticizing or condemning the beliefs of others, you lack basic integrity.

Next to integrity, I would consider honesty. This is the shadow of integrity cast into the substances of physical behavior. An important form of honesty is the ability to recognize and admit, publicly if necessary, your own faults and mistakes. It is the ability to know exactly what you do not know and to keep your head in the presence of the adulation of others who know less than you do and are therefore in no position to estimate your abilities. In metaphysics, honesty requires especially that we do not have recourse to some kind of exaggeration or subterfuge when attempting to advance our doctrine. It is very easy to become mysterious when we can no longer prove our point by reason and logic.

Many metaphysicians have fallen into the evil of implying that they possessed highly developed extrasensory abilities which actually did not exist. It settles the argument, at least for the moment, and caters to the ego which always desires to be considered exceptional. Actual honesty is personal responsibility for things said and done. If we are correct, our statements need no defense. If we are incorrect, our statements are indefensible. When we see or learn that we are off the track, the honest man does not try to bluff his way through. I have seen many metaphysical teachers who painted themselves into corners and then tried to escape by going into a trance. Do not make such a mistake if you value your own soul and the spiritual safety of your followers.

Next on the list is patience. This priceless ingredient is the capacity to be perpetually misunderstood, misinterpreted, misquoted, and misrepresented, and maintain through it all a kindly, paternal attitude. I assure you patience cannot be cultivated; it must be present in the original compound of the temperament. Patience is also detachment from the consequences of effort. We must learn to do the job to the best of our ability and let the chips fall where they may. If we stand around waiting for results, discouragement is inevitable. We build, not for today, but for the ages, and should not expect to live to see our efforts bear fruit. Actually, we are adding something to the sum of human effort. Many streams flow together toward the ocean of the future. The golden time we look for is dependent upon our endeavors and the work of all persons of good faith and high resolution.

It is not so difficult to be patient while waiting the fulfillment of vast projects. The real test is the small annoyance infinitely repeated. It is difficult for those of quick mind to be patient with the slow-minded. There is nothing more discouraging than that terrible inertia which seems to absorb into itself our most resolute endeavors and remain substantially unchanged. We are likely to feel that we are pouring the waters of life into a bottomless abyss. Patience is also

the capacity to remain internally secure as the external insecurities increase. We are bound to become the middle of a small universe filled with intrigues, schemes, plots, and subterfuges. If we lose for a moment our control of the situation, chaos follows. We must say the same things, do the same things again and again without losing the note of buoyancy and good cheer which should naturally accompany immediate and evident results. If our dreams are too optimistic, we will be disappointed; and as disappointments pyramid, only natural patience can preserve a radiant disposition.

Then we need courage—not the kind that goes forth slaying dragons and rescuing fair damsels in distress. There will be no shining armor and few rewards for us. We must face strange and remarkable hazards, most of which originate in the complexities of human dispositions. Frequently, we must face what appears to be the solution to all our problems. It takes real courage to turn down a large contribution that has a string attached to it. Most of all, we soon learn that if we want to compromise our teaching to meet the popular demand, we can speedily become rich and influential. At such moments, it takes real courage to decide to remain poor and obscure. Courage is also the indomitable determination to carry on a job until it is finished. This is more vital as there are numerous indications that you will not finish the job, but that the job will probably finish you. The philosopher requires the same kind of courage that the society lady would need if she went to a prominent social affair wearing last-year's hat. We can all face death, disaster, and the like, but it takes real stamina to endure quietly and patiently the slurs and slights of an unsympathetic world. Where foolishness is the fashion, it takes courage to be wise.

Another important aptitude is the ability to express oneself clearly and easily. There is nothing more depressing than a tongue-tied speaker who grunts and wheezes his way through a discourse which might be interesting if it were adequately presented. The fine compound of having something to say and being able to say it is not common. Some of the world's best thinkers have been slow of speech, and some of the world's best speakers have been slow of mind. Either one is a fault, but the combination is a tragedy. Any instructor of others must be able to think on his feet. He cannot afford to depend upon notes and formulas, and he perishes miserably if he attempts to memorize his opinions. To think in the presence of an audience means that the speaker must be free from self-consciousness. He must have the kind of mind which functions both methodically and fluently. This is only possible when aptitude has been unfolded and strengthened by experience. The trained mind will not escape into

vagaries even in an emergency. Public life, incidentally, is one perpetual emergency.

Prominent among the practical endowments of an adequate metaphysician is innate common sense. There is a natural tendency to drift away on the currents of the wonderful and the incredible. The teacher must remember that there are many wonderful ideas and thoughts than can be demonstrated logically and reasonably, but will not stand the test of application. If a person who is poorly adjusted socially attempts to direct the lives of others, he is forced to function from a series of unproved concepts. Those of religious mind are inclined to ignore the laws of the physical universe. They feel and believe quite sincerely that their subject transcends the boundaries of the demonstrable. Thus conditioned by their own thinking, they invite their followers to disregard both tradition and experience.

With the best of intentions, many teachers recommend codes of conduct and action which if applied literally would result in serious damage to their followers. Nearly every cult in this country is burdened with restrictions, regulations, and convictions detrimental to all concerned. It is well to remember that most organizations exist primarily because they differ in some way from other similar organizations. In order to be different, it is necessary to take some belief or doctrine and place upon it an arbitrary interpretation. Factually speaking, the points of difference are the weaknesses of sects. The more these differences are emphasized and exaggerated, the more trouble may be expected. Only common sense can prevent a series of picturesque notions from contributing to the miseries of mankind.

It has been my privilege to know a number of leaders in the metaphysical field. As a group, they are a lovable lot of visionaries. Each is dedicated to propositions which cannot successfully be denied, but at the same time they fail to demonstrate utility when promiscuously applied. It is so easy to judge the human need from some ivory tower and to assume that our findings will be generally acceptable. Taking it for granted that there is a Divinity within us, the idealist jumps to the conclusion that we can manifest divine attributes even though we have not yet made much of a showing with our human potentials. By dramatically overlooking the obvious insufficiency of our present dispositions, the metaphysical teacher presents us with a formula for action which would tax the capacity of an archangel. That which we cannot use, we immediately abuse, and everyone wonders why things go wrong.

Common sense includes the skill to estimate correctly man's place in the universal program. We must not only look back upon the long processes of evolution which have elevated the human being to his present dignity; we must also have a gentle vision of the future

in which growth gradually unfolds powers and faculties as yet but dimly anticipated. Most of all, however, we must examine the present state of man and familiarize ourselves with that curious compound of greatness and smallness which, at the moment, distinguishes the species. If we overlook the smallness, we present the individual with impossible tasks; and if we ignore the greatness, we bind him to policies too reactionary to be useful. Only common sense can keep us on firm ground. The instinct to be helpful must always be disciplined by judgment. We are good teachers when we help our students to take one firm step forward, but we do them an injury when we recommend that which, at the moment, is impossible.

There must also be the natural aptitude for the methodical enrichment of our own natures. The teacher remains also a student as long as he lives. If he closes his own mind, his followers, dedicated to his policies, will do the same. Yet the instructor cannot afford to wander about accumulating ideas or opinions and then pass them on to his students. If he is going to teach comparative philosophy or interreligious subjects, he must have the capacity for study. If mysticism is to be his forte, there is also need for sufficient scholarship. It is quite possible to acquire knowledge if there is an aptitude for such work. A good memory is important, but he is foolish, indeed, who believes that he understands his subject merely because he has memorized his references. The duty of memory is to keep available at all times the various elements of a philosophical system. This retentive faculty is like a good secretary. The elements, however, like the tools of a trade or the instruments of a profession, only fulfill their own purposes when they are skillfully used. A doctor may have a glass case filled with shiny surgical instruments, but only knowledge and experience can make these instruments significant.

Memory can be improved by discipline, but if the retentive faculty is naturally weak and difficult to cultivate, a teacher must rely more heavily upon notes and formulas. A builder may assemble the materials for a house, including the skilled labor which is needed, but if the architect forgets the design which he intended or the drawings are lost, the project is frustrated. Memory keeps in mind the thinking that needs to be done, but it does not do that thinking itself. In the same way, practical guidance demands that the instructor shall have available instantly such precedents, experience-records, findings, and parallel case-histories as apply to the situation at hand. If these instruments of counselling have not been organized properly, some very bad advice is likely to issue from the oracle. As those seeking assistance are especially receptive, the wrong recommendation may have tragic consequences. Some types of persons keep their houses in good order; others are by temperament disorganized. This applies also to

the mental resources. If there is not a natural inclination to orderly thinking, the tendency to confusion must be carefully corrected.

The personality of a public character is either an asset or a liability. Some persons lack the qualities which inspire confidence, respect, or regard. Do not, however, assume that your bodily proportions or dimensions fit you for public life or are a handicap which cannot be overcome. Socrates was no beauty, and, in a civilization which worshiped "the human form divine," he was bowlegged, pigeon-chested, more than pleasingly plump, and with a face so remarkable in its disproportions that it was assumed he had inherited it from an elemental spirit. Yet his disciples, under the spell of his mind, described him as handsome. The immortal Aesop was a hunchback and a slave. Homer and Milton were blind, and the gallery of the immortals does not sustain the notion that a particular concord of facial elements is the secret of success. Personality is the power of conviction shining through the body, not the form itself.

The kind of natural dignity which is supported by integrity of purpose, dedication of life, and the security of internal certainty is a simple revelation of aptitudes which receives respect even though it is not required or expected. A personality is seriously distorted when it is disturbed from within by unreasonable intensities of mind or emotion. We cannot accept in the field of spiritual leadership a person who lacks self-control. Of course, there will always be some whose worshiping attitude will blind them to the facts, but, in the long run, truth will out and the projects languish. I do not intend to imply that a personality should be cultivated as a substitute for ability. It is ability itself which gradually molds the personality. The impression which we create is just as much an instrument of our principles as our words or our thoughts. There is no excuse for the attitude that beautiful ideas should be revealed unpleasantly or that we should neglect the front lawn of our home in order to impress the neighbors with the fact that we are emancipated from false values. A gracious personality frees our minds and thoughts from unnecessary misunderstandings and thus advances the essential causes which we serve.

Many public persons cultivate mannerisms or at least permit them to extrovert without control and direction. All mannerisms are, to a degree, obnoxious. The speaker who fans the air or is obviously the graduate from a school of impressive gestures loses more than he gains by his rostrum athletics. Many metaphysicians cultivate an unctious way, a kind of fawning servility which is supposed to be impressive of spiritual overtones. The desperate effort to appear humble or unworldly and the saccharine mood are so obviously artificial that they impress only the kind of follower whose own ego is in serious need of deflation. Let the personality-factors bear witness to a genuine

consecration. Only when the person himself is real does his bodily symbolism have the authority of integrity.

Next among the aptitudes is a natural sense of humor. Perhaps this should have been placed higher on the list, for I assure you it is indispensable. There is no worse tragedy than to take oneself too seriously. Sometimes we are subjected to the spectacle of a public personality trying desperately to be funny. The result is pathetic. Also bear in mind that when humor becomes bitter, cynical, or sarcastic it loses all its values. The teacher is not supposed to deride his world or to make others appear ridiculous. At the same time, it is a relief to most students and followers to discover that there is a quiet chuckle in philosophy and religion. We are likely to take serious subjects so seriously that they become oppressive. The air is laden with profound implications. The mind is staggering along under a load of syllogisms and formulas until inevitable fatigue "depresseth the spirits."

When we take the simple joy out of learning and the gentle happiness out of religion, we have little left that is attractive to the human instincts. I remember one old Aristotelian professor, and I can assure you that the analysis of the *Nicomachean Ethics* does not inspire humor. Yet the professor, who resembled Santa Claus, was an ever-bubbling fountain of fun. He enjoyed life, loved his students, and considered Aristotle a delightful adventure. This did not result in his being a bad Aristotelian; in fact, he was the leading authority in his field. As he expressed it: "Learning makes me happy." If Aristotle can inspire mirth, almost any other system of advanced learning can be humorous.

When we feel that we are called to a higher destiny, our first reaction is to take ourselves and the destiny as a burden that must be carried painfully through the years. One cannot feel the whole weight of the world on his shoulders without developing an assortment of fears, worries, doubts, anxieties, and, as time passes, grievances. When the personality is adorned with sable livery, it is a horrible example to others whom we would like to inspire. If wisdom and understanding lead to an acute melancholia or a fanatical sense of fatality, who in his right mind would wish to cultivate them? We wish to improve because we are seeking peace, security, and happiness, not because we wish to drag ourselves through space exhausted by sin and duty. To the degree that the teacher reveals the benefits he has personally acquired from his teaching, his work will be easier and his results more beneficial. Perhaps this should not be true—but it is.

The public speaker soon learns that a serious discussion cannot be continued indefinitely without fatiguing his audience. If he is sensitive, he will know the right moment to relieve tension by some

spritely remark. Also the general trend of his discourse will be less enervating if it is kept on a bright and cheerful key. Do not try to force upon yourself a "radiant personality," but if you have one which you have come by honestly, permit it to be revealed. If possible, do not laugh at your own jokes; this is not good platform craft. Also, do not tell the same stories too often and do not select your anecdotes from some publication that the audience has already read. Never talk about yourself and your spiritual experiences; no one else is interested.

Considered together, aptitudes are equivalent to that intangible genius for a subject which is evident in most fields of human endeavor. The musician, the artist, the scholar, and the scientist have drifted into their ways of life because of aptitudes. If you desire to teach others how to live, be sure that you are fulfilling an aptitude and not merely gratifying a natural human instinct to be important. In the field of spiritual leadership, frustrations can play tricks upon our minds. In old times, it was the ambition of each family that their eldest son should select a military career, the second son become a lawyer or doctor, and the third son, a clergyman. Beginning with the fourth son, the children had freedom of choice. This was because certain professions were regarded as especially respectable. The doting parents wanted their boys to become outstanding citizens, and their girls to marry outstanding citizens. The traditional pressure survives even in this day of alleged democratic thinking.

To become the shepherd of a spiritual flock is to achieve leadership and distinction. It bestows the right to influence the lives of others—a most attractive prospect. Be certain in your own mind and heart that you are not merely trying to escape from a humdrum existence into a picturesque career. I implore you to think about this very seriously. Remember, leadership has a heavy responsibility, and neurotic men and women, anxious to seem superior, are not always aware of the seriousness of the situation. The honorable and devoted leader who refuses to compromise his principles has selected one of the most difficult professions in the world. His burdens are heavy and his rewards, in physical terms, are slight. He is sustained only by the dignity of his own convictions; for these he must work, sacrifice, and even face martyrdom. Modern martyrdom is not a spectacle in the Circus Maximus. It is the slow exhaustion of life and resources in the unselfish service of others.

Unless, therefore, your aptitudes justify your selection, do not choose a public career. If, however, you are convinced within yourself that you have the strength, the courage, and the continuity of purpose to devote your life to teaching, then it is your duty and your privilege to face and accept this destiny. Remember, also, that you must depend upon the light in your own heart for inspiration and

guidance. This light must be unquenchable and must sustain you when all outside resources fail.

Under the heading of acquirements are those special preparations by which a teacher becomes qualified to instruct others in factual matters. No one gains distinction for his subject or stature for himself if he reveals that he is uninformed, misinformed, or inaccurate in his statements. He is entitled to teach only because he is fitted to instruct others. It does not follow that he is expected to know everything, but he must know something and know it thoroughly. It is foolish to ignore the records and reports of qualified researchers, especially as these bear upon the subjects with which the teacher is concerned. Teaching is much more than dumping information into the atmosphere. It is useful to understand modern teaching methods, especially in the arrangement of material and its consecutive presentation. We may succeed in spite of our natural mistakes, but the trial-and-error method involves a great deal of lost time and motion. There are proper ways of doing things, and these insure a maximum degree of efficiency.

A good acquirement is a working knowledge of educational procedure. The individual does not need to be bound to such a formula, but he will be wiser to select what is useful to him than to ignore the subject completely. Adult-education work will supply many practical hints and suggestions. It has been my observation that most mystics and metaphysicians are unnecessarily deficient in the organization of their material. The untrained teacher can seldom stay with his subject or even find his way back to it once he is off the track. Interludes are often helpful and sometimes necessary, but when they completely obliterate the principal theme they defeat the purpose for the discussion. We may improvise a little now and then, but we must not forget the main theme.

There is also the difficulty of pointing remarks to the particular audience that has assembled. Immanuel Kant considered it advisable to create a hypothetical student whose knowledge of the subject was nil and address his remarks to him on the assumption that the better-informed would be able to understand. If, however, we hypothecate a mental giant and talk on his level, the majority will be utterly confused. The good teacher keeps his remarks in a straight line, uses simple and understandable words, says exactly what he means, and means exactly what he says. You will find the simple and direct expression of your ideas will also censure your own thinking. It is easy to overlook your own inconsistency if you hide behind a highly technical or unduly complex vocabulary.

Remember, that when advising groups, you are speaking to persons of different capacities, abilities, and inclinations. They have a

tendency to interpret your words in the terms of their own opinions. The only way to overcome this audience-tendency is to select words which do not lend themselves to a confusion of meanings. The shorter the word and the more general its accepted usage, the harder it is to build fantasy upon it. In the same thinking, advice given to groups should be carefully weighed. It must be sufficiently general to be practical in lives totally dissimilar. This is why it is a sad mistake to teach advanced spiritual exercises or disciplines to groups, for each one who may gain, there will be many who stand a chance of being injured. The very nature of the human being is so individual that he cannot be fitted into collective patterns without damage to his personality.

Whatever philosophy the teacher wishes to communicate, it is essential that he be well-advanced in its concepts and methods. There is the old story about the traveler who visited China and resided there for the best part of his lifetime. He said: "After I had been in China a week, I was an expert on the country. In two weeks, I was an authority; and in a month, I wrote a book revealing the soul of the Chinese. After living among them for five years, I tore up the manuscript and thanked my guardian angel that it had never been published. In ten years, I knew nothing about China, and from that foundation, began to improve. After thirty years among the Chinese, I began to feel that I had some solid appreciation for their culture." For Chinese, the philosopher can substitute Platonism, Buddhism, Confucianism, Moslemism, or Christianity. All these subjects appear very luminous when they are first explored, but the deeper values and richer meanings come not from books, but from thoughtfulness. If we hasten forth to communicate our first impression, we may wish later that we had remained silent a little longer.

Unfortunately, most academic institutions are unable to bestow an adequate perspective upon philosophical systems. The only answer is to create a research program and stay with it until the subject is mastered. This takes time and concentration. If we are willing to study every evening at home for two or three years in order to master the technical side of radio, learn a language, or become proficient on the electric guitar, we need not expect the most advanced types of human knowledge to be available without effort. Even though we may not teach what we have learned, we discipline and organize our own faculties and become conscious of the reality of a world of learning which must be experienced to be appreciated. It is inevitable that we will make glib remarks about the opinions of the learned and the noble, and it would be wise to know whereof we speak.

A solid background in comparative religion will also temper any inclination to creedalism which may lurk in our dispositions. One of the tragedies of Christian theology has been its intolerant attitude toward other faiths. Instead of advancing the spiritual status of its followers, it has bound them to its own limitations. Most mystical sects have restrictions of thinking which are simply due to ignorance. They have held the attitude that devotion to their own cause made it necessary for them to ignore or depreciate the beliefs of others. Do not follow such a course unless you wish your students to become fanatics.

The moment you have a following of any kind, you will inherit its personal problems. These are the real tests of a doctrine, for in no other way can we see so clearly or know so surely the effects of our own concepts as when others try to live them. Incidentally, the things heard and seen are not always calculated to strengthen our self-esteem. The problems of daily life as it must be lived in this world cannot be solved by broad, beautiful generalities or well-worded platitudes. Each situation must be handled skillfully and, to a measure, scientifically.

The teacher will do well to examine the available methods for handling the types of problems which he faces. He should, therefore, be reasonably well-informed on child psychology, abnormal psychology, criminal psychology, and domestic psychology. It does not follow that he must accept everything that he reads, for there have been many foolish things written in these fields. He will find case histories especially valuable, and there are broad, simple rules which he can use and which will assist him to make recommendations that are possible and practical. Only discrimination can protect you when it comes to the selection of useful information. It is better to know more than you need or may ever use rather than to be found uninformed when an emergency arises.

Another useful subject is endocrinology. The religious or philosophical teacher is not permitted nor should he be expected to diagnose disease, but experience has proved that a great many so-called metaphysical aberrations, psychical manifestations, and mysterious perturbations arise from the liver rather than from the libido. Most confirmed cultists are a trifle neurotic, and most neurotics are a little sick. It is hardly useful to explain the dangers of obsession to a sufferer from gallstones. There is the frightful tendency on the part of metaphysicians to ascribe all ailments to some wonderful, incredible, super-physical factor. This wastes much useful time, and ends in a ridiculously wrong diagnosis. To understand the functions of the body, to appreciate the reaction set up by stress and tension, and to be able to differentiate between a nervous breakdown and a mystical initiation is

most helpful. Yet, without a reasonable understanding of the composition of the human personality, mistakes are inevitable.

Some of those seeking advice have already made a most persuasive diagnosis of their own ailments. This may have been sustained by the opinion of other metaphysicians no better-informed or merely anxious to dispose of the case. There is a wide assortment of spiritual maladies presented for examination, opinion, and remedy. These include the morbid effects of yoga breathing, strange convulsions of the kundalini, and certain high-vibrational complaints that are supposed to be indicative of remarkable spiritual accomplishment. The counselor cannot afford to believe anything that he hears and very little of what he sees. He must have recourse to a reference frame of research material or personal experience. He may then be confronted with a delicate problem of convincing the patient that his ailments are not so spiritually precious as he thought. This requires tact and diplomacy and also a measure of impressiveness. No one likes to hear bad news, and the worst news that a metaphysician can hear is that his complaints are not evidence of his mystical achievements.

Just as the family physician must finally discard much of the theoretical knowledge which he gained in medical school, so the philosophical teacher must shift his ground from the rarified atmosphere of abstract convictions to the denser air of practical facts. It may be quite an adjustment, but his future usefulness to suffering humankind depends upon this courageous decision courageously carried out. Any knowledge by which we are strengthened in our understanding of man and his needs is grist to our mill. If we close our minds to the practical values involved and cling desperately to theories which do not produce constructive results, we are stubborn rather than sincere.

In ancient times when a young man graduated from one of the initiate schools, he was required to prepare an outline of his program before he was authorized to found a school of his own or become an instructor of others. From this old practice has descended the modern policy of writing a thesis when requesting a doctorate in philosophy. During the era of the classical philosophical schools, this thesis was a natural and sequential statement of a well-rounded program for instructing others. The candidate was expected to unfold his entire concept of life. He began with theology; that is, the nature and substance of the gods. Then followed cosmogony, the creation and structure of the universe. Then anthropology, the origin and growth of man. After that, psychology, the cultivation of the internal resources of the human being. From this outline, the candidate then evolved his program of sociology, statescraft, or the extension of his principles into the sphere of the arts, sciences, and trades.

From this outline, the candidate discovered the weak points in his own concepts. Inconsistencies became obvious, and impractical doctrines were not carried down into the field of normal activity. Many a candidate found himself utterly unable to state his own beliefs in this orderly fashion. He was therefore prevented from passing his uncertainties on to others. After the temple or the master of the school had examined the thesis and approved it, permission was granted to found a sect or gather a circle for the further extension and perfection of the outline.

The primary document was called "The Black Book." It was the final authority for the group, because it had received the approval of the governing body. It had been decided that the material contained in it did not endanger those who studied it, but advanced the cause of essential learning in some department. The approved candidate might choose to develop only the sociological part of his outline or to specialize in medicine or to become a geographer. This made no difference. Whatever he taught was based upon a comprehensive knowledge of principles, systematically unfolded and focused in the direction of the professional career chosen. He was not permitted to teach anything until his understanding of God, man, and Nature was sufficiently advanced to prevent the perpetuation of fragments unrelated to the larger scheme of things.

It has always seemed to me advisable that aspiring teachers prepare such an outline, paying special attention to those parts which would instinctively be slighted. This outline should then be presented to someone of respected and respectable attainment in the chosen field for judgment and criticism. If this were done, there would be fewer tragedies in the world of metaphysics. Incidentally, such an outline can become a first book or basic text for a group with a definite purpose. It should be prepared in thesis form, briefly but comprehensively. There should be no unnecessary wordiness, the most important factor being the consecutive and unbroken development of concepts from their premises to their conclusions. The follower then can form some idea of the direction in which he is going, and the leader is protected from the natural human inclination toward vagary.

In the metaphysical field, very little censorship is possible. Each individual is on his own and it is not even required that he present credentials or references such as are usual in other lines. This makes the thesis even more important as it serves as a reference and immediately reveals the abilities and qualifications of the teacher. Those who disagree with the basic principles involved do not drift along to finally depart with grievances. The very document itself sets a good example and encourages students to organize their own efforts in a similar way.

It is a mistake to use religious influence to advance personal opinions and prejudices. While the teacher is primarily concerned in building better citizens for his community and country, experience has proven that it is unwise for spiritual groups to become directly involved in politics. Emphasis should always be to improve the discrimination of the voter rather than to control his vote. Many sects have opened themselves to serious criticism by making party allegiances and opening their facilities to various politicians. Teach the principles of good government, but keep clear of those spell-binders who like to strengthen their constituencies by ingratiating themselves with religious groups.

A reasonable knowledge of the world's political problems will prevent the metaphysician from making himself appear ridiculous when he passes judgment upon the ways of states and nations. At this time particularly, organizations, even comparatively small ones, are frequently taken over by subversive factions. It is most unpleasant to awake some day and find that your life work has escaped from your control and that you and your followers are included among the fellow travelers of some un-American political force. This means that if you are incorporated you must watch your Board of Directors very closely, and if your membership has electoral power, unpleasant trends should be blocked before they can cause trouble.

If you contemplate the possibility that your project will enlarge and become a movement or organization, you will do well to acquaint yourself with practical business methods. Philosophy may be above such temporal concerns, but the distribution of it requires a knowledge of management and familiarity with numerous details belonging on the plane of barter and exchange. Distribution of ideas, like the circulation of any other commodity, is itself a science. While it may not be necessary for you to become an authority on business efficiency, you will save precious time and energy if you know what you want to do and also the best way to do it.

Cultivate the realization that you must build slowly and patiently. If your resources are limited—and they usually are—do not expand beyond your means. You will find that the world is not waiting breathlessly for your contribution. Money spent in advertising an unknown person in the field of metaphysics is almost completely wasted. Such advertisements are of interest only to a limited group, and most of the members of the available stratum are already addicted to ideas and beliefs which they feel to be entirely sufficient. The only methods which bring lasting results are, first, to start with two or three persons and let the project grow because of its own merit or, second, to begin your public work with some liberal group which offers a ready-made audience. It is useless to buy mailing lists from

other teachers. Those on the list are interested only in the doctrine which they are already following. There may be a place for you, but you will have to find it yourself.

Do not make the mistake of cultivating possible sponsors. This is almost invariably a complete waste of time. If anyone wishes to help you, he will do so of his own accord. Brace yourself resolutely against the well-meant whisper: "You should cultivate Mrs. Jones. She has both money and influence." Be satisfied to let her keep what she has unless she comes forward and does something practical. It is much wiser for a work to be supported by those who have benefited from it, each according to his own means.

To summarize the subject of attainments, we suggest that you take inventory. Perhaps you have several accomplishments which have not been mentioned. If so, use them; and if they are insufficient, enlarge them. Whatever you know will be useful, and the more you know, the better. Your activities in the past may have brought you in contact with special groups, and these can indicate spheres of immediate opportunity. If you have spent your life in a certain field of endeavor, try to bring your philosophy and mysticism into that field. Do not depart precipitantly from the familiar into some completely unknown line of endeavor or stratum of society. To do so is to confront yourself with a larger difficulty than may be necessary. Start your work where you are, and you will find fewer obstacles.

If, after a very quiet and very honest analysis of yourself, you decide in the privacy of your own humility that you are not quite ready for a public life, accept this judgment and continue a program of self-improvement. Do the small and helpful things which are within your present ability. If you are faithful unto small things, you will probably be led naturally and gently into a fuller occupation. Bear in mind, also, that your public career should not be at the expense of your private responsibilities. If you have committed yourself to a program of life, you have no right to neglect these duties because you feel that you have been "called" to a larger labor.

This outline does not exhaust the subject, but as it may exhaust the reader we will bring it to a close. If you have thought this over carefully, you have available sufficient information for the moment. Other things which you need to know you will discover out of experience. If your foundations are deep and solid, the superstructure will hold together. The world needs teachers, but only an honest inventory can assist you to decide whether the world needs you. If it does, do not be proud; be modest and even a little frightened. You are choosing the most difficult career there is. Only an invincible spirit, a great love, and an abiding faith can see you through to success.



Library Notes

By A. J. HOWIE

Zen Traditions

A provincial ruler in China once commanded two Zen priests to present themselves at an audience in order that he might question them regarding their teachings. As the audience progressed according to the precise rules of Chinese ceremonials, one of the priests observed: "It is evident to me that your Excellency bears the signs of a superior person who can easily advance in the knowledge of Zen."

The other quite brusquely interrupted: "Don't flatter the old fool, he is not yet instructed in Zen!"

The ruler unhesitatingly selected the latter to be his teacher in Zen and built a temple for him.

* * * * *

There is a refreshing realism to Zen anecdotes such as this. These incidents in the lives of the earlier Zen masters compromise the *Goroku* (sayings) which is the only literary form in which Zen expresses itself. To a casual reader most of the incidents are meaningless, the answers to questions absolutely without logic, and the occasions often seemingly too trivial to merit the many times repeated expression: "In that moment he was enlightened." Yet this literature is the outer structure of the Zen teachings which have been transmitted from teacher to disciple for centuries.

Zen masters were the early semanticists. They realized the confusion of words with things; and they used all manner of means to arouse an inner awareness or understanding—enlightenment. They delighted in the use of colloquialisms and slang, and while this usage now forms a language barrier to the original plays on words, at the same time this preservation in the Zen tradition has proved a key to the meanings of much of the whole body of ancient Chinese classical writing.

In all religions there have been a few teachers who declared that words were inadequate to reveal things of the spirit. But the Zen sect of Buddhism is unique in that it was founded and has perpetuated itself with a tradition of an enlightenment that is transmitted from teacher to disciple without words over a span of thousands of years.

The English bibliography of Zen works is small. The principal texts are those of Daisetz Teitaro Suzuki. He is the chief source of reference for all English-speaking students of Zen — and we shall let this one acknowledgment serve for what would be a repetitious acknowledgment in our text. But it must be remembered that until more translators and commentators contribute their understanding, the English interpretations

are determined by a very limited number of devotees.

Zen origins are frankly unprovable. The abrupt enlightenment attained by Buddha is their spiritual aim. The transmission of that enlightenment is passed from teacher to pupil in an amazing variety of ways—but by a rigid, uncompromising orthodoxy.

* * * * *

The first transmission was from Buddha to Mahakasyapa. Buddha appeared before a congregation on the Mount of the Holy Vulture. Instead of preaching in words, he simply lifted before the assemblage a bouquet of flowers that had been presented to him. None understood him except Mahakasyapa who quietly smiled at the Master. The latter then proclaimed: "I have the most precious treasure, spiritual and transcendental, which this moment I hand over to you, O venerable Mahakasyapa."

Suzuki states that there are no historical records in the Indian Buddhist writings to sustain this tradition, but the incident appears in a Chinese Zen history *The Records of the Spread of the Lamp* as early as 1029.

* * * * *

Bodhidharma, the 28th Patriarch after Buddha, is credited with bringing the method of abrupt enlightenment to China about A. D. 520. While not the first to teach Buddhism in China, his interpretation supplied the impetus that gave Buddhism prominence and prestige in China. He was the third son of a Brahman king in southern India. At an early age he renounced worldly things and devoted his life to the cultivation of the seeds of holiness. While practising the austerities of contemplation and tranquillization, Bodhidharma sensed a significance in worldly affairs. He became concerned over the decline of orthodox Buddhism in the remoter parts of the earth, and finally he decided to preach the true doctrine himself in China. An early historian has summed up Bodhidharma's message as follows:

"A special transmission outside the scriptures;

No dependence upon words and letters;

Direct pointing at the soul of man;

Seeing into one's nature and the attainment of Buddhahood."

The Emperor Wu of Lian, the greatest patron of Buddhism of the time, soon commanded Bodhidharma to present himself at court. Wu proudly recounted the many temples he had caused to be built, the vast libraries of sacred books he had ordered copied, and the great number of monks he supported. Then he followed with the question that was uppermost in his mind: "What do you think my merit might be?"

"No merit whatever, sire!" Dharmapala bluntly replied.

"What!" thundered the amazed emperor, "And why not?"

"All these are inferior deeds which would cause their author to be born in the heavens or on this earth again. They still show the traces of worldliness; they are like shadows following objects. Though they appear to exist, they are no more than mere non-entities. As to a true meritorious deed, it is full of pure wisdom, it is mysterious, and its real nature is beyond the grasp of human intelligence. Such as this is not to be sought after by any worldly achievement."

"What, then, is the first principle of the holy doctrine?" queried the emperor.

"Vast emptiness, and there is nothing in it to be called holy, sire!"

"Who is this that now confronts me?" persisted the bewildered monarch.

"I know not," was Bodhidharma's simple response.

The emperor was completely confused, and not a little outraged that his largesse was counted for so little by this missionary from far off places. Bodhidharma, for his part, saw that he could not help the emperor, so he re-

tired into a monastery in the distant state of Wei. There he found a cave opposite a bleak wall formed by a mountain precipice. In that place he seated himself in a meditation which was not broken for nine years. This is why he has come to be known as the "wall-gazing Brahman".

When the time came for Bodhidharma to select a successor, he instructed him in the following manner:

"Externally keep yourself away from all relationships, and internally have no desires in your heart. When your mind is as a straight-standing wall, you may enter on the Path."

Hui-k'e who was to be the second Patriarch tried to express his understanding of the instructions, but long failed to realize the truth itself. The master simply answered "No!" each time, but never pursued the subject with an explanation of the relationship of mind-essence to its thoughtless state.

Later Hui-k'e tried again: "I now know how to keep myself away from all relationship. It is not total annihilation, for I know it always in a most intelligible manner. But to express it in words—that is impossible."

Thereupon the master said: "That is the mind-essence itself transmitted by all the Buddhas. Harbor no doubts about it."

Mystery envelops the end of Bodhidharma's life in China. We do not know how, when, and where he passed away from this earth. Some say that he was poisoned by his rivals, others that he went back to India, and still others that he went to Japan. The most popular tradition is that he picked up a bamboo reed at the ocean shore, and trusting himself to its carrying power sailed out over the waves into a lonely oblivion. In one thing all agree—he was over 150 years old when he departed the scene of his activities.

* * * * *

Hui-k'e, the second Patriarch, was famous as one who spoke from the heart. Without scholarly learning, yet he gathered large audiences from all



walks of life wherever he went. While he was preaching in a large city, Tao-huan, a teacher who had a large local following, sent one of his pupils to listen to Hui-k'e and to report the heresies he was preaching that drew such large crowds. The pupil was won by Hui-k'e's eloquence and convinced of the truth he was preaching, so he remained to learn more. When the first pupil failed to return, Tao-huan sent another. The same thing happened. After several pupils he sent had failed to return, Tao-huan met the first pupil on the street and asked him why he did not return to report to him. "Did I not open your eye after taking pains so much on my part?"

The former pupil did not hesitate: "My eye has been right from the first, and it was through you that it came to squint."

Tao-huan, and others similarly outraged, are said to have inspired the persecutions of Hui-k'e that led to his martyrdom.

* * * * *

A tradition concerning the fifth Patriarch contains a stimulating thought for students of rebirth. A poor, aged pine-planter met Tao-hsin, the fourth Patriarch, and asked to be instructed in Zen. Tao-hsin gently told him that he was too old a man to study Zen, and advised him to be born again soon, for he, Tao-hsin, would still be waiting for him. The old pine-planter trudged toward home. On the way he observed a young woman washing clothes in the stream. He asked her if she would allow him to lodge himself in her for another birth. She agreed on condition that her family had no objection. When a child was born to her, her family did not consider it a good omen and threw the child into the river. But on the following morning, the baby was found going up the stream with its body fresh and clean. The boy grew up in Zen discipline under the guidance of Tao-hsin to become the fifth Patriarch, Hung-jen.

* * * * *

Hui-neng (635-713), the sixth Patriarch, was an unlettered rustic from southern China. He overheard a man reciting the *Diamond Sutra* and was so moved by the words that he inquired where he might learn more about such things. He was referred to Hung-jen who then was teaching at Yellow Plum. With great sacrifice and labor he provided for the care of his widowed mother while he journeyed to Yellow Plum for instruction from Hung-jen.

At the first interview, Hung-jen with characteristic Zen roughness asked: "Where are you from? and what do you want?"

"I am a farmer from Hsin-chou and wish to become a Buddha."

"Oh! a southerner. But you southerners have no Buddha-nature. How do you expect to attain Buddhahood?"

Hui-neng remained unperturbed. "There may be southerners and north-

erners, but as far as Buddha-nature goes, you can't make any distinction in it."

The master was pleased with the reply and put him to work at the most menial chores in the kitchen. Some months later the master announced that he was ready to pass on the patriarchal mantle that was the token of legitimate succession when any disciple could prove himself the rightful heir to it by demonstrating his thorough understanding on Zen.

There was one disciple who was the most learned of all; his fellow students felt sure that he would be chosen. This pupil composed a stanza to express his understanding. This he posted on the wall outside the meditation hall.

This body is the Bodhi-tree,
The soul is like a mirror bright;
Take heed to keep it always clean,
And let no dust collect on it.

All were impressed by these lines except Hui-neng. Some say that he could neither read the lines nor write his rebuttal, and had to enlist the aid of a fellow student to inscribe the characters to express his thoughts. At any rate, the next morning Hui-neng's stanza was posted beside the first one.

The Bodhi is not like the tree,
The mirror bright is nowhere
shining;
As there is nothing from the first,
Where can the dust itself collect?

This challenge from an ignorant and lowly member of the monastery, one who for only eight months had been pounding rice and splitting wood, created quite a stir. But the fifth Patriarch saw in this unlettered disciple a future leader of Zen tradition. Secretly, at night, he called Hui-neng to his room, gave him the robe as insignia of his authority, and advised him to retire until the proper time arrived for his public appearance. This supposedly was so that no antagonism or jealousy might arise from those who did not pos-

sess the intuition to see the inner enlightenment apparent in the answer of Hui-neng.

The grapevine of a small community worked fast, and several days after Hui-neng's departure, the news spread that he had fled with the robe of authority. A group of indignant monks led by Ming self-righteously took up the pursuit of Hui-neng. They overtook him in a mountain pass far distant from the monastery. Hui-neng laid the robe down on a rock and said: "This cloak merely symbolizes our faith and is not to be carried away by force. Take it, if you so desire."

Ming stooped to pick it up but found that he could not move it; it seemed as heavy as the mountain itself. At that moment he began to comprehend. "Although I came to take the robe, may I now obtain the faith? Pray dispel my ignorance," asked the repentant Ming.

"If you desire faith, stop all your hankerings. Think neither of evil nor of good, but see at this moment what your own original face looks like—which you had even prior to birth."

Ming understood. He was like one who had heard about the taste of cold water. But it was not until after the first swallow of cold water that he knew.

When Hui-neng some years later took up his ministry, his fame spread rapidly. The emperor sent for him, but Hui-neng dared to express his preference to stay in the mountain region. The messenger asked for a message that he might take back to the monarch.

"It is a mistake to think that sitting quietly in contemplation is essential to deliverance. The truth of Zen opens by itself from within, and has nothing to do with the practice of dhyana. Those who try to see the Tathagata in one of his special attitudes, as teaching, healing, all wisdom, do not understand his spirit. Tathagata comes from nowhere and departs nowhere. For that reason he is called Tathagata. His appearance has no whence, and his departure has no whither. This is Zen. In Zen there is nothing to gain, nothing to understand. What is to be gained from postures? The truth of Zen is absolute; in it there is neither ignorance nor enlightenment. Everything is a manifestation of the Buddha-nature which is not defiled in passions, nor purified in enlightenment. It is above all categories. If you want to see what is the nature of your being, free your mind from thoughts of relativity. You will see by yourself how serene the nature of your being is, how full of life it is."

(To be concluded)

OF BOOKS AND READING

The foolishlest book is a kind of leaky boat on a sea of wisdom; some of the wisdom will get in anyhow. —Oliver Wendell Holmes

The great objection to new books is that they prevent our reading old ones. —Joubert

How science dwindles, and how volumes swell —Young

He that studies books alone, will know how things ought to be; and he that studies men will know how things are. —Colton.

Daniel Defoe, of *Robinson Crusoe* fame, was the author of 210 books and pamphlets, and died insolvent. Let this be a warning to writers!

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