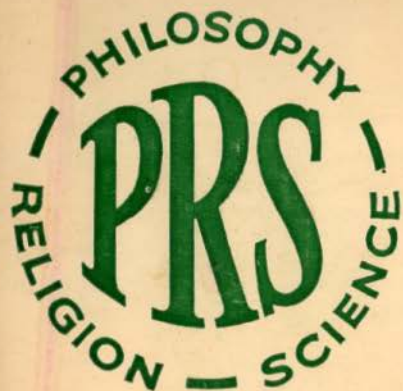
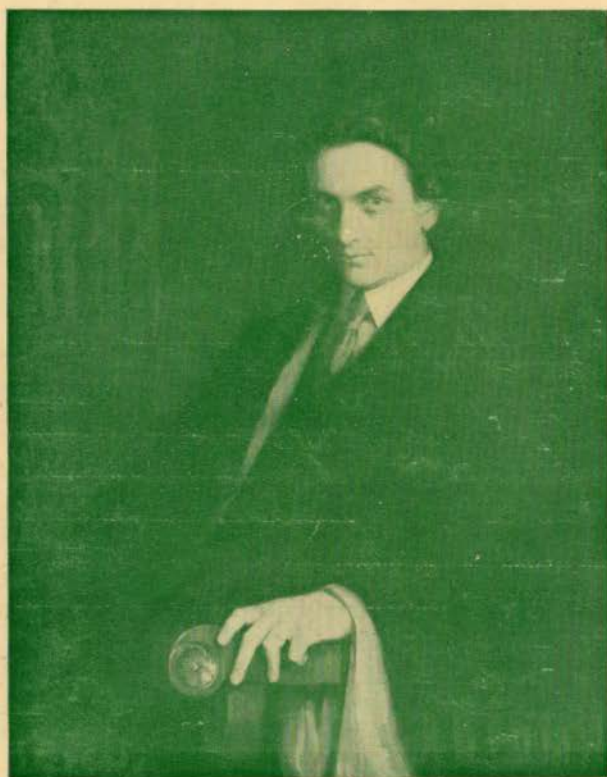


AUTUMN 1970



JOURNAL



MANLY P. HALL — Golden Jubilee

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MANLY P. HALL, EDITOR

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PRS JOURNAL

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THE EDITOR'S POINT OF VIEW
MY FIRST FIFTY YEARS

This may be a good opportunity to explain why I have devoted my life to comparative religion and idealistic philosophy. We all come into this world with certain endowments derived from the past. These impel us to continue labors begun long ago and far away. Each individual has different incentives, and these must be fulfilled if his career is to receive the full support of his potentials.

My work has been highly specialized. It is appreciated by only a small minority of human beings. For the majority there are immediate personal concerns, and each individual lives from day to day, satisfied to adjust as best he can to the problems of living.

Those seeking knowledge divide into two general groups: scholars and teachers. For our own purposes we will give special definitions to these words in order to communicate with more clarity. It must be understood that these terms have interrelated meanings, as we shall also attempt to indicate.

To me, a scholar is a person seeking knowledge primarily for its own sake and for the satisfaction of his own mind. He is born with the desire to know, and within the area of his specialization he penetrates as far as energy and time permit. The deeper he digs, the more completely buried he becomes. His projects become all-absorbing. Even though he may appear to be living a rather colorless existence, actually he is adventuring in a world of wonderful internal experiences and feeding the eternal hunger of his own soul. He is often an explorer in uncharted realms. It does not follow that he



M.P.H. FIRST PUBLICITY PICTURE 1922.

is indifferent to the needs of others. He will gladly share with those of similar interests who can speak his language and are journeying along the same path as he.

A teacher learns for one purpose only: to bestow knowledge and insight upon his students. He does not necessarily follow his own inclinations. He learns what others need to know and directs his endeavors along utilitarian lines. This may result in the sacrifice of personal preferences. The teacher may turn away from magnificent abstractions and dedicate his life to a simple program of public service. Assuming a teacher to be qualified to instruct, his greatest problem is communication. For him it is not enough that he knows. He must find ways of imparting knowledge, and in many instances this is a real challenge.

The early Buddhists were much concerned with the mystery of communication. This was true especially in the early centuries of the Mahayana Doctrine. The ideal human being was the Bodhi-sattva, whose ministry was one of compassionate communication. By

extension, Bodhi, or eternal mind, is the great communicator, and all existence receives the messages of the One Supreme Consciousness. Each creature in turn must share this knowledge with its progeny. There must be as many forms of communication as there are kinds of living beings. The language of the bird is not the same as that of the fish. Yet each is an embodiment of communication. Through countless evolving structures infinite wisdom reveals itself for the benefit of created beings.

Most of the world's great teachers have discovered the importance of simple direct communication. The instruction given by Jesus was understandable to children, and essentially the same is true of the original doctrines of Buddha. The thoughts might be deep, but they were expressed in a way that inspired and instructed even the most humble seeker after truth.

The teacher has an advantage over the scholar in that his material must be better organized. Complicated definitions are nearly always less exact than simple ones. Information must be well organized before it can be put into simple words. It also requires more ingenuity to meet the needs of pupils than to satisfy our own love of learning. There is no barrier set up between ourselves and our beliefs. The teacher, however, may meet considerable resistance and must find constructive ways of sharing without dogmatizing.

Abstract knowledge exists in a region of its own. It stands like some lofty mountain, challenging the courage and skill of the trained mind. In its abstract state there is little likelihood of serious conflict. When knowledge moves out into the realm of utility, many intriguing ideas prove to be impractical. We must cope with misunderstanding, prejudice, intolerance, and skepticism, and must have patience and forbearance under the most trying conditions.

When I started out, I was convinced that enlightened living required a broad basis upon which to build. It seemed that Plato offered the most satisfactory pattern. He believed that all particulars are suspended from generalities. According to his system, man must first establish his concept of God, determine in his own mind the laws governing the universe, the creation of the world, the place of man in the scheme of things, and the final goal toward which the total creation, including man, is inevitably moving.

A very useful symbolism explains this Platonic point of view.

There is a city at the base of a high mountain. The Platonist seeking to understand the city would first climb the mountain, thus gaining a broad view of the community and its environment. He would then descend into the city and walk through its streets, always remembering the inclusive panorama seen from the mountain top. The Aristotelian, conversely, would first enter the city, but, lacking perspective, might never become aware of the total structure of the community. Plato interpreted the universe in terms of the Sovereign Power which fashioned it. Aristotle sought to discover the nature of the Divine Cause by measuring and estimating the material world and exploring the laws revealing themselves through the infinite diversity of nature.

It would have been easy for me to continue my adventures in abstract speculation. Through my studies I came to the decision that creation was the visible manifestation of an invisible creating principle, which can conveniently be termed God. This creating principle manifests itself through processes called universal laws. These laws also can be defined as the will of God in action. Having an eternal sustenance in the life of the infinite, creation is good. Its purposes are inevitable, and obedience to its laws is the highest form of ethics. As life is eternal, all living things are also eternal. Birth is not a beginning, nor death an end, for both are manifestations of the law of causality. There is no principle of evil, and the term is applicable only in human affairs. What we call evil is essentially ignorance, which leads to the violation of natural law and ends in suffering or pain.

The greater part of the universal mystery is invisible to man, as in most of his own nature. The body of man and the physical structure of the universe are containers of invisible principles. Material knowledge is concerned with forms, and spiritual knowledge is concerned with the life behind forms. Through material knowledge man learns to become a useful citizen in the physical world. Through spiritual knowledge he learns to become a citizen of the universe.

Experience soon demonstrated to me that the prevailing interpretation of universal law should be replaced. A cold philosophy has little appeal for those seeking the experience of God's presence. Thoughtfulness led to the realization that man can love God only because God's love is in his own soul. Law is not simply the wisdom



MANLY P. HALL, 1927.

Life Size Portrait in Oil by the Eminent English Artist E. Hodgson Smart, R.A.

of Deity. It is the perfect manifestation of infinite love. Law actually reveals the infinite compassion of the guiding power. There can be no perfection for man unless he understands the mystery of the Heart Doctrine. As surely as the mind can interpret the universe as the embodied wisdom of God, so the heart can experience creation as infinite love flowing from the heart of God. Having realized this, we reconcile forever the labors of the mind and heart.

It also became obvious that some type of traditional support was necessary to sustain a philosophical interpretation of the divine purpose. This could be supplied by recourse to the teachings of ancient prophets, sages, and mystics. As I was not interested in promulgating an original revelation, it was helpful to examine the inspired instruction that had descended to us from the remote past. It was also encouraging to discover that nearly all the world's re-

ligions were based upon the same fundamental teachings. The various approaches were most useful in appealing to minds of different types and degrees of unfoldment.

The next problem was to escape the fascination of abstract speculation. It would have been quite easy to devote one's life to meditating upon metaphysical intangibles, but tools are made to be used, and unless knowledge is applied to its proper ends it can have little effect upon the conduct of mortals. The Bible summarizes vast cycles of universal processes in the simple statement: "In the beginning God fashioned the heavens and the earth." After this Genesis hastens on to more immediate matters.

By 1928, when I published my large volume on symbolical philosophy, I had laid philosophical footings to the best of my ability. My researches had covered not only the Western schools, with which this book is most deeply concerned, but also the wisdom religions of Asia. I could not specialize in all of them, but I had examined them sufficiently to include them in the grand scheme of the cosmic purpose.

By this time I was counselling many troubled persons who lacked spiritual convictions strong enough to sustain them in moments of difficulty. It then became apparent that once you have established a solid ethical pattern founded in universal integrity it is much easier to guide the perplexed through their dilemmas. It is not necessary to have a separate answer for each question. Discover the point at which personal conduct has deviated from its lawful course and the answer is obvious. The individual must reestablish his life upon proper foundations or continue to suffer. This is not because deity wants anyone to suffer. As a benevolent parent, however, the infinite must preserve all its creatures against their own mistakes.

The teacher also discovers that the time he can give to advanced studies is soon curtailed. He can no longer devote himself to the contemplation of universal mysteries. Every day the demands upon his time and energy increase.

Religion is a very difficult area of specialization. Allegiances arise largely from emotional preferences. Very few believers know why they are defending particular doctrines. Some believe because their parents believed before them. Others marry into a faith; and

some are introduced to a sect by friends or acquaintances. Most believers are nominal; that is, they agree passively but make no intense effort to understand or apply the beliefs which they have accepted. There is also a confusion of beliefs, and this has been true especially in the United States. We have never had a national religion, and have stressed freedom of worship. Freedom gives us the right to choose our faith, but it does not necessarily follow that we will choose wisely.

There is another complication that should be mentioned. It is considered intolerant and prejudiced to pass any kind of negative judgment upon the belief of other persons. If an individual makes a mistake in spelling, someone will correct him. If he develops habits which endanger his health, his doctor will tell him the truth. If he becomes unreasonable in his conduct, his family will rebuke him. If his religion is obviously unsuitable to his needs, this must be passed over in silence. The only way you can possibly assist those who have made a poor religious affiliation is to help them to enlarge their total understanding of life. By growing normally, they will outgrow that which is inadequate.

There is also the subtle process of trying to advance one's religious beliefs by depreciating the beliefs of others. Many tragic experiences have resulted from this tendency. If, however, the foundation in universal law is strong enough, it will protect the heart and mind from intolerant doctrines.

What are the principal problems which are brought to the religious teacher? For the most part they are not concerned with the mysteries of abstractions. One of the most frequent uncertainties deals with personal suffering. How can we explain why a just and loving God permits us to suffer from the actions of other people, over whose conduct we have no control? The answer is fairly obvious, but is seldom appreciated. Two factors are involved in the mystery of suffering. The first is karma. If the universe is just, man must deserve what happens to him. If he cannot discover the cause of his trouble in this life, then he may be paying for the mistakes of a previous embodiment. We are here because of our imperfections, and all embodied creatures must face some form of suffering in the course of a lifetime. A combination of misunderstanding and self-pity simply enlarges the misfortune and may result in further mistakes.



MANLY P. HALL, 1927.

Portrait by distinguished photographer William Mortensen.

If we settle down quietly to correcting that which can be corrected and accepting with patience and dignity that which cannot be corrected, we conserve a great deal of energy and gain a better outlook toward life and people. The second important factor is self-discipline. By this we correct the Karma-making propensity within ourselves. If we are able to live harmlessly, harm will not come to us. If we are able to return good for evil, we pay an old debt, but we do not create new debts to be faced in the years ahead.

Another question that is sometimes asked deals with responsibilities to other persons. To what degree should we cater to the whims of disagreeable relatives, support the indolent, or sacrifice our own lives serving ingrates? The difficulty here often includes fear of personal discomfort. We are afraid to offend the very persons who are imposing upon us. If we stand on principles, it may cause anger and perhaps a real or imaginary loss. These considerations also arise when it is necessary for a parent to correct a headstrong child. It seems easier to spoil the child than to go through a seige of un-

pleasantness. The only answer to problems of this kind is to solve them as nature intended them to be solved. Each individual should be able to stand on his own feet, make his own way in life, and develop character as a result of experience. We are not really kind when we permit others to impose upon us. Sentiments may overwhelm integrity, however, and the unfair situation can continue indefinitely. We are always seeking for strength to live according to principles. No amount of excuse or evasion will change a fact. Nature wants us to be strong, and penalizes our weaknesses.

In the midst of the roaring twenties, Freudian psychology swept across the United States. There may have been some learned and sober advocates, but its principal exponents at that time were metaphysicians. Psychology formed a hasty partnership with religion and seemed to provide a ready explanation for the mysteries of human conduct. Teachers gave courses on infallible ways to overinfluence other people and achieve peace, power, and prosperity. Such teachings complicated life for sincere and intelligent persons. It was also difficult to convince easy believers that there was anything wrong with demanding abundance from an omnipotent deity.

For five or six years the situation worsened. No one had bothered to study any standard text of psychology, but this was hardly necessary. If the original teaching was little understood, there were persuasive interpreters ever ready to pass on the glad tidings of infinite abundance. Everyone thought rich, and the teachers of the doctrine prospered. Then came the financial crash of 1929. The roaring twenties and the psychology of universal prosperity subsided together.

Gradually, academic psychology came to be recognized. It required many years and considerable labor to convince the public that there was a science of mental health worthy of consideration. From the beginning, however, I realized that Dr. Freud's beliefs were inconsistent with the basic structure of universal law. More than thirty years ago I published a talk pointing out that the weakness of psychology was its lack of a solid idealism. Aligning itself with science, it attempted to attain academic respectability by breaking away from both religion and philosophy. In ancient times psychology had been a branch of philosophy, but this dependence was conveniently ignored. By substituting heredity and environment for causality and karma, psychology unwittingly contributed to the

decline of ethics and morality. The individual was now the innocent victim of his delinquent forebears and the equally delinquent generation in which he lived.

I was keenly aware that psychology had made one important contribution by revealing the weaknesses in man's mental structure. Psychologists also realized that these weaknesses were difficult to cure and that most human beings are victims of the tyranny of their own thinking. Freud and Adler said it fairly well, but Gautama Buddha said it much better 2500 years earlier. Nothing really new was added, but the philosophical pronouncements of the past were given scientific support. It was time to realize that the mind was not an infallible instrument for the attainment of enlightenment. It was a despot and a dictator. It forced the body which it dominated into ways of intemperance which might end in tragedy. What the psychologists and scientists did not realize was that they were using this same fallible instrument to arrive at their own conclusions.

It was not until psychology had conditioned the West that Buddhism in general and Zenism in particular began to be appreciated in America and Europe. Once having accepted the need for mental reorganization, the best method for maturing the mind must be sought. These are the conditions that I was coping with during the 1930's.

Conditions were such that there seemed to be need for deeper social insight. My writing and lecturing emphasized current issues. A series of ten of my radio talks was published in 1932 by David McKay Company in Philadelphia under the title *Facing the Facts*. Roger W. Babson, whose reports on financial conditions had been popular for many years, wrote me a letter regarding this book in which he said, "Wish these Ten Commandments could be put in the hands of every high-school scholar." In 1934 I published a companion volume, *Facing the Future*, which set forth a new theory of political representation. Both books went through several editions and have been out of print for many years.

It was obviously time for the American people to discover the ethical universe. It seemed to me that all the processes revealed through the material structure of creation were inherently ethical and moral. Even the rays of the sun bestowed not only life, but rules governing the proper use of that life. It was the responsibility of

the human being not only to explore the mysteries of space, but to discover the integrity which maintained the harmony of the world.

It seemed important to inspire persons deeply troubled with the burdens and anxieties of a serious economic depression with the realization that Divine Power still ruled the world and that it was up to mortals to develop the insight necessary to correct their own mistakes. It was not a popular message, but those who recognized the facts were able to preserve their faith in the Divine Plan.

By the time my public career had continued for fifteen years, it had become obvious that conflicting beliefs were contributing to the general frustration. In the process of growth we are continually challenged, and if we can meet these crises wisely, we grow accordingly. Some faiths were dedicated to miracles and others to the gratification of human ambitions, and there were many strange and incompatible doctrines abroad in the land. Each claimed to be better than all the others, and in the course of time each developed a faithful following. How was discrimination to censor these contradictory beliefs? As nature did not directly proclaim its own ministry, and differences of opinion have always existed, there seemed to be no actual way to prove or disprove the claims and pretensions of various sects.

To help those wandering about without any secure guidance, I began teaching the importance of personal and collective experience as the best available means of arriving at reasonable conclusions. The United States Patent Office generally requires a working model of any device for which an inventor seeks a patent. Years ago an employee of the Patent Office told me that this was one of the wisest provisions that had ever been made. The majority of inventions never operated properly except on paper. Either the models could not be built or problems arose that were too discouraging and expensive. By applying this concept to human conduct, natural law could be called upon to judge programs and policies. There is no recourse beyond natural law. It must be obeyed if any plan is to succeed. Applied to personal conduct, experience alone determines what is proper and improper, what accomplishes good and what leads to evil. The ambitions, references, and determinations of mortals must be acceptable in the sight of the Sovereign Power or the best laid plans come to naught. Man was fashioned not

to do as he pleased but to do as he should. He may defy this edict for ages, but when he resolves to break a rule, he must accept the inevitable consequences.

It is not always possible for persons to understand all the rules, but a fair beginning can be made by the cultivation of moderation in all things. Nature penalizes excess of every kind. Excess of wealth brings misery to one group, and excess of poverty has always led to social upheaval and revolution. If laws are too few there is barbarism. If laws are too numerous there is corruption. If a man eats too much his food destroys him. If he eats too little he perishes from malnutrition. Even geographically the facts are obvious. The higher cultures have risen in the temperate zones of the earth. There has been little progress in either the torrid or the frigid regions. In man's own experience the overintellectual person comes in the end to misery, and those dominated by excessive emotions destroy health and happiness. A person who is too broad becomes shallow, and one who is too deep becomes narrow. Life has its own plan, and those who try to understand its rules learn the truth by experience. Many reject experience and continue stubbornly on their way, but the more militant their rejection, the more painful their experiences become. Man can bear only a certain amount of pain. In the end he will change, but natural law will never change.

It appears that nature has selected experience as its primary method of instruction. Some feel that they can gain insight by other means, but in the long run we must learn our own lessons or benefit by the traditional experiences of mankind as reported in the great scriptural writings which have long directed the course of humanity morally. We should not expect to be successful if others making similar mistakes have failed. Although a certain course of action always leads to disaster, some continue to hope that they can be the solitary exception to the prevailing rule.

The years of economic depression brought to many the realization that there was something wrong with the wonderful concept of progress which had been gaining momentum since the early years of the nineteenth century. Troubled individuals reacted according to their levels of insight. Some were belligerent, others were devising schemes to profit from the widespread misery, and still others were completely discouraged, losing faith in God and man.

Some of those who came to me in search of better insight into the philosophical implications of the depression were convinced that human selfishness had made the financial collapse inevitable. It seemed to me that if the human being was not supposed to dedicate his physical existence to the accumulation of wealth without regard for honesty then nature must have intended him for a better purpose. Experience strongly recommended the unfoldment and enrichment of man's inner potential for love, wisdom, friendship, and cooperation.

Between 1940 and 1950 many things happened that were to change the direction of human progress. World War II came as a terrible disillusionment to those who actually believed that humanity had become wise enough to arbitrate its antagonism. A world far advanced scientifically, industrially, economically, educationally, and culturally was locked in mortal conflict. Many who came to me were completely disillusioned. They had been taught that man was an extraordinary being, created to rule all other creatures. Very few realized that he was intended to govern his own thoughts and actions.

When atomic bombs fell on Hiroshima and Nagasaki, the age of complacency came to an end. Man trying to run away from his own technological skill and its products had no place to hide. The sense of security was gone forever, and in its place was fear, approaching panic. We shall probably never know how terribly the subconscious nature of man was scarred by the discovery of nuclear fission. From this time on, neurosis increased with incredible rapidity, afflicting not only Western man, but the whole civilized world. It is not necessary to go into details, but to this cause can be traced a constantly increasing hysteria which has contributed to the present confusion.

We had broken the rules too long. Instead of cooperating with life, we had formed an unholy partnership with death. In the desperate effort to gain all, we were in danger of losing everything. As security could no longer be found in this world, the individual had to make a very important decision. He must liberate himself from the hypnosis of materialism and restore the idealism which he had cast aside so carelessly.

A generation with little faith in itself and less in the divine plan was gradually undermining its morality and ethics. This very

process was also strengthening the spiritual convictions of those who realized the seriousness of the portents. It was not a time for speculation concerning infinities and ultimates. A simple plan was needed to help those who were interested in self-improvement, so that they could live better while conditions seemed to worsen.

By the 1960's, many Westerners had begun to take a serious interest in Eastern philosophy and its meditative disciplines. Several prominent psychologists became convinced that psychotherapy must include the strengthening of internal resources by the reestablishment of a positive and practical idealism. It was also more evident every day that a psychotherapy dependent upon drugs to break down or control psychic stress was not a practical way to restore mental health. Persons in every walk of life felt the need for strong philosophical guidance. This was the opportunity to restore what a century and a half of materialistic thinking had torn down. One of the greatest experiences that can come to a human being is the discovery that he must change his way if he is to find contentment of soul. There is only one valid solution consistent with universal law. Regardless of what we believe or how we worship, our conduct must be enlightening. We must so think, feel, and act in such a way as not to be dangerous to ourselves or others. It is difficult to convince one who is miserable that he is the cause of his own suffering and must become the cause of his own release from suffering. If we wish to be better persons, we must make the first sincere step in the right direction. With an abiding faith we must put our trust in the integrity of universal law. We must keep the truths we believe to be essential to the well-being of all that lives. Instead of defending some doctrines and assailing others, we must settle down to the difficult but rewarding task of transforming our own inner lives.

The 1960's were years of criticism and condemnation. Each segment of society was blaming the others for the prevailing disorder. It was fashionable to assume that everyone was corrupt. The young blamed the old and the old blamed the young. The discontented organized into countless groups dedicated to cynicism and violence. Unreasonable demands no longer censored by judgment broke their boundaries and flowed into the social life of man. Pessimism became habitual and news media contributed to the disillusionment. In this way natural law was forcing the crisis that

confronts us today. All destructive attitudes are wrong and injure those who permit hatreds, fears, and grudges to dominate their conduct. There is much that needs to be changed, but tearing down the old is not solutional unless we have something better to put in its place. The thing to do is straighten out our own thinking, and only after we have developed the faculty of fair-mindedness should we pass judgment upon our neighbors or our communities. The moment we know enough to make a genuine contribution to the public good, we are sufficiently wise to counsel against excesses.

More than just a religious enthusiasm is necessary. Nothing is to be gained by imposing more doctrine upon a doctrine-ridden generation. We must have a religion that arises from self-discipline and reveals itself through true nobility of conduct. The religious person must be self-controlled, properly disciplined, mentally and emotionally stable, and socially well-adjusted. For unkind people to tell others to be kind, to attempt to teach peace by means of violence, and to preach the brotherhood of man while antagonistic to other human beings is little better than hypocrisy. Righteous indignation is no excuse. We must settle down, think through, and muster the courage to live today as we know we should have lived yesterday and hope we can live tomorrow.

Because of a very busy public career with many demands upon time and resource, I have had to be ever watchful of my own attitudes. I have had countless opportunities to go overboard in one direction or another. It is not always possible to have the time for relaxation and recreation, but psychic stress and mental fatigue impair judgment and contribute to negative attitudes. It is also obvious that the more aggressive we become the more resistance we will generate in others. The best solution I have found lies in the area of avocational interests. To the serious minded person, hobbies may seem a waste of time, but they provide interesting and often valuable fields for recreation. I sincerely believe that hobbies have contributed to my effectiveness in writing and teaching. They remind me that life is not a continuous battle against vast and rather intangible adversaries. It can be a pleasant communion with kindred spirits who find fulfillment through arts and crafts. The kindly artisan is often a wonderful person with a degree of insight far beyond that of the concept-bound intellectual. Those without an

instinct to appreciate the importance of art and music are very likely to overlook much of the goodness in their fellowmen.

We consider it proper to protect the needs of the body by cultivating moderation. Man's mental and emotional instincts must also be protected from their tendency to depart from moderation. When the mind becomes fatigued, its judgment is impaired. When the emotions grow tired, we become critical and despondent. We do not always have the insight to recognize the symptoms. Fatigue may be mistaken for disillusionment. The moment we are tired we must pause and consider the facts. If we do not we will lose the ability to recognize fatigue and will consider weariness as inevitable.

It is reported that in ancient China literature, art, poetry, music, and the dance were never professions. Even in recent times, many Orientals had difficulty in understanding how a man can be a professional artist. Arts were always the avocations of the learned. The Emperor painted pictures, the Prime Minister wrote books, the High Chamberlain played the moon lute, and the whole court joined in theatrical productions. The same was true of the crafts. A man grew rice for the benefit of the community, but he created beautiful objects for the satisfaction of himself and his family. This is not selfishness. The heavier the responsibilities, the more wisely and patiently we must guard ourselves against monotony, which too often ends in discouragement and tragedy.

We all look forward to a better world. The more difficult living becomes, the more eagerly we seek release from our self-created burdens. There is an auto-corrective mechanism in man which is ever ready to contribute to his security if the individual himself will permit it. In the deepest part of his nature, he does experience the impact of universal law. It is when he rejects the voice of the silence in his own heart that he endangers his integrity. The more aggressive personal attitudes become, the less we are aware of our real needs. Civilization itself stands as a monument to human determination. We have sacrificed our own lives in order to create monuments for our descendents to admire. We should have learned long ago that these monuments will not be admired. Like the ancient Egyptian, man today tears down the memorials of the past and builds others to glorify himself. It is the same in the world of the mind. Our achievements linger on, to be assailed and discredited by

those who come after us. It is better to be gentle and forgotten than to be remembered for cruelty. If we would cultivate graciousness of spirit, our descendents would not condemn their ancestors.

Naturally we have a right to hope that the magnificent pageantry of universal unfoldment has a purpose. To this degree we can all be Utopians, but beyond the generality we must proceed with caution. We cannot build for the remote future, for we do not understand the requirements of those living under a more advanced concept of values. We have every right to affirm an optimistic destiny. We have the privilege of contributing to the construction of the Universal House. We know in ourselves that when this house is finished, it will not be a palace, a laboratory, or a vast industrial complex. It will be a temple. The end of the human labor is the experience of God. The man who rose to his feet in ancient times will in the end kneel in veneration to worship the One, the Beautiful and the Good. All that lies between is a strange interlude.

The question has frequently been asked, "If you had your life to live over again, would you live it differently?" I can only answer that I might hope to live it better, but I am certain that my dedications would be essentially the same. The best life is that which is dedicated to the service of those seeking to understand the Divine Plan. In my case there have been difficult times and many problems, but I find that long association with human nature has in no way been disillusioning. Because of close association with persons of many different types, my faith in humanity is greater than ever before. I am still convinced that creation is governed and guided by an all-wise, all-good, and all-loving power. This power is absolute, and the world which it has fashioned will fulfill its purpose. Man cannot fail, but through his ignorance he may delay the fulfillment of his destined mission. We are here to outgrow our own limitations and to dedicate our resources to the service of the eternal power that fashioned us.

Growth is achieved by discipline. The individual who constructively directs his own life practices his religion and demonstrates his philosophy. Happiness is a byproduct of personal integrity. Our doubts and fears are due to personal ignorance. Actually we have nothing to fear, for we dwell in a world that is a manifestation of universal truth.

In the mantra yoga systems of Northeastern Asia, mandalas play an important part. They are psycho-cosmological diagrams, and a number of explanations have been advanced in the effort to discover the true meanings of these intricate designs. Esoteric Buddhism recognizes several types of mandalas, of which three varieties are most frequently seen: In the first type the various beings of the Mahayana pantheon are depicted in their traditional forms, usually carrying their appropriate attributes, which contributes to their easy identification. In the second style, the images are omitted and their attribute symbol is substituted. For those familiar with the various symbols, the emblem immediately suggests the proper icon. There is a third arrangement, baffling to the Western mind and often confusing to Easterners unless they have specialized in the doctrines of the esoteric cults. There is neither figure nor attribute, but a Sanskrit letter, usually placed in a circle and supported on an open Lotus.

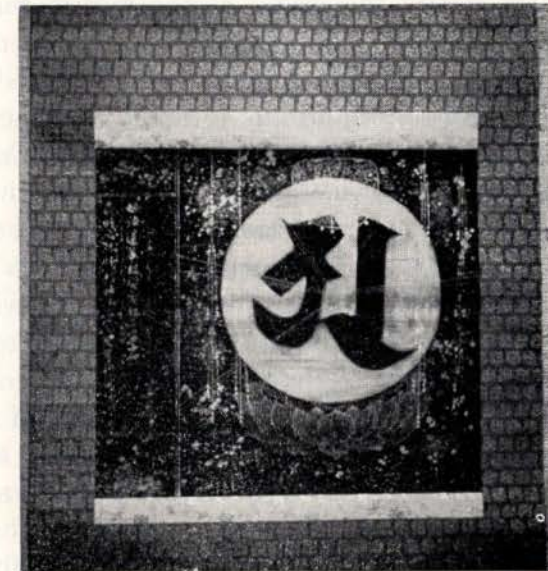
Referred to variously by the Sanskrit terms *bidya* or *vija*, and called in Japanese *shu-ji*, these ornately designed Sanskrit characters are not only artistic, but in a strange way awe-inspiring. Ernest J. Eipel, in his *Handbook of Chinese Buddhism, Being A Sanskrit-Chinese Dictionary*, defines *vija* or *bidya* as mantras, or spells, for exorcising or invoking mystical knowledge. These formulas, said to be derived each from a separate deity of Yoga School, consist of translations, or, more frequently, of transliterations from Sanskrit.

In common terminology, *vija* is translated as "a seed or a root." There seems to be a parallel here to the old Jewish belief that the universe was brought forth by the Word of God. Thus the *verbum* or *fiat* was a kind of invocation that brought forth creation from the depths of the uncreated. The letters of the Hebrew alphabet are used by the Cabalists as symbols for abstract spiritual concepts. The Gnostics followed the same procedure, and many of their mysterious formulas appear to have no actual meaning but are merely sequences of sounds.

Medieval sorcerers had their words of power by which they conjured spirits from the misty depths of invisible realms. They also had secret alphabets to be used in preparing talismans and charms.

Efforts to decode these magical inscriptions are usually ineffective. In Northern Buddhism, all the primary elements which combine to form the material world were derived from mantra seeds. It would follow that the Buddhas and Bodhisattvas arose from their distinguishing monograms and therefore are peculiarly available when their keynotes are sounded in the sacred rituals.

The old books which list the deities of the Northern Buddhistic system frequently include monograms or spell letters. These may replace images on altars, or be embroidered on temple banners. They may also accompany pictures of the various deities.



The Sanskrit Letter A, which is the seed-form of the Supreme Buddha Dainichi.

It is held by the pious that the *vija* letter is a purer symbol than either the icon or the attribute. It precludes idolatry and reduces the probability of considering the Buddhas and Bodhisattvas as actually existing in human form. In many cases the monograms are truly works of art, but as various painters added flourishes of their own, it may be difficult to distinguish the original form of the Sanskrit character. We find many interesting variations in the symbolic uses

of the seed mantra. In the case of a very devout person the monogram may be depicted as enthroned in the heart, and in Raigo scenes the Buddha Amida, with the Bodhisattvas Kannon and Dai-seishi, descending upon clouds, may be represented by three Sanskrit letters, each surrounded by a halo of light.

Searching for other evidences of this type of symbolism, we can find abundant evidence in the religious artistry of the Hindus. The *Om* syllable is often shown above the head of a deity or surrounded by the thousand-petal lotus. An examination of the tantric figures on the spinal chakras, as depicted in *The Serpent Power* by Sir John Woodroffe (Arthur Avalon), and the description which Woodroffe gives in another pertinent volume called *The Garland of Letters*, indicates clearly the origin of the tantric Buddhist symbolism. In the chakra diagrams, each of the petals of the lotus-form designs carries a *vija* letter.

In the study of Shingon Buddhism, it should be remembered that the name of the sect means "the true word." Much has been said about practices which involve the use of mantric formulas. It has seemed to me that the practice can be dangerous, because it involves forms of transcendentalism completely foreign to the Western mind. About the nearest thing to a mantram with which we are familiar is the *Amen* at the end of a prayer, and we regard this as little better than a statement of piety.

According to some authorities on Tantra, each of the chakras along the human spine are two-fold. They have an inner reality, and an outer appearance. Thus they partake of both actuality and non-actuality. The real chakras are not available to the novice experimenting with esoteric disciplines. If he could influence them, he would soon be in desperate trouble. All he can actually reach are the etheric doubles or shadows of the chakras, which have been reflected into the substance of the etheric magnetic field.

Only a qualified exponent of mystical disciplines can determine what occurs when the uninformed try to force the opening of the chakra centers. Needless to say, nature provides many protections against such catastrophes.

The higher tantric disciplines are not available in the West, and even among Oriental mystics very few have a working knowledge of these mysterious energies. Having read an account of the chakras,

the amateur even goes so far as to assume that they actually resemble the symbols used to depict them. Having read about the ascent of his own imagination. He begins to experience strange sensations of the serpent power, the would-be yogi soon falls under the spell at the base of the spine, and, duly encouraged, continues on his reckless course. As he proceeds, he gradually becomes frightened and uncomfortable and concludes that he has started something which he does not know how to finish. Among the more common complaints which have been brought to me are nausea, palpitation of the solar plexus, extreme nervousness, a tingling of the skin, headaches, mental confusion, and a sense of extreme spiritual depletion. These sensations may also be accompanied by visions, auditory phenomena—such as the ringing of spirit bells—types of possession or obsession, acute insomnia, and the feeling of being the victim of malicious psychical persecution.

Altogether the experimenter is soon at his wits end. He goes back to the teacher who first taught him Hatha Yoga or Raja Yoga, only to find that the instructor cannot provide a cure. As one psychic remedy after another fails miserably, the sufferer experiences complete panic, which can lead to a mental breakdown. It is all very tragic, because actually the student has never stirred the kundalini at all from its basket of nerve centers at the base of the spine. There has been no opening of chakras, and the Kundalini has not "burned out" the brain as some fear. The whole condition has occurred in the etheric double, and the mind has caused the illusion of tantra yoga. Incidentally, the mind is also very busy deceiving Tibetans in the same way. It is rare indeed that any Tantric practice goes further than self-hypnosis. It is difficult for a person who has completely confused his life to accept the simple fact that he can un-confuse it if he will reverse his mental procedures. He must accomplish this by becoming aware that his symptoms are merely a form of hysteria due to unwise reading of fantastic literature. This is more common in the Yogic systems than in the Buddhist Schools. Buddhism is already exceedingly skeptical about all forms of mental phenomena, fully aware that the mind is a continuing source of delusion. The Buddhist disciple is less likely to deceive himself with wishful thinking. In large measure the *vija*, or seed forms, protect the seeker from the perils of fantastic interpretations.

By HAROLD V. B. VOORHIS, Supreme Magus, S.R.I.C.F.
Reprint from *The Rosicrucian Fama*.

This is the fifty-year anniversary of the devotion of Manly Palmer Hall to philosophical research. A lot of space could be devoted to his personal and interesting life, especially during the half century above mentioned. Here, however, except for a few personal references, what will be discussed is data concerning the most remarkable book published in the present century, and equal to any other book published in any century. Aside from its voluminous content, which stands alone because of the immense field covered, the physical make-up and statistics about the book deserve particular attention.

The caption "The Great Book" is applied to the book by some of us who are familiar with it, because of its size, typography, illustrations and content, as well as its lengthy title.

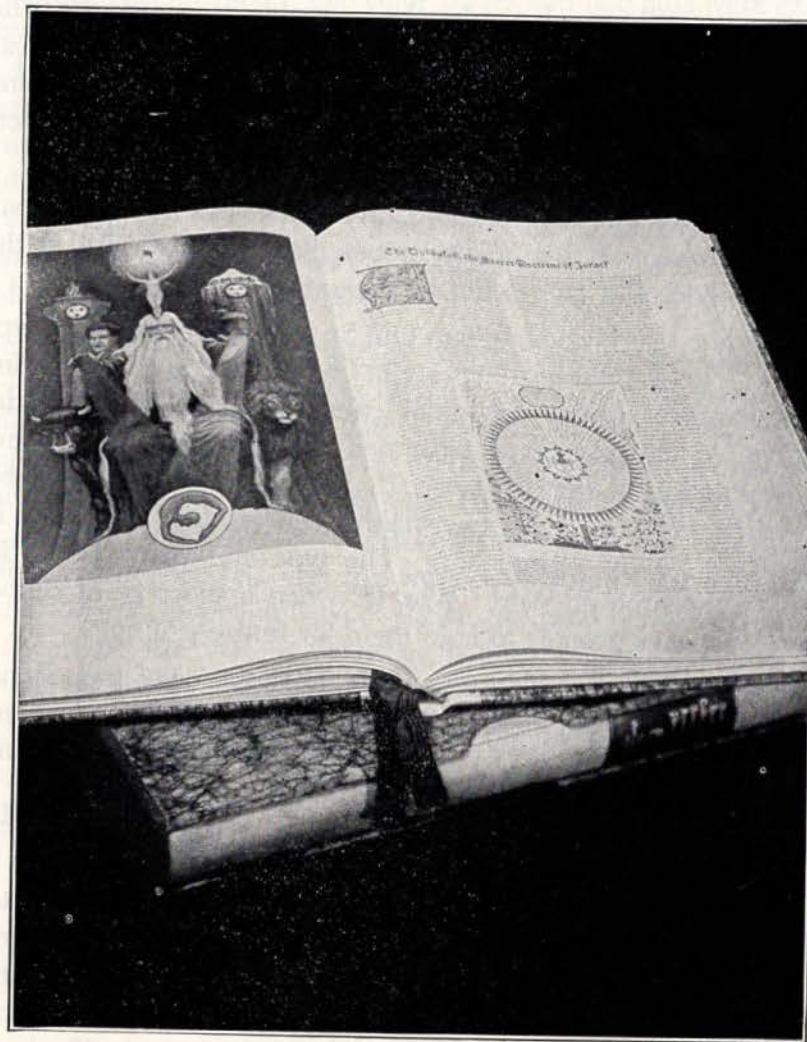
Manly Palmer Hall, Founder-President of The Philosophical Research Society, Inc. in Los Angeles, California, was born on March 18, 1901 in Peterborough, Ontario, Canada. Since 1919 he has devoted his talents to lecturing, teaching, editing and authoring, largely in California, but also in other parts of the United States, and in England and India. He is the discoverer of a unique Aztec manuscript, now named "Codex Hall." He was made a Master Mason in Jewel Lodge No. 374 in San Francisco, California, on November 23, 1954 and is a member of the Scottish Rite bodies in the Valley of San Francisco and was made a KCCH by the Southern Jurisdiction of the Supreme Council in 1961. In 1953, before becoming a Freemason, he was made "Knight Patron" of the Masonic Research Group of San Francisco.

It is difficult to know where to stop when attempting to do justice to the various activities of Brother Hall. Without a listing, mention is simply made that he is associated with fifteen societies of learning in this country and abroad.

In addition to the book which is the primary subject of this paper, Brother Hall has written and published some thirty bound books, and more than sixty-five paper bound publications. Three of his books relating to Freemasonry, especially, are:

THE LOST KEYS OF FREEMASONRY (1923)
THE DIONYSIAN ARTIFICERS (1926)
FREEMASONRY AND THE ANCIENT EGYPTIANS (1937)

In 1950 he issued *MASONIC ORDERS OF FRATERNITY*, and there are other tracts and special subjects, some with Masonic references, as well as numerous works which he edited.



The First Edition of Manly P. Hall's *Encyclopedic Outline*.

The full title of "The Great Book" is *AN ENCYCLOPEDIA OUTLINE OF MASONIC, HERMETIC, QABBALISTIC AND ROSICRUCIAN SYMBOLICAL PHILOSOPHY — Being an Interpretation of the Secret Teachings concealed within the Rituals, Allegories and Mysteries of all Ages.*

Brother Hall commenced working on the manuscript for the book in 1921, when he was but twenty years of age, and it took him seven years to complete it. Blessed with a phenomenal memory and being an unusually quick reader, he was able to accumulate the vast material and put it in a sequence of parts, making his observations as he compiled the data. Almost at every turn, when the time came to produce the book, special considerations were made respecting the physical makeup. Specifically they are as follows:

PAPER: Over one hundred and fifty miles of Alexandra Japan (the largest order of this quality paper placed in America at the time). The book is a quarto but by size a folio.

TYPE: The text is set in Italian Old Style made by the Monotype Company. The chapter headings are in Caxton, and at the beginning of each chapter is a two-color initial letter from the Caslow Foundry in England. The pagination is patterned after that of the Gutenberg Bible (reputed to be the first large size book printed from moveable type), circa 1450, by John Gansfleisch, who assumed the name of his mother's family—Gutenberg. The type and plates were destroyed at the time of World War II, when a shortage of copper made it no longer possible to hold them for future printings.

PLANNING: This was done with the collaboration of John Henry Nash, a Canadian, born in 1871, in Woodbridge, Ontario, who came to San Francisco in 1895. In securing Dr. Nash for the planning, Mr. Hall had the most prominent master of the art of typography in the country. As a finishing touch, the binding was done with a web-like batik (a dyed fabric with designs in several colors made by covering the parts not to be dyed with wax), which was imported from Germany. The corners were reinforced with Spanish baby-goat skin, imported from England. Each book is protected by a substantial wooden case cover with the same batik as the book and reinforced with linen, the corners being dovetailed to insure strength. The book, including the case, weighs over fifteen pounds.

ILLUSTRATIONS: There are fifty-four water-colored paintings used for illustrations (size 9 x 13½ inches), which were executed from abstract ideas outlined by Mr. Hall. They were done by the famous artist Augustus Knapp, born in Cincinnati, Ohio, in 1852. These water-colors are examples of the finest illustrative art, and many were executed by Mr. Knapp over a long period of time. The original paintings were once exhibited at the Pen Women's League in San Francisco. Mr. Knapp was a Freemason and a Scottish Rite member. The color plates and line cuts were executed by the Los Angeles Engraving Company, under the direction of Mr. Charles E. Benson, President of the Company. Many of the reproductions used for the book were reconstructed by expert craftsmen in the engraving plant, because the originals were often browned by age and sometimes stained. Because of the size of the plates, the size of the order, and character of the originals and their size, much of the work had to be done by hand, as normal methods of restoration were not adequate.

PRINTING: The printing of the text, line cuts, and illustrations—as well as the headpieces in color—was done by Mr. Frederick E. Keast, born in Grass Valley, California, in 1894. He planned and supervised all of the books printed the four years previous to the acceptance of the contract for the Hall book by the H. S. Crocker Company of San Francisco. He spent two years concentrating upon the details connected with this work—experimenting with different kinds of ink, paper and type. When the final decisions were made concerning the various elements to go into the production of the book, they were assembled from many, many parts of the world.

THE EDITIONS: The preface to the book, written by Mr. Hall, is dated May 28, 1928, and that is the year in which the volume appeared.

Subscriber's Edition	550 copies
King Solomon Edition	550 copies
Rosicrucian Edition	100 copies
Theosophical Edition	200 copies
Fifth Edition	800 copies

Total number of copies2,200

The books are identical, with two exceptions: The title pages show the name of the edition, and the Subscriber's Edition has three pages placed in the front of the book, listing the 521 names of the subscribers. There are names for every letter of the alphabet except Q and X.

The first edition was entirely sold out two years *before* the manuscript was finished. I doubt if any other book was brought out with more planning, or by more prominent experts in each field of production — all over and above the content of the manuscript itself. It should be noted, too, that every chapter ends with the number of lines necessary to completely fill the page, an idea for which Dr. Nash was responsible.

Over the years I have heard many stories about "The Great Book," including items about the author. Many of these did not seem true and often conflicted with each other. Having owned three copies at different times, it occurred to me to obtain some authentic information about the book. This I have done, with the "help, aid and assistance" of Brother Hall, whom it has been my privilege to have known personally. Without his help this paper could not have been written. After all, the book was printed forty-two years ago and not much factual information is now available outside of Brother Hall's files.

Some who read this paper may ask why I did not "review" or give some information about the content of the book. That would take more pages than we have available in *The Rosicrucian Fama*. Actually, I would be unable to even come near doing justice to Brother Hall's work. To just read two hundred and four pages in this large book is a tremendous undertaking for most readers, and to comment on each chapter would be but to offer my opinion. I leave this operation to other readers. The printed pages are in large double-column folio. In addition there are seven pages of bibliography, plus twenty-nine pages of Index.

I will say, however, that a reading and study of the book will open up many avenues of thought not often noted; nowhere are they unfolded as well. Not only that, but the views expressed by Mr. Hall on some of these subjects are not those commonly, and often erroneously, held.

So, aside from setting down in print the pertinent physical data about this book, I hope some will be moved to examine, and even read, it. There are copies in most larger libraries which may be requested — even if only for examination.

Brother Hall submitted the following item about this book: "Two copies of the first edition of the big book were especially bound in full vellum, stamped in gold, by Dr. Nash. One copy contained an especially designed dedication page presenting the volume to John Henry Nash's Scottish Rite Bodies in Oakland, California. The book is still in the archives of the Oakland Bodies and is exhibited on rare occasions.

"The second copy with identically the same vellum binding was also prepared by Dr. Nash. The title presentation page is to the Crown Prince of Sweden, now King Gustav VI Adolf. This copy, valued at \$1,000.00, was sent by express to Washington, D.C. and the presentation ceremony was under the direction of Mrs. Eunice Wait Colburn, a distinguished California writer, on behalf of the Pen Women of California. The volume was presented to the Crown Prince through the Minister of Sweden, at a special ceremony held in the Mayflower Hotel, Washington, on the 15th of October, 1928.

"At the reception, many celebrities came to view the book, and a special registry of book-lovers was kept. I have this registry and have selected a few names which might be interesting. On the first page is the signature of General of the Armies, John J. Pershing, and below his signature are those of Lord and Lady Allenby. On the following pages are the signatures of The Charge d'Affaire of France, the Egyptian Minister, the Secretary of the German Embassy, the Secretary of the Japanese Embassy, the Minister of China, and many others. I also notice the signature of James T. Gibbs, Grand Master of Masons in the District of Columbia. The Graf Zeppelin had arrived a few days before and Dr. Hugo Eckener attended the presentation of the book. A number of religious leaders were also present.

"Later I received a letter from the Crown Prince of Sweden and I am including herewith a photostat. There are probably not too many alive who remember this incident."

His Majesty King Gustav VI Adolf is the Grand Master of the Grand Lodge of Sweden and in 1953, the Supreme Council of the Ancient Accepted Scottish Rite, Northern Jurisdiction, conferred Emeritus membership on him. In 1951 the same honor was extended to the King by the Southern Jurisdiction of the Scottish Rite. In 1949, His Majesty King Gustav V was awarded the Gourgas Medal of the Northern Jurisdiction — the third Freemason to receive the decoration, the first being Ill. Harry S. Truman, and the second Ill. Melvin M. Johnson.

The text of the letter (in English, as written) is as follows:

The Palace, Stockholm

Dec. 27th. 1928

Dear Sir.

A few days ago I had the pleasure of receiving a copy of your book *An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy*. I wish to extend to you my warmest thanks for this magnificent gift. It is very kind of you to have given it to me.

May I add, that I think that both the book itself and the reproductions are first-class from the point of view of printing, and also that the binding is of the highest standard.

Believe me

Yours truly

GUSTAF ADOLF

Crown Prince of Sweden.

Some of the Chapter Titles of the book described above are as follows: The Ancient Mysteries and Secret Societies; Atlantis and The Gods of Antiquity; The Sun, A Universal Deity; The Zodiac and Its Signs; Wonders of Antiquity; The Life and Philosophy of Pythagoras; Pythagorean Mathematics; The Human Body in Symbolism; Hermetic Pharmacology, Chemistry, and Therapeutics; The Qabbalah, The Secret Doctrine of Israel; An Analysis of the Tarot Cards; The Fraternity of The Rose Cross; Alchemy and Its Exponents; Bacon, Shakspeare, and The Rosicrucians; Freemasonic Symbolism; Mystic Christianity; The Faith of Islam; American Indian Symbolism, and others.

A photographic reproduction of The Great Book—slightly reduced with illustration in black and white—is available from the Society.

PRESSURES THAT MAKE LIVING DIFFICULT

According to Oriental philosophy, what we call the "person" is really embodied pressure. People do not have pressures, pressures are people. Buddha taught that birth is pressure moving into objective manifestation. Man is not the product of heredity or environment, but of pressure. When he dies his pressures determine not only the conditions of a future existence, but the very fact of reembodiment.

The pressures that most commonly disturb the individual are usually environmental. Typical of such disturbing factors are the following classifications:

1. Bodily pressures, such as sickness, age, fear of accidents, and fear of death.
2. Economic pressures, such as lack of training or credentials, unemployment, debt, disability, extravagance of self or family, unusual expenses, unexpected responsibilities, taxes, inflation, cost of adequate insurance, and the needs of children and other dependents.
3. Social pressures, such as lack of true friends, loneliness, status seeking, the temptation to compromise standards, lack of constructive interests, and fear of society and its demands upon character.
4. Emotional pressures, such as romantic difficulties, domestic problems, incompatibility, worry over children and other loved ones, fear of marriage or divorce, intemperance, infidelity, promiscuity, scandal, and emotional immaturity.
5. Character pressures involving lack of self-control, worry, vanity, hatred, jealousy, unreasonable ambition, stubbornness, cruelty, short-sightedness, egotism, wilfulness, and over-possessiveness.
6. Spiritual pressures such as may arise from fear, lack of faith, or a feeling of internal insecurity. Other causes can be conflicts arising from religious confusion in society, the conflict of creeds, various depressing superstitions, and fanaticism.

From these exterior circumstances is fashioned a composite point of view, which we generally consider as the basic disposition or temperament. As these external factors press in upon us through the sensory perceptions and are coordinated by the mind, they form a negative psychological syndrome which in turn becomes the pressure which will impel future conduct. The constant flow of