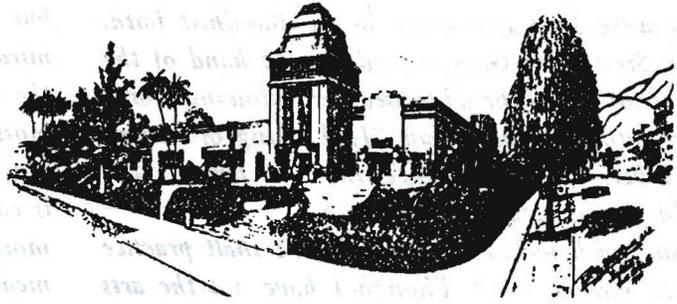


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MONTHLY LETTER

Devoted to Spiritual and Philosophical Problems -- by Manly P. Hall

Los Angeles, Calif., Jan. 1937

PADMA SAMBHAVA

Dear Friend:

Prior to the advent of Buddhism, Tibet was an inaccessible land peopled with savage and even cannibalistic tribes engaged in almost constant civil war. Occasionally several of these clans would consolidate for the purpose of invading Chinese territory. The Tibetan religion was a species of Shamanism called Bon, consisting chiefly of ritualistic dances and offerings to appease the hosts of demons who were presumed to take continual offense at the actions of men. Previous to the coming of the Buddhist monks the tribes of Tibet possessed no history or written language, and their arts and crafts were aboriginal when compared with those of their Hindu and Chinese neighbors.

Until the end of the seventh century A. D. even Chinese were unable to penetrate Tibet. There is evidence however that at some very early time occult practises were introduced into the almost inaccessible Tibetan highlands and that temples of religious mysticism were built there prior to the Christian era. Such institutions produced little effect upon the general status of the people and little now remains as proof of their existence other than highly magnified legends in Buddhist books dealing with the prehistoric periods. In one account

Buddhist priests entered Tibet in the fifth century before Christ; in another a monastery was built at Mt. Kailas B. C. 137; and a third tradition describes several sacred relics of the Buddhist faith which fell from heaven in the fourth century A. D.

Modern historians, though pitifully uninformed on matters of Lamaist tradition, are inclined to discredit the existence of any Buddhistic influence among the Tibetans prior to the seventh century of the present era, and no complete history exists prior to the eleventh century, from which time a well organized if somewhat embellished history is available.

The first European to reach Lhasa, the Vatican of Buddhism in Tibet, was the Roman Catholic missionary Father O'Doric of Pordenne who reached this stronghold of Lamaism about A. D. 1330.

About A. D. 600 Sron Tsan Gampo ascended the throne of the consolidated clans of Central Tibet to continue the work of general organization begun by his father who had extended his domains from the valley of Yar-lun. Being only about sixteen years of age, the youthful king was easily influenced by his two young and attractive wives, Bhrikuti, the daughter of the king of Nepal, and Wench-eng, a Chinese princess. Both of these royal

ladies were firm adherents of the Buddhist faith. When Sron Tsan Gampo sued for the hand of the princess of Nepal, he addressed the following words to her father Amsuvarman, "I, the king of barbarous Tibet, do not practice the ten virtues, but should you be pleased to bestow on me your daughter, and wish me to have the Law, I shall practice the ten virtues * * * Though I have not the arts * * * if you so desire * * * I shall build five thousand temples." In this manner was Buddhism introduced into Tibet.

Sron Tsan Gampo dispatched to India the wisest of his ministers, the illustrious Thonmi Sambhota who remained studying for several years with Buddhist monks. He later returned to Tibet bringing with him what has come to be called the Tibetan alphabet and several fundamental books of Buddhist scriptures. Although Sron Tsan Gampo was undoubtedly the greatest of the early kings of Tibet, he did little more for Buddhism than to establish a precedent upon which later priests and princes were to build the complicated structure of Lamaism. He was not a religious man and led a life of warfare both abroad with his armies and at home with his wives. His Nepalese princess was of a choleric disposition and kept his household in an uproar out of jealousy of his Chinese wife. Sron Tsan Gampo was canonized after death because he had opened the way for the civilizing of Tibet, and in the Lamaist pantheon is regarded as an incarnation of the great Bodhisattva Avalokitesvara, known to the Chinese as Kwan-yin. His two wives were also canonized as female aspects or saktis of a divine power, becoming the white and the green Taras respectively.

The first image of Buddha to come into Tibet was brought as part of the dowry of the Nepalese princess.

During the reign of Sron Tsan Gampo the following Buddhist priests entered Tibet: Kusara and Sankara Brahmana from India; Sila Manju from Nepal; Hwashang Maha-Ts'e from China; and Tabuta and Ganuta from Kashmir.

Padma Sambhava was born in the Province of Udyana, a district Northwest of what is now called Kashmir. The exact date of his birth is uncertain,

but for practical purposes we may say that the miraculous event occurred in the opening years of the 8th century. "The Lotus-born One," as he is most generally known among the peoples of Northern Asia, carries several titles. By the Tibetans he is called Guru Rinpoche, or the Precious Guru, or more simply he is referred to as Lupon which means Teacher.

Udyana, the state from which the Master came, has long been associated with stories of magic and sorcery. Referring to this Northern area, Marco Polo wrote, "They have an astonishing acquaintance with devilries and enchantment, insomuch as they can make their idols speak. They can also by their sorceries bring on changes of weather, and produce darkness, and do a number of things so extraordinary that no one without seeing them would believe them."

In the opening years of the 8th century the blind king Indrabodhi was ruler over the great country Udyana. His reign was marked with singular misfortune. Famines afflicted his people. The king, to relieve their sufferings, emptied his treasuries, impoverishing the state. Chief among the misfortunes was the death of the king's only son, so that the land was filled with mourning, suffering and despair. In the time of their great emergency the king and the people prayed to the gods for help and brought many offerings to the shrines and temples of Buddha. And so sincere and devout were these people and so deep was their distress that the voice of their prayer ascended through all the Lokas, or worlds, and was heard by the ever-listening ear of Amitabha. The ever-meditating lord, seated upon his lotus throne above the universe, was moved to compassion by the prayers of the people of Udyana, and he realized within himself that help should be sent unto them. And instantly, by the mystery of realization, a beam of light came forth out of Amitabha, and pouring through all the worlds, flowed as a red ray of celestial effulgency upon the earth. And the red ray came to rest at last in the center of a sacred lake in the midst of Udyana.

Indrabodhi, the king, perceived in a vision the omen of a great happening. A golden thunderbolt

descended from the heavens and rested in his hand, a great light filled the whole world, and the blindness of his eyes was cured. After the vision had passed, the king realized that a miracle had indeed been wrought, for his sight was restored and word came to him that a rainbow of light had come down from the heavens and floated upon the lotus lake of Dhanakosha. This light extended not only



THE FOUNDER OF LAMAISM, ST. PADMA-SAMBHAVA.

through all the elements of matter but illumined also the superphysical world, rendering luminous and exalted the whole of nature. The king, deeply pious and fervently grateful for the divine intercession, entered into a boat and floated out upon the lake. Here he saw floating upon the water a lotus flower of transcendental beauty, far lovelier than any natural flower. In the midst of this lotus, seated upon its petals, was a beautiful and luminous child, bearing in his hand the thunderbolt and emitting

from his body an indescribable radiance. Although the exact date is unobtainable, the event described is reported to have occurred on the 10th day of the 7th month of the Tibetan calendar, and the child was 8 years of age.

According to the legend, king Indrabodhi fell on his knees in the boat, worshipping the glorious child. "Who art thou?" he cried, "who is thy father? and what is thy country?" And the child made answer, "Who my father was I know! I come in accordance with the prophecy of Sakya Muni who said, 'Twelve hundred years after me * * * a person more famed than myself will be born from a lotus, and be known as Padma Sambhava the Lotus-born, and he shall be the teacher of my esoteric Mantra-doctrine, and shall deliver all beings from misery.' "

Many were the adventures and accomplishments of this divine child as he grew up under the patronage of King Indrabodhi. He associated himself early with magicians and sages until his reputation for learning spread throughout India. He attended the celebrated University of Nalanda, achieving extraordinary distinction for his knowledge of spells and enchantments. It was therefore with the greatest of satisfaction that he answered the call of the Tibetan nobles to bring the religion of Buddha over the great passes of the Himalayas to the remote villages of Inner Mongolia. Bearing in his hand the sceptre of Indra, the Vedic god of the Winds, and robed in the garments of his Order, Padma Sambhava began his arduous journey, driving before him a number of oxen loaded with Buddhist scriptures.

Arriving in the North land, the magician-teacher began a series of combats with the demons and evil spirits that lurked in the fastnesses of the mountains and valleys. He overcame them all and received in each community the acclaim and veneration of the people. The Tibetan accounts of the victories of the Blessed Guru over all the forces of evil—the furies, the serpent-gods, the witches, and a fantastic of symbolical monsters—constitute a considerable literature. These stories exhibit to great advantage the saint's magical powers and profundity of knowledge.

During his stay in Tibet, where he arrived in A. D. 747, Padma Sambhava not only conquered the hierarchies of demons which preyed upon the people, but also apparently successfully subdued the various tribes and states, binding them to an allegiance to the Buddhist faith. He forgave, it is said, most of the infernal creatures such as ghosts and spirits and demons, and bound them also with his spells so that their power of evil was destroyed. He even preached the law of Buddha in the shadowland so that even the spectres might find the path to enlightenment.

Having chosen twenty-five disciples to perpetuate his most secret and magical formulas, he finally prepared to depart from Tibet because other lands were in need of his instruction and presence. According to the Tibetan tradition, he remained in the Himalaya country for fifty years, but it is more probable that he made several journeys to Tibet over a period of years, visiting various countries enroute. He brought much of the literature and science of India to the Tibetan people and when his time finally came to depart from them he gathered a considerable assemblage of the leaders of the countries and gave a lengthy address of advice and encouragement to the king, the priests, the nobles and the people. He also explained where he had hidden books and manuscripts and secret inscriptions in sacred caverns throughout the country. He also announced that his journey was to take him to the kingdom of Langka by which some modern scholars infer that he went to Ceylon. Another group believe that his destination was the Island of Java. The places referred to in the Tibetan annals as the Island of the copper mountain.

After Padma Sambhava had finished his farewell address to the people, a rainbow came down from the sky and surrounded him. Four great beings appeared and he entered into a celestial chariot and was carried away in the sky in a Southwesterly direction, followed by a procession of devas and heavenly musicians, and the air was full of flowers. For twenty-five days and nights the multitude remained assembled and it was said they were able to see the Blessed Guru's chariot moving like a shooting star through the sky, growing

smaller and smaller until at last it disappeared over the Southern horizon.

The tradition goes on to say that the Guru's adventures continue even to the present day. Whenever a great king is in need of instruction, Padma Sambhava enters into him and lives for a certain time and then, his work finished, he passes on to another country. In substance, therefore, we can say that the Teacher's life was marked by uncertainties as to the dates of both birth and death. He is not generally included in lists of great Teachers, but he certainly belongs among those mysterious mortals whose strange lives and amazing deeds have influenced the whole course of human progress.

FUNDAMENTAL TENETS OF LAMAISM

The morals and ethics of Lamaism are derived principally from Hindu Buddhism which has been treated in some detail in a previous lesson. In Tibet however the simple and austere pragmatism of Gautama is justified and demonstrated by an elaborate and complicated system of metaphysical speculation. In some instances Lamaism deviates widely from Indian Buddhism to the degree of actually denying the earlier agnostic traditions of Buddha. This is particularly noticeable in the attitude of Lamaism towards evil. Gautama denied the existence of evil whereas a considerable part of Lamaist ceremonialism is devoted to propitiating and appeasing evil spirits. The godless philosophy of Gautama thus becomes the basis of a complicated pantheism, celebrating the persons and powers of over eighty thousand gods and demons. On the other hand, the groundwork of Lamaism is far more theologically scientific than that of ancient Buddhism in that it catalogs and orders practically every aspect of natural law, bringing all knowledge, sacred and profane, into one vast body of religious learning.

The numerous and often apparently grotesque aspects of Lamaism are suspended from a great and essentially sound framework of cosmogony and anthropology. These far northern mystics have evolved a theory of existence so amazingly rami-

fied that it confounds and bewilders the best evolved systems of western thinking. Lamaism is a system of Asiatic kabbalism, probably deriving its authority from the pre-Buddhistic Brahmins. It speculates in all five of the accepted fields of philosophy and explores fields of natural learning where occidental thinkers fear to tread.

Clarified of its demonism and reduced to a more or less orderly tradition, the substance of Lamaist metaphysics is as follows:

The foundation of Lamaist speculation is established upon the acceptance of an ever-existing but unconditioned state to which the term "The Absolute" may be properly applied. This primordial and unchanging suspension of Infinite Force, this unacting action, unaging time, unthinking thought, unknowing knowledge is the source and substance of the universe which maintains existence, and though uncreated, supports creation. In the Tibetan system this Absolute, this non-entity, is referred to as *Adi-Buddha*.

Prof. Rhys-Davids, one of the greatest western authorities on Buddhism, declares that this being *ADI-BUDDHA*, or the primordial Buddha whom he believes to signify Primordial Wisdom and Infinite Mind, was devised as a philosophic symbolic figure in the tenth century A. D. Those who are acquainted with the esoteric elements of Buddhism, however, affirm that this BEING was recognized by the first earliest masters of the Buddhistic philosophy, for Gautama Buddha himself says: "From the very beginning have I roused, brought to maturity, and fully developed the *Bodhisattva*."

In his valuable work *THE BUDDHISM OF TIBET* Austine Waddell declares that the theories regarding *ADI-BUDDHA* have been in existence since the first century. To the uninitiated *ADI-BUDDHA* is the primordial God but to the wise the state or condition which is not God but is that by virtue of which both gods and men are established. From the eternal subjectivity of *ADI-BUDDHA* manifests the first and most abstract objectification.

This manifestation is the *LOGOS*, thought, son of the Eternal Thinker. Being, progeny of not-being. Thing, issuing from no-thing. Numbers suspended from Number. *ADI-BUDDHA* causes

to shine out from itself a single ray of absolute force and this ray is called *VAJRADHARA*, the *Logos* already referred to. *VAJRADHARA*, the first of the existing Buddhas, or, in the esoteric system of Lamaism, the first of intellects; for in this system of philosophy all creations and all creatures are modes of intelligence descending in a concatenated line from *ADI-BUDDHA* whose very being is the substance of Nirvana.

VAJRADHARA, the eldest of all BEINGS out of NOT-BEING, is pictured as seated meditating in the midst of space, his immense being faintly shadowed midst the eternal sea of the Infinite. *VAJRADHARA* is the eternal Meditator, the being in whom all things are epitomized, the mind in whom all minds are centered—existent but not creative. He can be defined in the words of Simon Magus, the Gnostic, who said of the first *Logos* that He "stood, stands and will stand."

It is not given to *VAJRADHARA*, however, to take the three great strides or steps by which the dimensions of space and the worlds that dwell therein are established. Therefore from *VAJRADHARA* there issues forth the *DIAMOND HEART*—*VAJRASATTVA*—the second *Logos*. The Builder who creates all things by contemplation.

VAJRASATTVA emanates from itself the Seven Gods, the Architects of the universe, which in the Tibetan system are the *DHYANAS* or Sons of Meditation. Literally, those who are created by the exercising of the contemplative power. In discussing the *DHYANA BUDDHAS* most writers refer to only five because the sixth and seventh belong wholly to the esoteric tradition as we shall presently observe. The five exoteric Dhyana Buddhas are the source, cause and substance of the five elements of the material world, of the five organs of power and the five faculties of sensation.

The Dhyana Buddhas, the Sons of Meditation, called the Parentless or the primeval Monads from the worlds of incorporeal things, may well be regarded as the vortices, or *LAYA CENTERS*, or vital points upon which the intellectual sphere is elevated. Are these not also the glorious blossoms referred to by Proclus which, descending from the divine nature, become the seven directions of the

world, as in the Sepher Yetzirah, and the seven chakras or whirling wheels upon which the constitution of man is supported?

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

The first DHYANA BUDDHA is VAIROCHANA. The mutra, or hand posture, is that of the DHARMA CHAKRA, or the turning of the Wheel of the Law. He is seated upon a throne supported by a lion. His color is white, his element ether, and his symbol or insignia is the wheel with eight spokes. Because of his posture being that of the teaching, or turning of the wheel, he is regarded as the intellectual embodiment of the highest wisdom. In the Tantric banners he is placed in the center and considered as the chief of the DHYANAS.

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

The third DHYANA BUDDHA is RATNA, whose hand posture is called VARA, or the best bestowing. It is the posture of charity, with the palm turned upward away from the body. The Buddha is enthroned upon the back of a horse. His color is gold and yellow, his element earth, and his symbol the RATNA or jewel. He is seated in the south.

The fourth DHYANA BUDDHA is AMITABHA, the Buddha of boundless love. His hand posture is that of DHYANA or meditation. The palms of the hands rest over each other in the lap.

Sometimes a sacred vessel rests in the palms. The throne of AMITABHA is supported by the peacock, his color red, and his element fire. His symbol is the RAKTAPADMA, the red lotus, and he rules over the West, where his heaven is located.

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

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

According to the teaching of Lamaism the Dhyani-Buddhas are reflected downward through four worlds to become in the lowest, heroic personalities. Thus the attributes of God in the first world become hierarchies in the second, sidereal bodies in the third, and divine men in the fourth. The divine impulses, striking the various levels of manifestation, evolve vehicles upon these levels. In the constitution of man, the ideas, or principles, of the Dhyanas may become sense perceptions; or in the world they may become races, in the constitution of the earth continents, in the solar system planets, and in the cosmos those abstract or divine substances which in the lower world manifest as the elemental essences. As these Dhyanas come into concrete manifestation, their correspondences ap-

pear within the sphere of our perceptions, for the sixth Dhyana will bring with him the sixth continent, the sixth race, the sixth round, the sixth sense, the sixth element, etc.

Through their shadows, or manifestations, these Dhyanas are also the directors of the great world periods, or "ages," and all such divisions existing in it. They are also concerned with the substances of one of these five meditating divinities. It has already been intimated that each of the Dhyani-Buddhas caused to issue out of itself a Bodhisattva, or spiritual entity, which is an aspect of itself. These Bodhisattvas are collective objectifications of the subjective Dhyanis. In the active labor of creation these Dhyanas, in order to accomplish the molding of the several orders of life, project shapes or personalities which they overshadow. These overshadowed entities exist on several planes simultaneously, and through them the forces of the Dhyanas are manifested.

Thus, in one sense of the word, the first root race upon the earth was a VEHAN (vehicle) for the first Dhyana Buddha. Therefore, the root race as a whole might be regarded as a Bodhisattva, or body, for the expression of the wisdom of the Diamond Heart. Because it was established in wisdom and by wisdom, the first race could not perish from the earth. At the end of the first race, VAIROCHANA incarnated as SAMANTABHADRA, and was released in the form of the first MANUSHI or human Buddha, KRAKU-CANDRA.

The second Dhyana Buddha, Akshobya, at the end of the second root race, incarnated as Vajrapani, and was released as the human Buddha—KANAKA MUNI.

The third Dhyana Buddha, Ratna, at the end of the third root race incarnated as RATNAPANI, and was released as the human Buddha, KASYAPA.

The fourth Dhyana Buddha, Amitabha, at the end of the fourth root race, incarnated as Avalokitesvara, and was released as the human Buddha, GAUTAMA.

The fifth Dhyana Buddha, Amogasiddha, will incarnate at the end of the fifth root race as Vis-

vapani, and will be released as the human Buddha—MAITREYA.

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

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

The Dhyani Buddhas are collective ideas manifesting through their Bodhisattvas—collective thoughts or minds—which, in turn, are revealed in physical life collectively through the racial brain and individually through highly evolved types, of which the highest in each case becomes the Manushi Buddha, or the human vehicle through which

the law is released into expression. The order is, therefore, first an idea, then a mind to contain it. As Idea manifests through mind, so mind, in turn becomes temporarily represented through brain. Thus Gautama is the brain of Avalokitesvara even as Amitabha is the Idea. It would be a mistake, however, to consider that Amitabha, the boundless Idea, should have no manifestation other than Gautama. Everything passing through the fifth of its seven states is manifesting the Avalokitesvara forces and is under the control of that ray.

An understanding of the metaphysical elements of Buddhism can only result from a knowledge of the Brahmanic framework of the system. We can summarize it in this way.

From that which is eternal—Atma—issued Buddhi, the Link, and Manas, the Diamond Heart. From Manas, or Mind, come forth the seven Meditations, or thoughts, of which five have come to be known and two remain concealed. Upon these Thoughts all creation is established and the reactions or reciprocal relations of these Thoughts produce the complexes and reflexes of life. In every case the pure thought, or meditation, comes to the rescue of the confused condition. The heterogeneity arising from the blending of divergent modes is clarified by the periodic appearance in each of the seven ages of the pure thought of that age; which thought, embodied in a perfected mortal, releases the age from bondage to confusion and error.

When the Seven Thoughts of the Eternal Thinker have been released to their primitive state of suspension above action, by meditation, then the Diamond Heart will cease to feel or know the seven Dhyanas or modes of intellect. Instantly these will cease and the Heart itself will retire into the eternal meditating Buddha, who in turn will be absorbed

into the Absolute state. Nothing is real but Adi-Buddha, and all existence consists of conditions arising from the various forces of ignorance of this fact. The Buddhas are established to correct through their teachings and lives those forms of ignorance which cause man to forget that the universe is composed simply of thoughts and dependent for existence upon the directionalization of the wills of the seven Dhyanis whose meditations, reflected into every atom of space, establish the inevitability of the septenary law in Nature.

EXTRACTS FROM TIBETAN PHILOSOPHY

Whatever is unpleasing to yourself do not to another.

Whatever happiness is in the world has all arisen from a wish for the welfare of others. Whatever misery there is has arisen from indulging selfishness.

There is no eye like the understanding, no blindness like ignorance, no enemy like sickness, nothing so dreaded as death.

A king is honoured in his own dominions, but a talented man everywhere.

THE FOUR PRECIPICES IN SPEECH. If speech be too long, it is tedious; if too short, its meaning is not appreciated; if rough, it ruffles the temper of the hearers; if soft, it is unsatisfying.

THE EIGHT ACTS OF LOW-BORN PERSONS. Using coarse language, impoliteness, talking with pride, want of foresight, harsh manners, staring, immoral conduct, and stealing.

THE TEN FAULTS. Unbelief in books, disrespect for teachers, rendering one's self unpleasant, covetousness, speaking too much, ridiculing another's misfortune, using abusive language, being angry with old men or with women, borrowing what cannot be repaid, and stealing.

Yours sincerely,

Manly P. Hall