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THE EDITOR'S POINT OF VIEW

EASTER AS PSYCHOTHERAPY



he rites, ceremonies, and festivals associated with the Easter season arose early in the development of Christianity, but have been subject to numerous modifications and changes through the centuries. There are also traces of pre-Christian observances, probably originating in the agrarian cults of primitive mankind. Throughout the northern hemisphere, the spring season was heralded with joy and gratitude. The world, emerging from the long months of winter, seemed everywhere to be reborn and vitally renewed. It was inevitable that the rebirth of nature should be accepted as symbolical of the resurrection of the human soul. Philosophy and religion explained the mystery of the vernal equinox as a revelation of the divine plan for all its creatures. Among the Egyptians, Greeks, and Romans, there were many interesting and appropriate customs, all dealing directly or indirectly with the release of life from its material prison. It was also proper, therefore, that during this season men should be mindful not only of Divine Providence, but of their responsibilities to each other. In old days, it was customary to liberate slaves as an act of worship,

and in early England, servant girls were permitted by their mistresses to return to their parental homes to celebrate Easter with their families.

Although the Easter season was made solemn by the Passion of Christ, it was also regarded as a time most appropriate for serious reflection upon personal aspects of spiritual truths. The individual was expected to examine his own nature for the purpose of correcting obvious faults, strengthening virtues, and re-dedicating his life to the service of God and man. The sacrifice of Christ came to represent the highest Christian ideals; dedication to truth, and personal unselfishness in transactions with others were the keynotes of the occasion. To be reminded of the unfolding power and glory of God, led naturally to the recollection of the blessings we had enjoyed through the years and the protecting and guiding power of Providence which is ever present in the life of the devout person.

Even today, the festival of Easter brings to mind many noble thoughts and sincere emotions which may be neglected at other seasons. As one mystic said, "At Easter, nature itself celebrates High Mass." To those not sensitive to the operations of universal life, spring is only a time of year when natural and inevitable processes reveal themselves. This attitude, however, brings little comfort or insight. It is merely another acceptance without appreciation or sense of obligation. To the mystic, there is a divine plan at the source of worldly existence. This plan is most obvious in the phenomena of the awaking of the earth in springtime. The deeply religious person experiences also a springtime in his own heart, and he faces the future with greater confidence and stronger faith.

In Christendom, the Easter festival extends from Ash Wednesday, which marks the beginning of Lent, to Ascension Day, which is kept forty days after Easter. Ascension Day is celebrated principally by the Anglican Communion. The word *Lent* itself is probably derived from a word meaning *spring*, but it has gradually become associated entirely with religious observance. Lent was first kept on Sunday, but it was noted that between the beginning of Lent and Easter Sunday there were four other Sundays. As it

was not appropriate to impose all regulations of Lent upon sabbath observances, Lent was moved back four days to Ash Wednesday, thus allowing for the complete forty days of Lent without including Sundays.

Ash Wednesday gained its name from a rather somber belief. It was thought proper that the faithful, at the beginning of the great penitential season, should be reminded that their bodies are ashes and are destined to return to dust. The simple ritual consisted of taking ashes, blessing them and sprinkling them with holy water, and then making the sign of the cross on the forehead of the worshipper with the ashes. In preparation for the ceremony, the worshippers wore some coarse garment suggesting sack cloth. Sometimes the ashes for this occasion were prepared by burning the palms consecrated on the Palm Sunday of the previous year.

Perhaps the most useful thought we derive from the Ash Wednesday rites is that we should all be mindful of our own imperfections. Most people do not like to examine themselves for the purpose of discovering their own shortcomings. It seems easier to blame others for our troubles, or simply complain that we are the victims of circumstances. Self-analysis, quietly and honorably performed, is of psychological help. It releases us from a sense of the unfairness which burdens our souls, and may prevent us from creating negative mental habits which can lead to neurotic tensions.

Lent itself has accumulated around a number of early practices, most of which have been largely discontinued. The symbolism behind the custom of Lent is based upon the miraculous abstinence of Jesus during the forty-day period of temptation. For Christendom, therefore, religious fasting, either complete or partial, is derived directly from the example of Jesus. In early days, complete fasting from two to ten days was advocated and practiced, but the general tendency has been to reduce the severity of Lent until it has become a token abstinence from certain foods. The earliest form of the Lenten observance seems to have been influenced by Jewish ceremonies associated with the Passover. In modern times, religious conformity in some sects requires that the believer refrain from the eating of meat during Lent, and fish is substituted as a major item of diet. This is interesting, inasmuch as the greater part of Lent falls in the period of the year during

which the sun is in the sign of Pisces, the fishes. Jesus fed the multitudes with two small fishes, according to a miracle described in the New Testament, and among early Christians, the fish was the first symbol of their faith. The fish was also actually identified with Jesus, and it may be that the substitution of fish for meat implied that during Lent, the worshipper was to be sustained inwardly by his faith and by his remembrance of Christ, rather than by the meat of this world, which suggested materiality or addiction to physical pursuits and activities.

Substantially, then, Lent is a period emphasizing spiritual nutrition. The nourishment of the soul is to take precedence over the sustaining of the body. Man is to be thoughtful about the source of his own good. He is to receive into himself the nutriment of faith. His life is to be strengthened by his ideals, his convictions, and his aspirations. At this season, he is to provide his psychic nature with everything that is necessary for its normal and healthy functioning. Meat is the food of this world, and the fish became the symbol of the food of that other world which is in the spirit.

Psychologically, it is right and proper that we set aside some period of the year for the improvement of the heart and mind—not necessarily improvement by study or some formal means of advancing our intellectual powers, but simply by kindness and graciousness. We must learn the nourishing value of faith itself, how it can transform the psychic perspective, and lift us from despondency to hope, from sadness to joy, and from conflict to peace. There is an old saying that when we eat of the bread of peace, we are completely nourished. I believe that in this case the fish becomes the symbol of this immaterial food, of which it is written that those who eat thereof shall no more hunger.

The next important and generally recognized festival of the Lenten season is Palm Sunday, the Sunday immediately preceding Easter. This is derived from the account in the Scripture of the public ovation accorded to Jesus on the occasion of his last entry into Jerusalem. He entered the city riding on the back of a donkey, surrounded by his disciples, and the people met him, bearing palm branches and shouting words of welcome. This incident has been moralized to signify the passing glory of the physical world. It is therefore said of Jesus that first they glorified him, and then they

crucified him. Early Christians made much, therefore, of the distinction between worldly honors and those honors which are stored up in heaven. It is fruitless to expect the world to sustain or support the teachers who have come to bring enlightenment and truth. We should always, therefore, be mindful not to build our careers upon the fickle applause of popular acclaim. If we devote our time merely to gaining the applause of worldly persons, we will find that in our emergencies, they will turn from us.

Here, again, there is an important psychological value involved. Careers are important things, and we like to hope that we will be appreciated and honored for our good works. But we cannot build our faith or our security upon such hopes. Our source of strength must always be the righteousness in our own heart, and we must do good because it is good, and never be disappointed if our earnest endeavors are neglected or misunderstood. If we do not expect too much, we will not be so gravely injured by ingratitude, nor will we be surprised if our good intentions are held against us. In the same way, the prophets and teachers who came before us were ridiculed, persecuted, and martyred for the sake of principles which average persons could not even understand. Knowing this, we are not disturbed, but keep our faith in the presence of adversity.

Maundy Thursday, the Thursday immediately preceding Easter, was essentially a ceremony of sharing with the poor and of personal expression of humility and unselfishness. It is founded in the description of Christ celebrating the Passover with his disciples, with special emphasis upon the episode of Christ washing the feet of his disciples on the eve of his Passion. In early days, it was customary for the highest persons in the land, including sovereign princes, ecclesiastical dignitaries, and eminent laymen, to personally wash the feet of the poor as a symbol of humility. On this occasion, also, there was distribution of food to those in need. In England, this food was given in baskets called *maunds*, thus explaining the term *Maundy*. In Europe generally, however, the day is called "Holy Thursday." It has become traditional in some religious and even fraternal organizations to represent or re-enact the separation of Christ from his disciples after the Eucharist was celebrated in the upper room in Jerusalem. The end of this cere-

mony leaves Jesus to suffer alone the final episodes of the Passion.

Here, again, is a useful lesson which none of us should quickly forget. Every man is born into this world as a servant. He must serve life and nature, those to whom he has personal responsibilities and the spiritual needs of his own soul. Pride is an unhealthy emotion, and to the degree we become proud, we threaten ourselves with psychological sickness. The glories of this world are as nothing in heaven. Our real happiness and peace of soul come from simple, good deeds, generously and quietly performed. The moment we are too proud or too powerful to serve the needy with love in our hearts, our entire moral and ethical structure is weakened. We live to be useful, rather than to be great, but it is always possible that if we are truly useful, we shall attain to the only real distinction there is—the distinction of a noble life nobly lived. We are further reminded that in all the great emergencies of life, we must be alone. Thus, we depend upon the strength of God in our hearts, and our real consolation is our sense of nearness to the sovereign source of all that is necessary. No man is stronger than his own strength, and in religion, personal strength is the presence of God, for without this, we cannot survive the sorrows of evil times.

Good Friday follows Maundy Thursday. The term probably came from "God's Friday." On this day, the crucifixion of Christ is reverently remembered. In old times, there was a recitation of the complete story of the Passion according to the Gospel of St. John. It is probable that the events were partly dramatized, and this still occurs in folk worship such as that of the Penitentes of New Mexico, and similar groups in other Latin countries. Included, at least in the concept of Good Friday, is the rending of the veil of the Temple at Jerusalem that separated holy things from the profane world. This signified that the power of salvation and the mysteries of the faith were made accessible to all men by the voluntary sacrifice of Christ. Here is also intimated the descent of Jesus into limbo, the purification of the regions of the dead, and the salvation of souls that had gone before.

This part of the Divine Tragedy corresponds closely to a theme variously enacted in the initiation rituals of pre-Christian peoples. The Greater Mysteries of the Greeks and the Egyptians were cli-

maxed by the symbolic death of the candidate, who was also conducted through subterranean passageways resembling the underworld, and in whose presence the veil of the sanctuary was opened. This ritualistic death was followed by a resurrection in glory, and the dedication of the newly raised initiate to the service of God and his fellow man. St. John of the Cross gives us considerable symbolic insight into the rituals associated in early times with the death of Christ. To be born again in the spirit, man must pass through his own version of the Passion of his Lord. We must all die out of worldliness, and be reborn in Godliness. There must be a death of the old Adam, as the Cabalists explained, before the new Adam, the perfected human being, can come into his inheritance.

Psychologically, each of us has an old life—a life dominated by fears, griefs, sad memories, sorrows and despairs. We have an old life of wrong thinking, destructive emotions, and undisciplined appetites. From this we must die, in order that a new self—wiser, better, and more kindly—can rise, phoenix-like, from the ashes of its own mortality. Each of us must come to wisdom by dying out of ignorance. We must come to hope because we rise triumphant from the mortal sphere of our own fears. To contemplate the regeneration of our lives and the resurrection of the living truth within ourselves through our own dedicated convictions, is proper to this season and to the circumstances of the sacred story.

The period of Lent terminates with the majestic rites of Easter Sunday. In the Christian mystery, resurrection is consummated; the tomb has given up its dead; the stone has been rolled away; and truth has gained victory over the darkness of ignorance, superstition, and fear. This is appropriately celebrated with great rejoicing, for it becomes to the earnest Christian the final and living proof of the victory of his faith. It is this part of the story that gained new dignity through the ministry of St. Paul. In his Christology, Paul declared that the supreme mystery of religion was the resurrection of the Christ in us, which is truly the hope of glory.

Easter, therefore, represents the victory of light over darkness in the consciousness of every human being. According to Jacob Boehme, the German mystic, this was the victory of the divine



CHRIST IN LIMBO
From "The Great Passion" by Albrecht Durer

seed which was planted in every human heart. This is the Christ seed, which must be guarded and nurtured, warmed by the sun of dedication, made fertile by the water of purification, so that finally it will grow into a great tree, and the fruits of this tree are for the healing of all wounds and all sorrow and all pain. By the practice of the presence of God in daily living, we make the Tree

of Christ to grow so greatly that it becomes a protecting shade and a refuge. In the Bible lands, the palm tree marked the oasis where the thirsty traveler could find water. Boehme used the palm tree to represent the Tree of Christ, tying this symbolism very closely with that of Palm Sunday. In early Christianity the frond of the palm tree was the symbol of victory and also of martyrdom, which was the final victory of the spirit over the trials of the body.

Forty days after Easter, the Church of England celebrated Ascension Day, according to the prescription given in Acts 1:9. After the Resurrection, Jesus remained forty days with his disciples, after which it is recorded that he ascended from this world to the heavenly region, where he was seated upon the right hand of the Father in glory as the intercessor for all souls. Usually this circumstance is emphasized in private worship, being part of the meaningfulness of faith in private life. The practical implication to the average person suggests the perfect consummation of the Easter Resurrection. On Easter, Christ was born back into physical life, and he carried for forty days the likeness of his old body. After this time, he ascended again, this time into spiritual life, proclaiming the complete victory of spirit over body.

Here is the ultimate act in the parable of the Prodigal Son. He has returned to his Father's house, and for this, there is great rejoicing. The parable does not mean that Jesus was a prodigal son in the sense of one departing from the will of his Father. This part of the story relates to man, who, having descended from a spiritual condition, takes upon himself a physical body, and is therefore said to go into the land of Egypt. To the Jewish mystics of that time, Egypt was a symbol of materiality and mortality. In due time, however, man repents of his worldliness, and having wasted his substance in riotous living, seeks again to return to the house of his Father.

According to the Christian story, the final ascension of the human soul is made possible by the virtuous life, lived according to the law of Christ. The Christian, therefore, may approach the dissolution of the body and the normal processes of death without fear or anxiety, convinced that he goes forth into the mystery of God, where he will be guided by divine love to the destiny which was decreed for him before the beginning of the world. Perhaps,

in terms of psychology, the attainment of inner faith transforms the mortal world in which we live into a paradisiacal region between earth and heaven. In any event, return to integrity is return to the Father's house. The individual who has experienced the vital power of faith realizes that it makes all things new. If we can recover from our all too natural tendency to criticize and condemn and to view this world as a penalty upon the spirit, we can begin to think constructively and experience something of heaven in our own heart.

The whole Lenten season invites us to the consideration of our immediate existence here and our eternal existence in God and eternity. It would not have us go forth into an unknown region when we depart from this life; rather, it would prepare us for our true destiny. To be thus prepared, we must, in a sense, prepare ourselves. We cannot live badly here, and be happy either here or hereafter. Even the materialist who has no confidence in an afterlife, must admit that virtue and integrity are necessary in the physical world and through all the days of our years. If, therefore, we resolve to live well here and now, nothing but benefit can result. Human society is ennobled; we pass a better civilization on to the children who will come after us; we build the foundations of peace and integrity in the nations of the earth. By thus living according to the best that we know, we also prepare ourselves for any future that may come. If, as Socrates pointed out, this life is ended with a dreamless sleep, we are not the worse; and if, as Socrates also intimated, we may go on as conscious beings into a better and more conscious world, we are fitted for our new estate. If we take anything from this life, it must be the virtue we have made our own. If we remember, it is best that we remember good.

The Easter Season is thus a part of the year set aside for the remembering of our humanity in the light of our divinity. If we interpret it this way, we will find that our interpretation adds to our strength, makes us better people, and inspires us to labor together for both God and man.



HEALTH AND THE ZODIAC

Many of the older astrologers were physicians by profession, as they carefully noted on the title pages of their books. Medical astrology was cultivated by the Greeks, Romans, Egyptians, and Arabs, and some of the most hallowed names in science practiced the astral diagnosis of disease. Although this procedure has gone out of fashion, it cannot factually be stated that the older concepts have been disproved. A number of modern physicians do make use of astrology in private practice, but have found it to be the better part of wisdom not to advertise the fact. The growing interest in psychology may result in a revival of astro-diagnosis. The psychologist deals with many abstract phases of the human personality. His techniques have not been fully systematized, and he is still searching for practical aids in his difficult field of specialization. The scientifically trained mentalist is probing into secrets of consciousness entirely beyond the formal boundaries of materia medica. He realizes that there are laws of mind and consciousness that transcend the laws of matter. The mysteries of energy and time and space dimensions may have special meaning on the levels of thought and emotion. The invisible can be as real as the visible, and that part of man which cannot be seen exercises a powerful influence upon the body and its functions.

One early writer said that astronomy reveals the anatomy of the universe, and astrology, the physiology of the cosmos. We can go further and suggest that the rules governing medical astrology can contribute to our understanding of psychology, which is an advanced form of mental-emotional physiology. It is useless to argue the validity of the astrological hypotheses. On the level of practical evidence, well-trained minds have long recognized that planets affect people. Many explanations can be offered, but these are simply efforts to justify an obvious fact. Astrological theories can also be assailed and ridiculed, but disparagement is little better than an effort to deny an obvious fact. It seems best to leave the debate to the clarifying processes of time, to future ages, and to the insight which increasing knowledge will ultimately confer.

As the physical body is sustained by energies made available through nutrition, light, and air, so the psychic entity must be fed by some appropriate nutriment. It is obvious that the energies reaching the earth are conditioned, otherwise they could not impel diversity in existing forms, or sustain the infinite differentiation of life structures that exist in this world. Food taken into the body, although it contributes to the maintenance of the total structure, differs greatly in its contribution, as all bio-chemists realize. Some foods are strong in carbohydrates; others in protein; still others, in essential minerals. Each in proper amounts, helps to maintain the human economy, but if taken in to excess, or in wrong combination, may impair health. The psyche, the invisible person in man, may likewise suffer from faulty nutrition, for it is likewise a compound structure, which must be sustained by different types and qualities of energy. Even the earlier astrologers, particularly those concerned with the preservation or restoration of health, were of the opinion that the bodily state was largely influenced by the temper or distemper of the soul. The most serious of all forms of sickness is that which attacks and disables man's psychic integration.

Obviously, medical astrology is not a subject easily mastered or quickly understood. There have been many exponents of this phase of genethliology, and numerous opinions as to the exact procedure to be followed in astro-diagnosis. It has also been noted, however, that the position of the sun at the time of birth (solar astrology) has a measure of validity. As character can be broadly delineated from the sun sign, determined by the month of birth, so certain generalities of health can also be determined. Those acquainted with the principles of astrology are fully aware of the limitations of solar readings. They are not horoscopes, and in any particular instance, the positions of the planets at birth may largely modify the solar keywords. It is true, nevertheless, that even the birth month, and more especially the day, can provide some practical guidance which has a bearing upon health.

Persons born under the various signs show distinct character trends and dispositional tendencies. All attitudes, constructive or destructive, influence health. Temperament can cause sickness, and a positive correction of a character defect can result in the

alleviation of symptoms by modifying their causes in our lives. Through the years, I have gathered considerable reference material bearing upon astro-psychology. These notes, though far from complete, may have practical value, so we share them with you in this article. In general, our conclusions follow the classical tradition, and we have not attempted to be original or to extend interpretation beyond attained experience.

The early masters of the astrological art divided the signs of the zodiac into two groups, consisting of what they called the *masculine* and *feminine* signs. Perhaps influenced by the Pythagorean theory of number, which was much concerned with the so-called odd and even numbers, the astrologers assigned masculinity to the odd numbers, and femininity to the even numbers. The odd-number signs are: Aries (1), Gemini (3), Leo (5), Libra (7), Sagittarius (9), and Aquarius (11). These are therefore called the masculine signs. The even-number, or feminine, signs are: Taurus (2), Cancer (4), Virgo (6), Scorpio (8), Capricorn (10), and Pisces (12). It was regarded as most normal and fortunate for a man to be born under a masculine sign, and a woman under a feminine sign. It was believed that this reduced psychic pressure and tension, and decreased the probability of mental and emotional conflict in the psychic life.

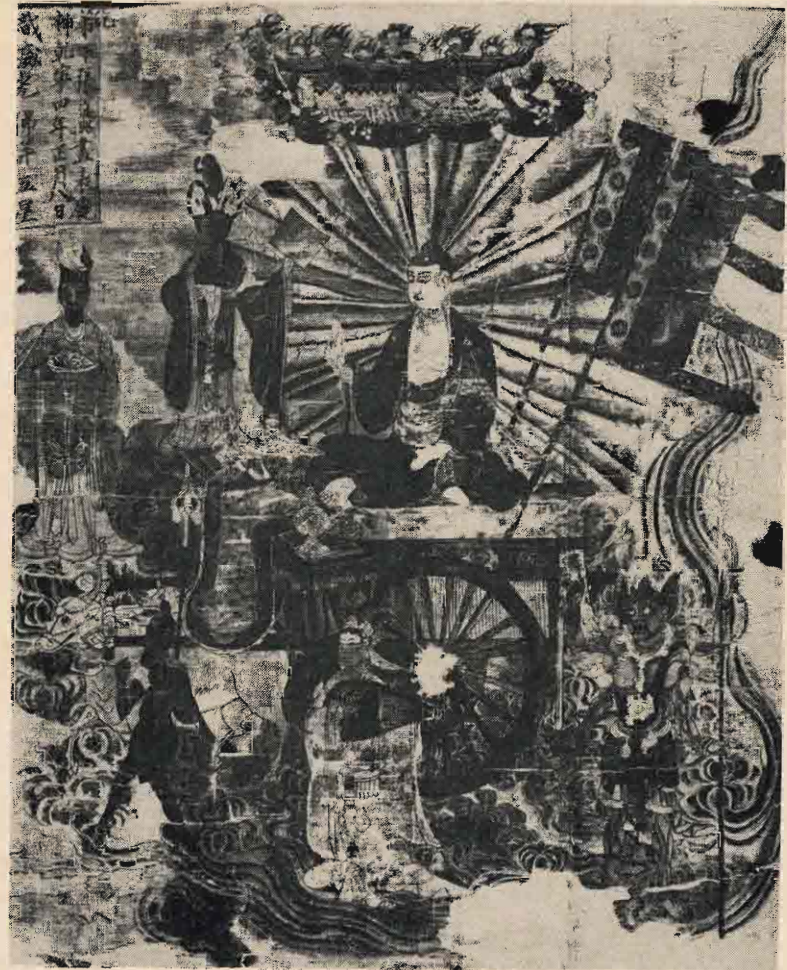
It is obvious that both men and women are born under all the signs, and that nature's purpose is to bring polarities into equilibrium. The more nature demands of an individual, however, the more practical problems may confront him. The masculine signs are aggressive, positive, and for the most part, extroversional. The feminine signs are more sensitive, imaginative, and emotional, less aggressive, and inclined to be subjective and protective. Where a man comes strongly under the influence of feminine solar or planetary forces, he is inclined to esthetic pursuits, such as art, music, poetry and drama. His emotional nature, is less likely to be well controlled. Imagination may dominate reason, and the ideal may overwhelm the practical. A woman born under a masculine sign will be more self-assertive, mentally positive, ambitious, intellectual, and career-seeking than would be her natural role in life.

The Greeks held the human soul to be androgynous. It was supposed to be made up of both male and female potentials,

which, however, are modified in their expression by the sex of the body the soul inhabits. Body, with its hereditary involvement, often exercises dominance over the psychic life, and this is further intensified by traditional behavior-patterns. From the time of birth, a man is fitted into a masculine role. He is supposed to accept this role without question, and live according to it, even at the sacrifice of natural inclinations. The same is true of woman. Her feminine instincts are encouraged, whereas her masculine attributes are neglected as unbecoming to her personality or liable to complicate her career. A degree of over-influence often approaching hypnotic pressure, is therefore exerted by environment, with its continual tendency toward regimentation. Men are therefore most likely to find themselves in masculine situations, and women in feminine situations. As psychic growth depends, to a degree, upon the challenge of situations, we can understand why repressions arise which may not even be recognized by the person himself.

The almost universal acceptance of the part played by reincarnation in human psychology, certainly influenced early astrological speculations in many parts of the world. The entity was assumed to be born with a disposition with a clearly defined pattern of characteristics. In some, this innate pattern was stronger than in others. As a result, those with stronger character integrations preserved their individuality and advanced their lives more systematically and consistently than those of weaker patterns. Racial backgrounds also play a part, and such powerful forces as nationality, education, and religion must be taken into consideration.

It can be generally stated that where the feminine nature is unusually strong in a man, or the masculine nature in a woman, there is greater probability of an interesting career. There is nearly always, however, a degree of internal insecurity. There is less certainty about the wisdom of decisions, and usually the life becomes involved in complex situations. When we analyze the charts more carefully, we realize that on our platform of society, there are no totally masculine or feminine persons. Every nativity is a compound, even as life itself is not a single situation but a series of continually moving and unfolding circumstances and conditions.



BUDDHA ATTENDED BY THE FIVE PLANETS

This painting belongs to a considerable group of pictures representing Buddha either enthroned among the planets or overcoming planetary influence with the inner composure of illumination. Chinese, no date, possibly early Ming. Reprinted in *Kokka Magazine* from the original in the British Museum.

One group of faculties may be well adjusted, and another may be out of adjustment. A degree of thoughtful self-analysis will help to clarify the equilibrium or lack of it in your own life.

We must also be careful to understand what is really meant by masculine and feminine signs. They should not be termed merely strong or weak, positive or negative. Actually, in the masculine chart, the intellect is the psychological focal point. The mind moves the life. If the mind is untrained, it can move badly. If its vitality is not adequate, it lacks decision and continuity of purpose. But when this is noted, it does not mean the mental weakness indicates the dominance of feminine elements. In the chart of a woman, the emotional focus is positive, but we should not say that the mental factor is absent. Rather, we should say that in a man, mind moves emotion; and in a woman, emotion moves mind. Both are similarly endowed, but the moving power operates from an opposite polarity. A man feels because he should; a woman usually thinks because she must. This breaks down into innumerable small situations, and it is often difficult to determine the true nature of the activating force. Psychology has done much with this field, but is blocked by its lack of understanding of the true structure and nature of the soul itself.

As we proceed, therefore, we shall try to indicate the principles involved by giving special attention to persons born under the twelve signs. Each sign may be regarded as divisible into three levels of conduct measured by degrees of maturity. A mature person is, at least theoretically, supposed to be making a full and balanced use of his potentials. Growth is imparted to the outer life from the inner parts of character. The three levels may be likened to childhood, adolescence, and maturity. Both sexes pass through these transitions. The processes are the same, but the emphases are different.

The childhood level is the most obvious, and is concerned largely with the function of the individual in his environment. Here the man can be the adequate breadwinner, and the woman the adequate homemaker. Few overtones are introduced. Life goes along without much originality or deviation from the traditional and the expected. The male-female roles are clearly differentiated, even though there are traces of psychic male-female balance. The father

may not only be the breadwinner, but find his life completely absorbed in his home and with his children. In his parental role, his emotions have a considerable field of expression. He may sacrifice much for his family, or he may be selfish and self-centered. The woman may not only guide the home life, but gain considerable area of economic responsibility. She may prove to be more practical, even in economic matters, than her husband, and her emotional strength is as positive as her general temperament permits.

On the middle level, we find imagination, ambition, and inventiveness beginning to expand the environment of the individual. The standard of living is higher because ingenuity and determination are greater. There is more insight, and a thoughtful concern about self-improvement. It is not enough to continue in accustomed ways. Opportunities must be found or made, and the psychic resources of both the man and woman are called upon to fulfill the demands of both the mind and the emotions.

On the third level, we have those whose psychic resources are most available at all times. Again, the social level rises, here into areas of creative activity. Cultural achievements become significant. Social responsibilities are assumed with more maturity. Self-control makes possible a more harmonious relationship without loss of individuality. Maturity also brings with it deeper mutual understanding. Each member of the family becomes more aware of the needs of the others. Careers are planned with thoughtfulness. Kindness and fraternity take precedence over the more rigid traditional convictions.

On each of these levels, therefore, there are attainments and problems; and in many instances, families are compounds of levels. All members do not possess the same degree of insight. Oppressions can arise; tragic differences of attitudes and sincere disagreements. Thus, in the interpretation of even the sun sign, we must realize that saints and sinners are born under the same sign, yet each is using or misusing the same energies which, in turn, are specialized according to the sign.

There are many nice things we can say about all the members of the zodiacal family. There are no good signs or bad signs; no one has a unique cosmic opportunity because he is born on a cer-

tain day. To each is given the ancient labor of working out his own salvation with diligence. It would not be especially profitable, however, to devote this article to flattery. Rather, we choose to point out dangers or difficulties because these, in turn, have a direct bearing upon physical health. We are sick not because we are wonderful, but because something we are doing is not good for us and not likely to contribute to happiness and health.

The ancients created hieroglyphical figures or symbols to represent the signs, as Aries the Ram, Taurus the Bull, and so forth. Each of these symbols tells us something about the compound of character which dominates our birthday. There is some kinship between the lion of Leo and the traits of the person born under Leo. To the ancients, the lion was not only the king of beasts, but the feudal lord of the feline kingdom. There is much difference between the lordly lion and the family cat; but careful study will show that there are many subtle similarities. Some of the signs do not involve animal forms, as Gemini the Twins, Virgo the Virgin, Libra the Scales, and Aquarius the Water-bearer. These are called *human* signs, and they present their problems on the level of the humanity of the individual. The human signs include Libra, which is now represented only by a pair of scales. Originally, this weighing device was held by the figure of justice, as we note in modern legal usage. As we interpret the signs, these differences will be more apparent.

Aries (masculine; March 20th-April 20th). Aries persons usually require more physical activity than most of the other signs. They work best, however, if they are following a plan or some kind of general supervision. They are not happy or healthy if they are kept indoors or at routine work. Their bodies function best when they are required to perform regular tasks that provide considerable physical exercise. Because of their natural inclinations, they are subject to accidents and injuries resulting from exertion or bodily stress. Sometimes these accidents result in permanent damage to the system, and these folks must take such problems into consideration as they grow older. They often have a chronic weakness which must be watched and somewhat catered to. If the Aries native is not busy, he may develop hypochondria and become overly conscious of symptoms. He seldom responds well to excessive medi-

cation, and can usually restore his health by simple diet and regular living. Worry and concern over other persons, if continued over many years, may undermine vitality and contribute to chronic ailments, but the Aries recuperates quickly from sudden stress and strain by getting more sleep than those of other signs require. Care should be used in the handling of sharp instruments, and muscle strains are common. These may lead to long periods of discomfort. If surgery is required, recovery is rapid, even in older years. Over-eating is detrimental. Haste is not good for these people, as their reflexes may be slow under tension and stress. They may develop poor habits in driving cars, and must be constantly watchful of traffic situations. They enjoy work and are very versatile. They have expectancy of long life, but sometimes overtax themselves in their younger years. Health is normally better than average.

Taurus (feminine; April 20th-May 21st). The Taurean is restless and easily bored. He requires excitement and change, and must be continually interested mentally and emotionally. These people do not have much patience, and waste too much energy in the desperate search for self-expression. They worship freedom so intensely that it becomes a negative, limiting force which enslaves rather than liberates. There is quite a streak of melancholy in these people, and they can suffer from acute periods of depression and defeatism. There is a little tendency to vanity, and they suffer emotionally from the adjustment necessary to older years. They are ambitious and artistic, will work very hard if the goal is clear; otherwise, they become easily confused. They are usually strongly attached to physical values, and tyrannized by their mental and emotional attachments. In their effort to preserve freedom, they often place themselves in dangerous and embarrassing situations. They are ardently romantic, but fickle, continually searching for new attachments. There is tendency to overweight. They develop deep-seated worry patterns, and their erratic habits endanger health. The throat is especially sensitive, and the thyroid may cause trouble. Because of tremendous drives, there is danger of frustration, and the confusion of the emotional factor. Health problems are likely to arise from lack of personal organization and from failure to weigh the results of ill-considered actions. The

deeper affections of life are endangered by selfishness or self-centeredness. Psychological ailments are common. These people often find that their health improves if they become involved in some self-expression in the areas of drama, the arts, and cultural hobbies.

Gemini (masculine; May 21st-June 21st). The Gemini person is nervous, tense, and strongly subject to intellectual habits that defeat the fulfillment of hopes and ambitions. He is not adventurous or creative, but has the basic ability for strong self-expression if he will resist the pressure of familiar habits. The spiritual side of the nature is apt to be neglected, and less developed natives born under this sign lack serenity of spirit in times of emergency. There is a strong tendency to be critical of other people, to suspect friends and associates of ulterior motives, and to pass hasty judgment upon the conduct of others. Energy is usually sufficient, but not abundant, and the temperament does not build enough creative enthusiasm. There is a tendency to fall into habits and stay there, and be frightened by increasing responsibilities. There may not be enough physical exercise, and the respiratory system frequently gives trouble. The emotional life is seldom adequate, and the inclination is to drift along without affection for fear that overtures may be misunderstood or misinterpreted. These people can be lonely even in crowds, and are observers rather than participants in the vital affairs of living. They may build walls around themselves, and these walls incline the person to ailments affecting the sensory perceptions and the functions of the internal organs. Gemini folks must learn that to feel well, they must have natural optimism. If they allow themselves to settle into monotonous patterns, their lives will be shortened. To have a healthy existence, we must each of us have a healthy reason for existing.

Cancer (feminine; June 21st-July 22nd). The Cancer person is nearly always victimized by his own imagination and emotion. These folks literally wear themselves out from their own intensities. Because of very strong ego pressure, Cancer individuals are forever fighting shadows, and struggling against the pressures of ideas and opinions. Often they do not live in the world as it is, but in a world of their own creation, and for some reason, this

personal universe is seldom satisfactory. They develop powerful fixations, and have extreme difficulty in relaxing. Many times they actually mistake relaxation for sickness. The inner drive is so great that in some cases it may lead to mental and physical exhaustion. They are strongly emotional, but are unable to express their feelings in simple, natural, and gentle ways. They are generous about everything except their opinions, and in this area there is often marked short-sightedness. They are critical and suspicious, and are often injured by their own religious attitudes. They are unable to outgrow early religious attachments, even though they may consciously reject them. Due to tension, they are frequently toxic, suffer from poor elimination, headaches, eye strain, and nervous muscular tensions. If imagination is not controlled, it may lead to hallucinations and a totally unrealistic relationship with life. They need outlets in art, music, and philanthropy. They also need to develop genuine family ties that are important and emotionally mature. Their temperaments may lead to loneliness in older years. They must avoid all fads, especially those concerning health. There is need for graciousness of spirit, for Cancer natives are apt to have strong resentments against those who help and serve them, and may develop intense prejudices against existing institutions. They must divide their time among several interests in order to preserve emotional balance and conserve vital resources.

Leo (masculine; July 23rd-August 23rd). The Leo native may or may not be especially ambitious, but he must be actively and mentally occupied. The aggressive type of Leo wears himself out trying to be a success. He is dogmatic, proud, and stubborn. He considers leadership his natural right, and falls into the misfortunes which result from a highly competitive relationship with his associates. The non-aggressive Leo is quiet, gentle, patient, and much concerned with public service. He is suited to be a religious teacher, a general educator, or a minor executive in some large, well-organized business. He is generally fortunate in winning and holding the confidence of children and young people. Health problems are said to include heart trouble, and the Leo must watch blood pressure, for it can lead to a stroke or a thrombosis. If the Leo

native develops a calm and relaxed personality, he may live to great age, enjoying reasonable health to the end.

The Leo person should not retire from business unless he has outside interests, for he is lost if separated from accustomed situations. Anger is bad for the quiet Leo, and he may nurse sorrows for years without even those close to him suspecting the fact. Sickness is not especially common to this sign, but even minor symptoms should never be neglected. Dissipation will shorten life and result in exaggerated self-censure. The aggressive Leo often gets himself into complicated situations that affect his health adversely; as for example, the career man who forces his energies beyond their natural abilities. Most Leos have a marriage partner who is intensely emotional, and this requires considerable personal adjustment. Leos have an inclination to be hero-worshippers, and become faithful supporters and defenders of causes that win their admiration.

Virgo (feminine; August 23rd-September 23rd). Virgo natives are famous for presenting the most uninteresting side of their nature to their friends and associates. They must constantly defend themselves against the tendency to be drab or colorless. Actually, they are rather timid and inclined to be interested in intellectual pursuits. The Virgo person often doubts his own abilities, is self-conscious, and tries to compensate by an air of aloofness. He is not one of the robust physical types, but can get along rather well if he protects himself against sudden drains upon his energies. He is one of those who can ail quite a bit without actually being sick, and may outlive his more robust companions. He is faithful and well intentioned, has considerable continuity of purpose, and is successful in situations requiring detail thinking. His emphasis upon detail is often misunderstood, and conveys the impression that his pattern of life is too small.

The Virgo native is subject to nervous and muscular ailments and digestive disorders. He is keenly aware of physical discomfort, and usually guards himself rather too obviously. Because he has difficulty expressing emotional warmth, he seems to be addicted to rheumatic and arthritic ailments. He builds up tension which must be released periodically or result in mysterious aches and pains. As he does not release easily, the aches and pains are often

present. He must be careful of contagion and infection, and he also takes on the attitudes of persons around him. He needs extroversion to gain better ability to handle his own emotions. He often blocks these until he no longer realizes that they exist; but in each case, they lead to some kind of transference affecting other areas of his life. He may be too one-pointed, and lack variety of real interests. He needs the emotionally enriching experience of a simple and devout religion. Travel will also help him, for he is inclined to live vicariously; that is, without the actual personal experience of a warm, congenial life.

Libra (masculine; September 23rd-October 23). Persons born under the sign of Libra carry deep within their own consciousness what might almost be called an executive complex. There is an element of grandeur in these people, the instinctive feeling that they are born to command. If circumstances do not favor the fulfillment of this personality pressure, they are apt to exhaust their energies in conflict with life and the limitations imposed by conditions beyond their control. They find great difficulty in relaxing and adapting to the circumstances around them. They have a strong innate sense of drama, and are inclined to dramatize their own conduct, which is permissible in the realm of arts, but not so fortunate in business or personal relations. When the irresistible force of their own determination meets the immovable object of unfavorable situations, the Libra drive is broken up, becoming involved in fruitless and non-eventuating enterprises.

Health suffers from the fact that these people cannot accept a simple life or develop a truly democratic attitude toward their associates. These folks must be careful not to develop dependency upon drugs or alcohol, and must impose severe self-discipline upon their own conduct in situations involving or requiring tact or diplomacy. An overly strong imagination often leads to tragic disillusionment, despondency, and neurosis. Fear of health problems may cause these people also not to seek help promptly if symptoms of sickness appear. The psychic toxin which they can generate works a hardship on the kidneys, ties up elimination, and results in numerous symptoms which may cause the Libran to become involved in health fads. Persecution complexes are not infrequent, and complaints about health are often heard. These

people strongly need to forget themselves and dedicate their lives to reasonable courses of procedure which are beneficial to other people. The highly evolved Libran is a natural benefactor of mankind, but those not so highly developed suffer from the frustration of being keenly aware of both individual and collective needs which they are unable to meet in a practical way. If they will relax, they will free themselves from many aggravating and debilitating symptoms.

Scorpio (feminine; October 23rd-November 22nd). Difficulties which afflict the Scorpio person can often be traced to an unhappy or unadjusted childhood. Early impressions deeply scar the psychic entity, and may cause bitterness or futility to become dominant emotions. This is another sign in which unusual intensity is apt to express itself negatively through criticism and poor social adjustment. Successful Scorpio natives are the ones who at some period in life faced themselves, took stock of their assets and liabilities, and decided to get along amiably and constructively with other people. Scorpio bestows both intensity and integrity. The developed Scorpio person is extremely loyal, and is a sincere and helpful friend. Those who know him, however, must penetrate the shell which he builds around himself as a defense mechanism. Health suffers from ailments of debility. Energies often seem to be short-circuited. The person exhausts himself in the process of living with himself.

The cultivation of an adequate philosophy, constructive and creative interests, vital hobbies, and good music contributes to the peace of soul of the Scorpio native. His health generally is not robust. He frequently suffers from constitutional or chronic ailments which do not respond completely to treatment, and constitute a continuing drain upon vital reserves. Moderate living, adequate rest, and a reasonable degree of social life will help to protect a fair level of physical efficiency. The eyes may give trouble. There may be some deformity or difficulty with teeth, and there is susceptibility to infection. Ailments of the generative system are also a possibility. Both men and women born under this sign have a tendency to hysteria, but this lessens after middle life. Marital relationships are often unfortunate, and may contribute to nervousness and personality stress. The religious needs



Early woodcut showing the relationship between the signs of the zodiac and the parts of the human body.

should be met on a devotional level, and the emotional block released through veneration and sympathy. Recreation with some outdoor activity will help. These folks live alone successfully if they have strong creative self-expression.

Sagittarius (masculine; November 22nd-December 22nd). The health of the Sagittarian person is usually good, unless he undermines it through overindulgence in food or drink. He is naturally convivial, friendly, and socially minded, makes friends easily, but may be over-influenced by the company he keeps. Optimism may lead him into rash actions, and he is warned against the "get-rich-quick" tendency which often impels these people to hazard security in the hope of unreasonable gain. The intellectual powers are basically good. There is interest in philosophy and related subjects, but often the mind scatters its resources over too large an area. In terms of psychology, the tendency to extroversion is frequently excessive. This can affect the health, and these folks often develop liver trouble. There will always be need for them to watch their diet, keeping away from rich foods and condiments, and protecting themselves from social alcoholism.

Some Sagittarians are accident-prone, and injuries are more common to them than constitutional complaints. Wrenches, strains, and dislocations can cause extreme discomfiture. The legs are especially subject to injury, which may result in permanent impairment of circulation. Varicose veins are observed among these people. There is a tendency to fall, slip or stumble, and poor coordination between hazards seen by the eyes and the avoidance of these hazards in walking or driving a car. Speeding is not for the Sagittarian. This sign also has trouble with older people, who exercise too powerful a possessiveness, thereby causing the Sagittarian to rebel. It is a good warning for this sign that the native should never bluff, for trying to maintain a false position will result in fatigue and nervous debility. Face responsibility squarely, be prudent in action, and you will observe that the tendency to physical accidents due to carelessness will diminish.

Capricorn (masculine; December 22nd-January 20th). This is a naturally conservative sign, inclined to be strongly protective of self and of others. The Capricornian carries responsibilities faithfully and honorably, but can gradually come to view life as responsibility only, and this is not good. The Capricornian must avoid the attitude that he is simply born to suffer. He accepts responsibility rather too easily and, allowing himself to become heavily involved, sees no reasonable way of escape, and therefore makes a virtue out of duties often self-imposed. In moderation, this is constructive, but in excess it becomes too heavy a weight upon the spirit. Some say that Capricornians grow up backwards. As children, they seem much older than their years, but after middle life, they become more spry and mentally cheerful. Due to this pattern, many Capricornians attain their greatest success after they are sixty years old. Generally speaking, they are a long-lived group. It is not at all unusual for them to pass eighty in good health and abundant energy. Their enemy is fear, especially fear of poverty, fear of dependency upon other people, and fear of incapacity. Usually, these fears are not factual, as the Capricornian is very independent and, being by nature economical and thrifty, is able to take care of himself reasonably well. He should avoid loneliness, especially in older years, for he is likely to outlive his

generation. Powerful constructive interests centered on the deeper aspects of philosophy and religion will provide mental serenity for these rugged folks.

Because of its Saturnine nature, the sign of Capricorn is associated with the processes of crystallization. In the body, it rules the bones, which are therefore subject to injury and breakage. Circulation becomes sluggish; sensory functions have some tendency to slow down; elimination becomes inadequate, and various toxins build up in the body. There should be constant watchfulness against rheumatism, arthritis, neuralgia, and the formation of calcium deposits. Generally speaking, the body of the Capricorn person holds together amazingly well, and terminal illnesses are short. Great mental and emotional stress is to be avoided wherever possible because of the effect upon the heart. The Capricorn person frequently needs less sleep than those of other signs, and also less food. Over-eating should be avoided in older years. Moderate exercise, however, should be extended, as these people are able to perform normal physical duties even in great age. The Capricornian should not retire voluntarily, and if he is faced with a retirement problem, he is perfectly safe in beginning a new career at sixty-five.

Aquarius (masculine; January 20th-February 19th). In terms of astro-psychology, the Aquarian presents a curious symbolic conflict. He is ruled by an Air sign, which suggests extreme mutability, but the sign itself is also fixed, implying inflexible qualities. This conflict is nearly always obvious in the Aquarian person, who is consistent in his inconsistencies, and will seldom change his attitudes, which are, however, eccentric and frequently unstable. Lacking order and method, the Aquarian must develop these qualities or experience a highly disorderly career. Many geniuses have been born under this sign, and we have come to associate genius with eccentricity and lack of conventionality. These people are best self-employed or engaged in some scientific or inventive project. Health is frequently a problem with the Aquarian, and also with creative geniuses in general. Irregular living seldom contributes to good health. When we are unable to withstand any impulse and are moved compulsively to the fulfillment of whatever

whims move us at the moment, the needs of the body are seldom properly considered.

Constitutional problems are present in this sign. The Aquarian often inherits a tendency to some ailment or debility. In younger years, he must be watchful against exposure to fatigue which might lead to tuberculosis. The respiratory system is sometimes inadequate, and there may be loss of sensory faculties, especially hearing. The Aquarian is particularly susceptible to planetary influence, and may experience unusual nervousness at the period of the full moon or during eclipses. Excessive fatigue must always be guarded against. Also, the Aquarian does not respond well to medications. He does not adjust easily to dentures or bifocals. Anything which seems to inhibit his complete and total freedom worries him and disturbs his psychic equilibrium. For his peace of mind, he should live quietly, cultivate a small group of compatible associates, learn not to worry about things that do not concern him, and guard health through the practice of the Zen idea of total acceptance of life and its vicissitudes.

Pisces (feminine; February 19th-March 20th). The ancients regarded Pisces as the terminal sign of the zodiac. After Pisces the new cycle begins again with Aries. There is a parallel between this sign and the older years of human life. We rather expect older people to slow down, especially their excesses, become more quiet, patient and tolerant, and to demonstrate that they have gained inner understanding through long experience. The Pisces person is therefore born with very little combativeness and inclined to sedentary occupations. He feels a natural responsibility to the common good, and may therefore enter the ministry, become a missionary, a teacher, psychologist, or physician. Even in youth, the Piscean demonstrates some of the health problems usually allotted to those of advanced years. The circulation is not good; there is tendency to obesity; the glandular functions may be deficient; and for one reason or another, physical exercise is not indicated for these people. They do not react well to pressure, confusion, or argumentation. They have a tendency to be quiet, are stout defenders of public and private peace, easily fall into depressive moods, and are not strong in self-confidence.

(please turn to page 68)



In Reply

A Department of Questions and Answers

QUESTION: *What do you consider to be the outstanding fictional works dealing with esoteric and mystical subjects?*

ANSWER: It seems that we should first define the type of book that may properly be considered esoteric fiction. Obviously, it is a story which involves mystical or metaphysical elements which are presented in a factual way and contribute directly to the advancement of the plot. The esoteric elements will be derived from religion or philosophy, or originate in legend, folklore, or magical beliefs. If the metaphysical elements are accurately presented and are taken from reputable sources, the fictional work becomes also instructive or informative as far as metaphysical content is concerned. It would not seem to me that science-fiction can legitimately be included, for while it deals with miraculous happenings, these occurrences are based upon some scientific hypothesis, and do not pertain strictly to occult subjects. The horror story, in which gruesome or weird situations are introduced only for impact value, cannot be regarded as esoteric fiction. There are borderline cases in which elements of terror are introduced, but some strong moral or ethical lesson gives the work deeper significance.

Great esoteric fiction should include outstanding works belonging to the classical period of literary production. We can mention the *Odyssey* and *Iliad* of Homer, the *Aeneid* of Vergil, and a

number of dramas of the Greek dramatists Sophocles, Aristophanes, and Aeschylus. The great Indian epics, *The Ramayana* and *The Mahabharata*, carry much of the same lofty spirit as the poems of Homer. There is an appearance of history, and some factual elements are certainly involved, but supernatural beings are introduced as taking part in the affairs of mortals, and there is no clear division between human and divine matters. *The Arabian Nights Entertainment* actually conceals the esoteric doctrines of Islamic mystical sects in its symbols and allegories, presenting profound ideas in what many regard as the sheerest of fiction. Later, we have such highly mystical pageantries as the heroic poems of Milton and Dante. In these, vision or intuitive insight is accepted as a valid form of knowledge, and works of cosmic immensity like *Paradise Lost* and *The Inferno* rise above the levels of ordinary fiction with their majestic unfoldment of the invisible universe and its creatures.

Esoteric fiction may use metaphysical devices to launch plots or to sustain them, and we find this in several of the Shakespearean plays. The ghost of Hamlet's father bears the heaviest part of the plot construction, and in *Macbeth*, the prophecy of the three witches requires the entire play for its fulfillment. *The Tempest* makes generous use of medieval beliefs about nature spirits, spells, and bewitchments, and *A Midsummer Night's Dream* could have been lifted almost completely from the speculations of Paracelsus bearing upon elemental spirits, sprites, and goblins.

In Asiatic countries, the form of writing which most closely corresponds to our fiction nearly always includes supernatural circumstances. Gods and demons struggle for dominion over the lives of mortals, and the saints and sages of the various sects are endowed with every conceivable superhuman attribute. Vengeful ghosts occur in Japanese drama and fiction. The Noh Plays are frequently introduced by the contrivance of visions, or the appearance of deceased persons who have lingered about their graves waiting for the opportunity to tell the tragic story of their earthly careers. Even the popular theater, the Kabuki, is not free of these themes, and they are generously found in the ceremonial dramas of China and Tibet. There may be some question as to whether a simple ghost story really constitutes esoteric fiction. It would

seem to me that the ghost must be involved in some larger pattern of conviction or philosophic structure to justify inclusion.

The Faust theme has considerably enriched the literature of Europe. There are many versions of this legend, but the best and most complete is by Goethe. He took many years to research the transcendental elements of his poem so that it has come to be the classical text on demonism and necromancy. Not so well known, but also very interesting, is the *Comte de Gabalis* by the Abbe de Villars. It is reported that this story was responsible for the assassination of its author. It deals almost entirely with nature spirits—nymphs, salamanders, and so forth—and advances a strange philosophy to the effect that these creatures can take on human form and mingle in the affairs of human beings. This book and the modern novel *Undine* by Baron de La Motte Fouque are also traceable to the Paracelsian theories of submundanes.

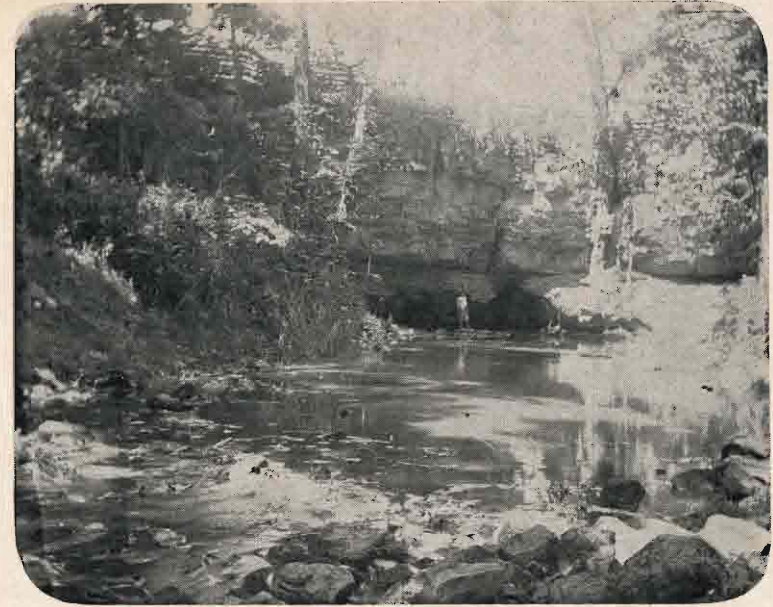
A cycle of curious fictional works, certainly containing esoteric elements, appeared in Europe in the 16th and 17th centuries. The Utopias can be mentioned, including the famous work of More and the speculations and philosophical symbolism attributed to Bacon, Campanella, and Andreae. A borderline publication was *The Chemical Marriage of Christian Rosencreutz*. Some hold this to be an accurate biographical work; others believe it to be allegorical; and still others maintain that it is fictional with mystical interpretations. Most of the Utopias dealt with the idea of an ethical commonwealth supposed to exist in a remote region. In one way or another, stranded travelers reached this Utopian community and then returned to report on what they had seen and learned. Some readers took the stories so seriously that they tried to charter ships to make excursions to these lands of promise.

Several important novelists tried their hand at fiction as a means of circulating ideas which would have been resented had they been seriously advanced in a learned writing. Eugene Sue's story of *The Wandering Jew* is an outstanding example of the adroit handling of an incredible subject. The story is, of course, based on earlier legends and folklore. Sir Edward Bulwer-Lytton wrote one of the world's greatest esoteric novels—*Zanoni*. Some believe this to have been based on the life and legend of the mysterious Comte de St.-Germain, whose exploits were stranger even

than fiction. Lord Bulwer-Lytton's eerie production *The Coming Race* shows considerable familiarity with the teachings of secret societies flourishing in the first half of the 19th century, and it is known that this author was himself a member of such societies. Honore de Balzac has given us two books that can justly be included in our list—*Seraphita*, a serious and recondite story, and *The Wild Ass' Skin*, which verges toward the weird and horrible. Mrs. Shelley's book *Frankenstein* may be more definitely a blending of horror fiction and scientific contrivances, but the moral of the story gives it continuing interest, and the monster fashioned by Frankenstein has become synonymous with any subject or device that turns upon its inventor. In this same borderline category, Robert Louis Stevenson gave the world *Dr. Jekyll and Mr. Hyde*, which in modern psychology presents a classic case of split personality.

Nearer to our own time, we should mention the esoteric fiction of Marie Corelli. Probably no other writer in this area is better known or more widely read. In 1886, she published her first brilliant and fantastic work, *Romance of Two Worlds*. Most of her stories do introduce metaphysical elements, but on the esoteric side of her literary output can be specially listed *Ardath*, *The Soul of Lilith*, *Wormwood*, *The Sorrows of Satan*, and *Temporal Power*. Her books indicate sincerity and thoughtfulness, and her treatment of obscure metaphysical themes reveals considerable basic knowledge of strange and unusual legends and traditions. All of her stories have strong and constructive moral overtones, and indicate that she was convinced of the reality of mysticism. She died at Stratford-on-Avon in 1924.

Under the name L. Adams Beck, Mrs. E. Barrington, who had considerable reputation as an historical novelist, produced a number of works dealing with the esoteric doctrines of Asia. Included must be a non-fictional work, *The Story of Oriental Philosophy*. Her fictional productions include several books of short stories, showing a strong influence from Japanese Zen. The following are indicative: *The House of Fulfillment*, *The Ninth Vibration*, *The Perfume of the Rainbow*, *The Key of Dreams*, *The Way of Stars*, and *The Openers of the Gate*. There is also a delightful life of Buddha told in story form under the title *The Splendor of Asia*.



THE CAVE OF ETIDORHPA

From a photograph taken by J. Augustus Knapp, who illustrated the book.

L. Adams Beck died in a Buddhist monastery in Japan in 1931.

Mr. John Uri Lloyd, who was the head of a nationally known pharmaceutical house, wrote several books, only one of which, however, pertains to our special interest. The volume is named *Etidorhpa* (*Aphrodite* spelled backwards), and was first issued in 1895. This is undoubtedly one of the outstanding examples of esoteric fiction, and in it fact and fiction are brought together so remarkably that many persons regard it as a true biographical work. The mystery of this book has actually never been solved, which makes it especially good reading. *Etidorhpa* is concerned with a journey under the surface of the earth into a strange region of scientific, semi-scientific, and religio-philosophic speculation. I was in communication with Mr. Lloyd for some time before his death, and to the very end of his life, he refused to discuss in any way his strange book—how he came to write it, or whether it was the work of another writer published under his name.

Etidorhpa was illustrated by Mr. J. Augustus Knapp, who made the original paintings for our large book on symbolical philosophy.

Mr. Knapp was convinced that the story unfolded in *Etidorhpa* was literally true. He traced every step in the incredible journey of the hero, known in the book only as "I am the man," from Buffalo, New York, to the entrance of a remote cave in Kentucky. Mr. Knapp photographed the cave entrance, and we reproduce the illustration herewith. He also swam out into the subterranean stream exactly as described in the book, came to the light shaft mentioned by Mr. Lloyd, but was afraid to dive under the rock barrier which was supposed to lead into the subterranean regions of Etidorhpa. The book caused a considerable sensation in the scientific world. It contains a number of interesting observations in the realms of physics, some of which have been fully justified by subsequent research. A fascinating tale of the unbelievable.

Mr. Talbot Mundy was born in London, and served the British government in India and Eastern Africa for nine years. He made his residence in the United States in 1911. Mr. Mundy is credited with about thirty-five novels, most of which have esoteric interest. I knew him personally in New York, and we had many discussions on such subjects as Tibetan philosophy and the wisdom of ancient India. He was an excellent writer, able to maintain suspense and introduce unusual lore and fragments of higher mystical thinking. Of his numerous publications, my own preference is *Om—the Secret of Abor Valley*. The introductory section of this volume describes how a religious riot caused by a trivial circumstance in India came finally to shake the very foundations of the House of Parliament in London. It is a masterpiece of artistic and whimsical literature. Mr. Mundy passed on in 1940.

Mr. Bram Stoker, British novelist, journalist, and critic, is specially remembered for his novel *Dracula*. The story is based on Rumanian and Hungarian legends of vampires. The name *Dracula* is derived from a Hungarian word meaning "the devil." The story was dramatized and was a successful stage play for many years. It was made into a motion picture, with Mr. Bela Lugosi playing the part of Dracula. Although approaching the field of the horror stories, *Dracula* is so well done, and contains such a quantity of medieval lore and Balkan demonology, that it has a right to be considered a masterpiece in its field. Mr. Stoker also did an interesting story of magic and mystery against the setting of Egyptian

archeology, under the title *The Jewel of Seven Stars*. This shows his thorough familiarity with the beliefs and traditions involved in Egyptian magic.

Although it is not especially distinguished for literary structure, and may be accused of extreme sentimentalism, I have always thought that *The Brother of the Third Degree* by Garver, is a significant esoteric novel. Purporting to deal with an actual esoteric society in Paris, the story unfolds the advancement of a candidate through the structure of a mystical society until he attains the rank of Third Degree. It is a gentle, wise, and kindly book, utterly idealistic and sensitive to the noblest aspirations of the human soul. Though written many years ago, it is still in considerable demand.

Robert W. Chambers, American novelist and artist, wrote a number of fictional works meritorious but highly traditional. He broke his writing pattern completely when he did *The Slayer of Souls*, in which he brought together Mongolian sorcerers and legends of the Yezidi of Iraq, and mixed in elements from the Bolshevik conspiracy for world domination. Some parts of the book are more interesting than others, but the esoteric phases of the story are skillfully introduced, and result in a most absorbing tale. Mr. Chambers did some short stories in the same general vein, but they are not worth much consideration.

The Theosophical writer Dr. Franz Hartmann, did two fictional works which are useful, though not especially well written. These are *Among the Rosicrucians* and *One of the Thirty*. The former is presented as a personal narrative which seems, however, highly improbable; and the latter deals with what happened to one of the thirty pieces of silver for which Judas betrayed Jesus. Both of these books are directly slanted to a metaphysical point of view, and both show serious research. Another volume by Dr. Hartmann, *Among the Gnomes*, is pleasantly whimsical.

Among more recent productions, Eugene O'Neill's stage play *Lazareth Laughed* deserves most honorable mention. It is presented much in the spirit of the Greek drama, with most of the characters masked or partly masked, with the exception of Lazarus. The story is metaphysical because it is concerned with the life of Lazarus after he was raised from the dead by Jesus. Because he

had died and had come to life again, Lazarus was no longer afraid of death, and by this circumstance alone, was free of the tyranny of the Roman Empire, which attempted to curb him by threatening to take his life. In the end, Lazarus died laughing—laughing at death itself and at stupid princes who believed that it was in their power to control life and death. A forceful and valuable work.

It seems to me that Joan Grant has done exceptionally fine esoteric fiction under the title *The Winged Pharaoh*. Here again, there is much to indicate that the story, which deals with the life and customs of the old Egyptians, is advanced as the memory of a previous life. If such is the case, it is exceptionally well done, and many details of Egyptian customs and beliefs not easily available to a writer, are clearly set forth in this book. The story itself is moving and very well done, and time spent with this book is a satisfying and valuable experience. It is too bad that more works of this quality are not offered.

This by no means exhausts the field and there are many favorites which we have not specifically mentioned. The difficulty in general has been that interest in esotericism in recent years has not been accompanied by outstanding artistic or literary abilities. The deeper scholars are not inclined to go into fiction, and when they do, the results are often clumsy. I remember when growing up, a wonderful series of boys' books, mostly dealing with historical subjects, by a Mr. G. A. Henty. Incidentally, these books have become collectors' items, and needless to say, the youth of this generation only come across them by accident. One of Henty's volumes, *With Clive in India*, introduces considerable metaphysics, and broadly speaking, most of these books would now be regarded as adult reading. Teenagers used to like them because they were written in a mature way and seemed to imply that young people could do some serious thinking.

The tendency to involve mystical elements in stories was quite strong between about 1910 and 1935. After that, few came into print unless by outstanding writers. Today, the average publisher will not touch such a book because it conflicts with the dominant trend in recent literary standards, which are about the lowest in history. Some plays have successfully used superphysical elements, and we think of the Jewish play *The Dybbuk*; also, the

charming work called *Blithe Spirit*, and one of the most delightful of modern comedies, the immortal *Harvey*. There seems no real reason to assume that such works are a frontal attack on the sanctity of materialism, and they are free of the obvious vulgarity which permeates popular fiction.

Mysticism becomes involved in poetry on a scale less grand than that of the great epics mentioned in the beginning of this article. Longfellow introduces American Indian metaphysical lore in his "Song of Hiawatha." The highest spirit of mysticism permeates the writings and prose poems of such men as Rabindranath Tagore and Kahlil Gibran. *The Prophet*, by Gibran, is one of the best-loved books of our day.

Fairy tales, such as those of the Brothers Grimm and Hans Christian Andersen are, as their very name implies, usually stories of the supernatural. In addition to the great storytellers, we can note two classics—*The Little Lame Prince* and *Alice in Wonderland*. While apparently directed to children, both of these stories have far deeper meaning, and are therefore esoteric in at least one sense of the word.

Fiction is a valuable way of bringing ideas to people without the implication of indoctrination. We read to enjoy, but it is inevitable that we should also remember. Fiction that has no meaning is in a sense a waste of time. Surely we read to relax, and relax we should; but there is no good reason why we cannot relax to something that has some measure of value. A story is not less entertaining because it breaks through the narrow boundaries of probability with which we have encircled life. It is the same as the problem of meaningful art. A work of art can be beautiful and satisfying and still be good art. A story can have idealism and suggest the larger dimensions of universal existence, and still be thrilling and adventuresome. Esoteric fiction has largely given way to psychological fiction, in which mystery is transferred from the metaphysical level to that of abnormal mentality. Not much has been gained by this procedure, which gives us a literature of some clinical value, but not especially inspiring or uplifting. The Bible is still the best-seller, and it is concerned largely with spiritual revelations metaphysically sustained.

Most of the great books of the world in the fiction field have paid homage to the marvelous and the miraculous. It is all a matter of the mature handling of a theme. *Zanoni* is a great novel, regardless of the subject, and the theme of such an opera as *The Flying Dutchman* adds significance to great music. Richard Wagner created a kind of private mythology for his music dramas. Actually, *Parsifal* and *Tannhauser* are stories built upon legends but presented as works of fiction. *Parsifal* ascends to the majesty of a High Mass, and is performed at the Metropolitan Opera in New York annually on Good Friday as part of the celebration of the Easter season. To a degree, also, the four operas constituting the *Cycle of the Ring* are epic-fiction, based upon the Eddas and sagas of the Norse people.

The Greeks were among the first to realize the spiritual significance of drama lifted from the commonplace to the contemplation of divine truths. After all, life is a mystery; living is a miraculous process; and truth is often stranger than fiction. Esoteric fiction deals with that point of view. It proclaims itself fiction, but insists that concealed within its structure are realities which touch the consciousness of the reader and revive in him the sleeping memories of his own place in the cosmic plan. Oriental nations have always emphasized the identities of the two worlds. The physical and the metaphysical mingle; they are but phases of one life. The average person does not experience transcendentalism, except in literature or the theater. Through books and plays, he comes into a certain acceptance which is really a degree of insight. He senses a wonderful world, rather than one prosaic and largely profane.

There is a serious loss when folklore fades out of our consciousness. A few years ago, psychologists made quite an issue of the old familiar fiction of Santa Claus. They warned parents not to deceive their children by this pleasant legend, but to let it be known from the beginning that the presents came from parents and friends. In a recent publication dealing with psychological problems, this prosaic, matter-of-fact rationalization is questioned. Experts now consider it possible that the child should be allowed to have a certain childish idealism because it could well affect his attitudes in later years. Most of our philosophies of living are established

in the subconscious by the time we are six or seven years old. Even though we later consciously reject the legends and fairy tales of our infancy, they remain as equations in our mental-emotional lives. Perhaps it is more fortunate to be disillusioned than never to have had an illusion. The substance of the discussion was that it is probably reasonably safe to allow the children to believe in the little man with the white whiskers who rides through the sky with his reindeer. When we take all of this subtle overtone out of life, we get much more practical people, but the rate of juvenile delinquency goes up with frightening rapidity. The children should believe in a good world, and sense nature as filled with benevolent powers and principles. This helps when they have to live with nature later, and its beauties have been dimmed by our own shortsightedness.

The motion picture industry is on the verge of ethical bankruptcy. Producers and directors seem to be unable to find good stories or great literary works that could be adapted to the screen. Actually, the finest of Western literature of the fiction class has never been used in films. There are countless stories which would bring cheer and comfort to young and old. Many of these stories do contain miraculous elements, but this in no way invalidates them. Remember that *Lost Horizon* was made as a film with the full expectation by the experts that it would be a total financial failure. It had metaphysical factors, and was one of the greatest money-makers of all time.

For serious students, fiction is an important interlude. It is a mistake to assume that we should be scholars at all times, or that we cannot lower ourselves to read anything that is less than scriptural. Fiction helps us to emotionalize many of the beautiful things of life. It raises the spirit from the so-called rational to that which is far more important—the intuitional. We think about serious words, but we feel with beautiful and inspiring stories. We can use more of them, and we can also turn gratefully to those which are already available.

Simmer, but Do Not Boil

A man should be like tea; his real strength appearing when he gets into hot water.

—Anonymous



Happenings at Headquarters



Our Winter Quarter, which continues through April 8th, featured two Wednesday evening seminars by Mr. Hall. The first, on "World, National, and Personal Trends for 1962," included the four astrological trends lectures which Mr. Hall gives annually on Sunday mornings in January and February. These were repeated at the evening seminar due to the limited seating capacity in the Auditorium. They will not be available in printed form. The second evening class, from February 14th through March 14th, was on the subject "Worlds in Transition—Universal Concepts for Those Who Must Adjust to the Age of Insecurity." On the last three Sundays of the program, while Mr. Hall is lecturing in Texas, the Society will present guest speakers. On March 25th and April 1st, Dr. Robert Gerard will speak on "Symbolic Visualization," based on papers presented by him at the International Congress of Psychotherapy at Vienna and the International Meeting on Psychosynthesis at Villeneuve in the summer of 1961. On April 8th, Dr. Evarts G. Loomis will discuss "Higher Levels of Wellness—Psychosomatics in the Process of Self-Realization." Dr. Loomis is founder of the Friendly Hills Fellowship in Hemet, California. On Wednesday evenings, March 21st through April 11th, Mr. Byron Pumphrey will give a four-class seminar on "General Semantics: A Survey of Its Basic Principles." Mr. Pumphrey, P.R.S. faculty member, teaches General Semantics at the Chouinard Art Institute and is drama critic for Frontier Magazine.

* * * * *

On Friday, April 27th, at 8:00 p.m., at the Women's University Club, 6th and Catalina Streets, Los Angeles, Manly P. Hall will speak for the Association of Research and Enlightenment on the theme, "The Forces that Influence Our Lives." Mr. Hugh Lynn Cayce will be the Chairman of the evening, and the public is cordially invited. Mr. Hall has been long interested in the work of Edgar Cayce, and has spoken for this group whenever circumstances permitted, for a number of years.



Manly P. Hall with Dr. and Mrs. Bode

Shortly before Christmas, Dr. and Mrs. Bode returned to India, where they plan to spread the work of our Society in every way possible. On Sunday afternoon, December 17th, there was an informal gathering in our Library to wish these good friends a safe and pleasant journey home, and a cordial invitation to return again at their earliest convenience. Dr. Bode is very hopeful that arrangements can be made for Mr. Hall to officially visit India and speak before learned groups. Dr. Bode feels that this would be a practical and constructive way of improving cultural relations and causing the people of India to realize the work the Society is doing on the level of international friendship and understanding.

* * * * *

The Library of the Society has been enriched by three important donations of rare or unusual volumes. Two of the groups were of a general nature, and we note useful items dealing with the symbolism and philosophy of the American Indians, researches in philosophical lore of the Near East, and a fine facsimile printing in full colors of an Ethiopian manuscript dealing with the early development of the Christian religion in the Abyssinian area. The third group emphasizes the arts, cultures, industries, and historical records of Korea. These were collected in Seoul by a gentleman posted there in government capacity. This collection also includes some books on China, Manchuria, and Japan. All these contributions are gratefully acknowledged and will be made available to students and readers.



DELEGATION OF JAPANESE RELIGIOUS LEADERS

Standing: Colbert N. Kurokawa (Interpreter; Protestant); Minoru Okada (Shinto); Masatoshi Kusunoki (Sec. Gen. New Religions); Yasuo Shinoda (Shinto); Johkai Kamomiya (Rissho Kosei Kai); Kozo Niwa (Roman Catholic).

Seated: Shigeo Sakurei (Oomoto); Toshio Miyake (Konko); Tenko Nishida (Itto En); Jindo Ohmura (Soto, Zen); Yeiyu Takatsuji (Honganji).

During the last two weeks of March and in early April, Mr. Hall will give a series of Masonic lectures in Texas. On this tour, he will address the Scottish Rite Bodies in El Paso, Odessa, Amarillo, San Antonio, Corpus Christi, and Harlingen. Masonic friends in these communities are invited to inquire of their local Masonic Bodies for the dates of Mr. Hall's appearances.

* * * * *

A highlight of fall activities, which just missed the copy deadline for the Winter issue of our magazine, was the visit at our headquarters of a group of outstanding Japanese religious leaders who toured the United States, visiting important religious, educational, and cultural centers. The object of the tour, under the sponsorship in America of Dr. Marcus Bach of the School of Religion of the State University of Iowa, was to advance the cause of world peace through fellowship, mutual respect, and cooperation among religious leaders of the world. The group included prominent leaders of the Buddhist, Shinto, and Christian faiths in Japan, as well as representatives of organizations working toward

inter-religious understanding. On Saturday evening, October 28th, these delegates and other guests, including John Ervin, Trustee of the Society, C. N. Kurokawa, interpreter, and the motion picture actor-director Lew Ayres, were entertained at the home of Dr. Henry L. Drake, Vice-president of the Society, for dinner and discussion. The group then proceeded to the Society's Library, where Mr. Hall showed the distinguished guests rare books, manuscripts, and works of art of religious and philosophical interest covering nearly a thousand years of Japanese culture. The delegates expressed their pleasure and interest, and stated that the warm reception given them at our headquarters had been among the most memorable experiences of their tour in this country.

The Great Delusion

Follies often repeated lose their absurdity, and assume the appearance of reason.

—*Citizen of the World*

Protecting the Open Roads

A friend from England writes that she has joined the "Footpaths Association," which has as its object the keeping open to the public of the footpaths and byways by walking them once a year. "If this is done, the neighboring farmers cannot close them. These paths are ages old, but modern landgrabbers will take them—if they can. However, the law can stop them, if the paths are walked regularly. So, I'm out to help keep the beauty of England, if only a little corner."

Statement of the Ownership, Management, and Circulation

required by the Act of Congress of August 24, 1912, as amended by the Acts of March 3, 1933,

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3910 Los Feliz Blvd., Los Angeles 27, Calif.

Henry L. Drake, Vice-president

3910 Los Feliz Blvd., Los Angeles 27, Calif.

John W. Ervin, Secretary

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5. The average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the 12 months preceding the date shown above was: 2510.

Hedda G. Lark
Business Manager

Sworn to and subscribed before me this 29th day of September, 1961.

FRANCES H. PEMBERTHY
Notary Public, Los Angeles County

My Commission Expires June 24, 1963



LOCAL STUDY GROUP ACTIVITIES



We have received a number of letters recently from leaders and members of our Local Study Groups throughout the country expressing pleasure and benefit resulting from mutual consideration of world conditions in the light of idealistic philosophy and good old-fashioned common sense. A number of groups have been basing their meetings upon the mimeographed lecture notes of our talk on "The Great Conjunction of February 1962." Competent astrologers have written us to say that they feel that our presentation of the subject is serious, thoughtful, and in line with the best thinking in the field. Groups which have not yet considered this area of discussion may find it helpful and stimulating.

Our Headquarters group reports increased attendance and most satisfactory meetings. It has always been true that in times of stress, intelligent persons become more aware of the need for serious thinking. They find discussions with others of like mind thought-provoking and informative. They also realize that it is necessary to enlarge the basic structure of knowledge in order to cope effectively with the increasing number of decisions which must be made. Learning is especially valuable when the tendency to confusion confronts us individually or collectively. This also might be a good time to invite other people to share in these opportunities to get together for mutual betterment.

A new publication always suggests a new area for group discussion. Our publication *The Sermon on the Mount*, while issued as a Christmas suggestion for an inexpensive gift, is in no sense of the word restricted in its usefulness to the holiday season. It is just as applicable to Easter, and the points which it brings out have everyday utility. Many persons have tried to apply the Beatitudes to their own living, and have found the subject confusing and difficult. Here is an ideal theme for study group dis-

cussion, to the end of finding ways to live a useful and dedicated life under the strong materialistic pressures which are often discouraging and disillusioning.

The following questions, based on material in this issue of the PRS JOURNAL, are recommended to Study Groups for discussion, and to readers in general for thought and contemplation.

Article: *ESOTERIC FICTION (In Reply)*

1. Have you read any of the fictional works mentioned in this article? If so, summarize briefly any help or understanding gained from the book.

2. If conditions permit, select a book from our group and discuss it as a reading project.

3. Take some well-known book and examine it in terms of symbolic content. Do you identify yourself with any of the characters? Consider the book psychologically as you might a dream or vision experience.

Article: *EASTER AS PSYCHOTHERAPY*

1. Parallel the ideas of Easter and the mystical experience, considering the other important days of Holy Week as steps in personal unfoldment.

2. Do you feel it likely that the Holy Week festivals could have been associated with an early Christian initiatory ritual?

3. Interpret the story of Christ in limbo in terms of philosophy and psychology, rather than as a theological concept.

(Please see outside back cover for a list of P.R.S. Study Groups.)

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THE WESTERN PARADISE OF AMITABHA

PART IV: CONCLUSION

Among Buddhist traditions, there is a curious prophecy that has consoled the minds of the faithful for a very long time. It was believed that two thousand years after the paranirvana of the historical Buddha Gautāma, the world would enter a period of spiritual, moral, and cultural decline that would last for five centuries. These five hundred years of progressive deterioration would be followed by a general catastrophe by which decadent institutions or false doctrines would be destroyed by the immutable processes of universal Law. Ichitaro Kondo, in *The Pageant of Japanese Art*, volume 1, points out that this prophecy was held in common by all Japanese Buddhist sects. He further notes that it strongly influenced religious thinking during the Heian Period (794-1185 A.D.). It cannot therefore be assumed that the prediction was in any way the product of modern circumstances.

In 1956, many Buddhist nations celebrated the 2,500th anniversary of The Great Decease (death of Buddha). There were elaborate ceremonies in India, Burma, and Ceylon, and these extended to other nations of free Asia. Strangely enough, Japan selected this year to honor the birth of Buddha. Following the Indian reckoning, the five hundred years of the world's degeneration, would have extended from approximately 1456 to 1956, according to Western calculation. In 1952, the Sixth Great Buddhist Council was convened in Rangoon, Burma, to consider the devastation wrought by communism in Buddhist countries, especially China, and to prepare the leaders and followers of the faith for the troubled future of their religion.

By some miscalculation, probably due to lack of accurate historical data in earlier times, the Japanese Buddhists of the Heian Period believed that the five hundred years of moral decline began in 1051 A.D., when the troubles were piling up which ended in the fall of the Fujiwara family. The prevailing anxiety contributed strongly to the rise of the Amida doctrine. Persons of all classes experienced the pressing need for a simple religious philosophy, mystical rather than intellectual, and immediately

available to the devout. The teaching of the Pure Land met these requirements. Its elements were quickly integrated into a comprehensive pattern, and soon became a dominant religious force in Japan and several other areas.

The general structure of this prophecy coincides very closely with the three periods of the Buddhist doctrine as explained by the Jodo and Shinshu sects. Counting from The Great Decease, the first thousand years constituted the Golden Age of Buddhist philosophy. Most of the essential teachings were revealed and codified during the first millenium after Buddha. The second thousand years constituted a kind of Silver Age, when nothing new was accomplished, and the older truths were copied or restated or interpreted by elaborate commentaries. The third age, in the midst of which we now find ourselves, corresponds with the fatal five hundred years of the original prophecy, and is marked by the rapid decline of wisdom and virtue throughout the world. The songs of the Lohan are no more heard, and precious things are forgotten or rejected. Faith becomes the only way of liberation, and the Amida mystery becomes for its followers the simple guide to the Western Paradise of Amitabha.

In preparing this brief commentary on the teaching of the Pure Land, it should be understood that I am not speaking for the doctrine, but of or about the doctrine. Twenty-five centuries ago, Gautama Buddha revealed the way of enlightenment according to his own insight, and his arhats carried his message throughout Asia. Under the Bodhi tree, the Tathagata, the Perfectly Enlightened One, experienced the mystery of the Void, and even those nearest to him did not share completely in his transcendent realization. We can think about those truths he revealed in the discourses, the laws which he expounded, and the noble example of his selfless life, but we cannot be dogmatic, saying, "This the Master meant," or "This the Master did not mean." The essence of the matter must be experienced; it cannot be communicated.

To understand the psychology of Buddhism, it must first be understood that it is the only major religion of the world that is not based upon some form of theism. The Buddhist, however, does not hold the attitudes associated by Western thinkers with atheistic cults; nor can the Buddhist properly be called an idolater,

for a faith without a God cannot worship false gods. Although the various superhuman beings whose images abound in the temples of Tibet, China, and Japan, are generally referred to as "deities" for matters of convenience, they are in no sense gods as we interpret the term. Nor are the icons of Buddhas and bodhisattvas worshipped; rather, they are venerated as symbols of the enlightenment possible to all creatures, human and non-human. It is very difficult for those who are not Buddhists to comprehend a religion without a God. It may properly be asked, "How can men build splendid temples, fashion holy images, perform sacred ceremonies, strengthen inner faith, live dedicated lives, beautify personal character, find full consolation in time of trouble, administer the sacraments, pray, meditate and perform deeds of mercy, and come in the end to die fully sustained by their faith, and yet feel no need for a divine being as the subject or object of their devotions?"

Buddha did not deny that the universe was the manifestation of an absolute quality abiding forever in space, but this substance or essence plays no active part in his ethical idealism. He held that the true nature of the infinite was utterly beyond human comprehension, so he did not involve this "principle of principles" in his pattern for the salvation of man. In the light of Buddhism, man is not created, preserved, destroyed, or redeemed by a god. Man is not created, because he is eternal; he is not preserved, because he is not subject to annihilation; he is not destroyed, because continuance is a quality intrinsic to his nature; and he is not redeemed, because he cannot be lost. The eternal motion of existence itself moves all living things toward ultimate enlightenment or Buddhahood.

Considered either individually or collectively, man is man because he is composed of a certain integration of faculties, perceptions, and reflective powers. Because of his own nature, he has needs and means of satisfying these needs peculiar to himself. He is as unique as the lotus growing in the temple pool. Like the lotus, he is dependent upon light and water and the motion of the seasons; yet this dependence does not alter the fact that the lotus, like the man, has a certain destiny to fulfill, and that destiny is inherent, not to be changed by any outside force. The life-way

of the lotus is not the same as the appointed path for man, yet both have their lawful patterns of growth; nor would it serve any useful purpose to indoctrinate one with the ethical code of the other. Man lives in a universe which he has discovered with his own complex of faculties. He interprets the universe in terms of his own needs and desires. He understands it in the light of his own understanding. It becomes the theater of his own purposes, and he estimates all its diversified phenomena according to the way that these phenomena affect himself.

According to Buddhism, man's religions and philosophies have been fashioned by himself for creatures like himself. Has he ever envisioned the world of the lotus or its place in the eternal plan of things? Can you think of any sect or creed except Buddhism that has maturely considered the spiritual destinies of non-human beings? We know that birds and fishes, insects and plants are alive, and according to the God-concept of Western man, must also contain the same divine spark that ensouls human beings. We show little concern about these other destinies, however, because we are mindful only of our own kind. If a wise and all-loving Father, who in his wisdom has fashioned all these beautiful creatures, had revealed his true religion to his world, would he not have set forth his plan for all life, and not merely for one species of his creatures? Buddhists ask this question, and it would seem that they are entitled to a meaningful answer.

Buddhism has been defined as a way of natural salvation by which men, gradually learning to understand the operations of eternal laws and principles, take upon themselves the long and difficult task of working out their own destinies. Within man himself are available all the elements necessary for his own redemption. Men pray for divine help because they fail to help each other. They pray for divine justice because they are unjust to one another. They pray for spiritual strength because they have failed to develop the eternal strength within themselves. God's love for man is a noble abstraction, but man's unselfish love for man is the beautiful necessity.

There is no sublime thought or emotion to be found in any theistic faith that is deficient in Buddhism, but there is a different perspective. The highest virtues are cultivated not be-

cause they are sacred, but because they are truly human. Collectively speaking, man becomes the savior of man, but the concept is completely free of materialism. There is no longer any thought of casting our burdens upon the Lord. Each man carries his own destiny with dignity and serenity of spirit. Also, it is entirely erroneous to say that Buddhism is devoid of love or compassion or true veneration for things holy or sacred. Jesus comes very near to stating the Buddhist position when he asks how we can love our God whom we have not seen, if we cannot love our brother whom we have seen. Whether we believe in a personal God or do not so believe, the practice of brotherly love is the essence of religion.

The eternal victory of insight over tradition is difficult for Western man to understand. He builds his own learning upon the learning of the learned. In this way, the body of learning increases to wondrous proportions, but insight may remain uncultivated. The mass of accumulated learning gradually takes on the appearance of authority. As time passes, this authority can become oppressive, dictatorial, or even tyrannical, and man turns his destiny over to the keeping of attitudes and institutions which are themselves productions of the human mind. There is little truly democratic in this process, but believers take consolation in the thought that they can choose which of several structures of authority may seem best to them. Buddhists do not attack authority, for this is a painful and thankless task. They leave these monuments to those who find consolation on the traditional level, and turn their own attention to the cultivation of direct experience.

Although the Buddha-image is magnificently expanded in the Mahayana Doctrine, until it seems to become identical with the God-concept of Western man, the Shinshu sect makes the following clear and impressive statement: "It is not because there is a Buddha that humanity exists. It is because humanity exists that there is a Buddha." Truly, if there were no human being with a human mind, there could be no Amida Buddha. Thus, the Buddha Amitabha, seemingly invested with all the attributes of a deity, is really the flowering of man's own humanity. He personifies man as the enlightener of man, the redeemer of man, and the dedicated servant to the needs of man. He is that man of in-



BUDDHA AS MENDICANT

A very unusual representation of Buddha without sacred attributes except the sutras, or sacred books. He is in a contemplative posture, and his robe is beautifully ornamented. Chinese painting on paper, Ming Dynasty.

sight and compassion locked within each of us. He is the symbol of that quality of perfection which man has discovered to be uniquely possible for himself. He exemplifies man's eternal status far beyond and above the material ambitions that torment the present condition of human society. He is the son of man, who has become the savior-friend of man; therefore, the Perfectly Enlightened One. He is the model of that perfection which is possible to each person who accepts the dedication of his natural destiny.

The circular mandala of the Jehol collection is centered in the heart of Amitabha. The entire design is permeated with a wonderful tranquillity. There is nothing aggressive or even doctrinal in the representation. Three graceful, gentle beings, seated on their lotus thrones, gaze out with half-opened eyes upon some infinity beyond the beholder. The entire composition is artistically adequate, and in complete equilibrium. Although the art forms may be strange to us, they also have the advantage of being unfamiliar, a point strongly emphasized in Zen. We cannot create negative associations with these forms. If they do not stimulate pleasant memories, neither do they bring to our attention memories we might choose to forget. Perhaps there is no direct reaction except appreciation for esthetic symmetry. There is little to attack or defend, and therefore we can quietly enjoy a meaningful work of art.

The archetypal heart-image is to the Buddhist the moving force behind conduct. Jesus said, "Let not your hearts be troubled." The peaceful, non-destructive way of life is motivated and sustained by the untroubled heart. The Pure Land teaching is also referred to as the "Heart Doctrine." In life, there can be no escape from the operations of the law of cause and effect. If we earnestly desire the experience of inner peace, we must establish the principle of tranquillity in the core of our psychic being. Buddhism states how this purity of heart is to be attained: 1) Think no evil, negative, or destructive thoughts against any being for any reason. 2) Feel no evil, negative or destructive emotion against any being for any reason. 3) Commit no evil, negative, or destructive action against any being for any reason.

This code may seem impossibly severe, but only to the degree that we attain harmlessness can we liberate our own lives from sorrow, pain, and disaster. For this reason, the Mahayana Buddhist attempts the interior visualization of the nature and attributes of the Buddha Amitabha. When the Amitabha-image rules in our hearts, we cause no offense and we suffer no offense. This is the child-heart, perfect in faith, abiding forever in the Blessed Land. It is said that the bodhisattvas, in fulfillment of their vow to save all creatures, descended into the underworld and walked the somber passageways of the infernal regions, and wherever they trod, lotus blossoms marked their footsteps, and souls suffering for their sins, were converted to the gentle doctrine. If we say that this underworld is our own subconscious mind, we can correctly interpret the legend. We transform our most secret natures when we accept the truth of love, and wherever love walks, flowers grow, and evil thoughts are converted and redeemed.

Mr. Mochizuki, quoted by E. Steinilber-Oberlin in his *The Buddhist Sects of Japan*, speaks thus for the Jodo sect: "But how can we define the Pure Land? When we say Land this naturally does not mean an ordinary land, a geographical country. By the term Pure Land, Paradise of Amida, we express the idea of an unlimited abstract land. It is Nirvana, the supreme state of Buddhist perfection, or Buddhahood. Ordinary words fail to express the absolute. A land, a branch of a tree or a leaf, seen in the light of profound truth, are not ordinary land, branch or leaf. The Paradise of the Pure Land is Amida himself, who is essence, time, space and absolute wisdom." It is not easy to read this quotation without assuming that Amida is a deity. Yet, according to the doctrine, this absolute is man's absolute self, which participates in all the sublimity that is described in the Mahayana sects.

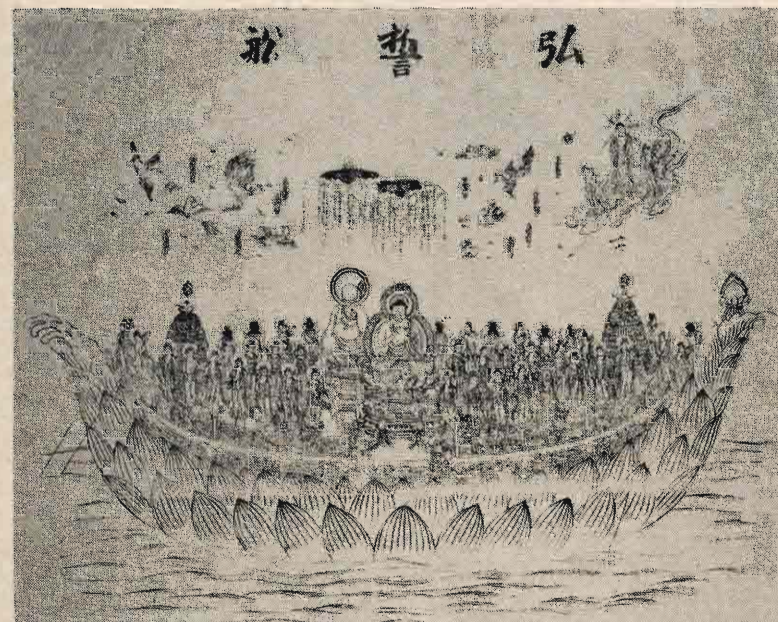
Because of the basic concepts upon which his conviction is built, the Buddhist cannot lock his heart and mind in a mortal struggle against evil, nor can he dedicate his life to the fruitless effort to reassemble the broken parts of a false existence that has crumbled because of its own weakness. Thus, we return to the prophecy with which we introduced this commentary. Those living in the five-hundred-year period of philosophical decline are referred to as the "men of later time." Scholarship has fallen into

evil ways, and mortals busy with the countless emergencies arising from their own errors, have neither the energy nor the inclination to practice the great abstractions of Buddhist doctrine as revealed by Gautama and his arhats.

To meet this crisis in human nature, the Mahayana doctrine has been unfolded and enriched, but at the same time simplified in every way possible. It has gradually been moved from the foundations of reason to the more gentle foundations of faith, which is regarded as a dynamic—the kind of faith of which it has been said that it can move mountains. By faith alone, purified of all worldliness, man can transcend his own doubts and the uncertainties of mortal existence. What more majestic symbol could have been devised to express both man's need and its fulfillment than the radiant figure of Amitabha, rising, like the sun of day, over the shadowed mountains that encircle the earth? Light alone dispels darkness, and there is not enough darkness in all the universe to put out the light of a single candle. There is not enough ignorance in all the world to extinguish the light of a single truth. It is the fundamental concept of the Amida doctrine to guard this single truth abiding forever in the heart of man.

Mystics have always experienced the nearness of reality. Man may feel himself to be far from truth, but truth is never far from man. The mysterious bridge between the Western Paradise of Amitabha and the confusion of the mortal mind is the Nembutsu, or the "Remembering of Buddha." To hold steadfast in the mind of the heart the substance of the doctrine and the immediacy of salvation, through the simple acceptance of universal love, is to treasure the Nembutsu. The same thought seems to be expressed by Jesus at the Last Supper where, according to Luke 22:19, the Master broke bread and gave it to his disciples, saying, "This is my body which is given for you: this do in remembrance of me." Never to forget in woe or weal the perfect mystery of life is the great remembrance. This is also the ship of salvation, guided by Amitabha, for on this holy memory alone all beings shall reach the other shore.

The Nembutsu doctrine emphasizes the importance of the repetition of the words "Namu Amida Butsu," which can be translated, "Adoration to Amida Buddha." The same statement is also



THE SHIP OF THE GREAT VOW

A Japanese version of the Ship of the Doctrine according to Mahayana Buddhism. A woodcut by Koseisen, formerly in the William Bateson Collection.

found in the Chinese Mahayana sect, and is used in the identical way. The Nembutsu is an essential part of the teaching of the Pure Land. There is little merit, however, in the mere repeating of the words. The formula must cause a quiet, thoughtful experience of the meaning of the mystic salutation. There must be a total acceptance of the Amitabha power. It must be known as an indwelling image, continually intensified by contemplative procedure. To the Amidists, the Nembutsu is the prayer which causes the lotus seed of salvation to fall into the pool of the Western Paradise, and which assures the entry of the believer into Amida's Blessed Land. (See Part II, Autumn 1961, page 60).

In Buddhism, prayer cannot be a supplication actually addressed to a deity, nor can it make any demand upon the benevolence of Providence. Universal Law is immutable, and each living thing must bear the burden of the destiny which it has earned for itself. It cannot escape the consequences of its own mistakes,

nor can it require anything that it has not earned by its own conduct. Sometimes the elaborate symbolism seems to obscure this powerful ethical conviction, but it is always present. Prayer is therefore a simple statement of dedicated insight. It is an acceptance, with gratitude and courage, of the immutable principles upon which the universe is established. It is also a recognition of a kind of debt that we owe to another of our own nature who has performed for us a gracious or beautiful service. Amitabha is an elder brother, a guide and counselor, one unselfishly dedicated to our need because of the greatness of his own heart. Even more mystically, Amitabha is that core of our own being which knows our need even before we could express it in thought or word. The Buddhist is forever grateful, and never demanding.

From his birth, the Buddhist is surrounded by the elaborate symbolism of his faith. Consciously and unconsciously, his sensory faculties convey to the deeper stratas of his personality the likenesses of well-loved and venerated appearances—of Buddhas, bodhisattvas, and arhats. Most of the Buddhist icons emphasize the gentle unworldliness of the essential concepts of the religion. The few images that seem grotesque to Western observers have been sublimated by the informed believers, and only further accentuate the tranquillity of the basic teachings of Buddha and his saints. The Eastern worshipper identifies the Tathagata, the Perfectly Enlightened One, with serenity of spirit and complete internal and eternal composure. There is no pain or stress in the meditating form of the great teacher. He is free from all the conflict arising from illusion. Thus, a simple realization is subconsciously sensed and accepted: though life is pain, truth is peace. The end of religion is to transmute the confusion of living into invincible composure by a sequence of realizations of the immediate availability of total good.

By this concept, the virtuous man is one who lives a quiet, integrated, gracious, and simple life. The enlightened person does not criticize or condemn or become engaged in idle controversy about the beliefs of others. Religion is a moral beauty unfolding from within the person, and causing all his works and thoughts to be beautiful. This is the phase of Eastern thinking that is the

most difficult for Westerners to accept. Our religious image is one of suffering, pain, and penance. Virtue is something that seems foreign to our nature, and must be imposed upon us by dogma, code, and creed. In the desperate effort to overcome our sins, we come in the end to frustration, rather than fulfillment. The psychic load of Western man, with its undisciplined intensities, is a heavy burden upon his own nature and character. When such an individual wishes to hate, he hates; when he is impelled by his own emotions to be selfish, he is selfish; and when he chooses to be opinionated, he is opinionated. When his faults are called to his attention, he is indignant, refusing to acknowledge that his conduct has any direct bearing upon the unfoldment of his spiritual life. He believes sincerely, but foolishly, that his own unregenerated nature is no obstacle to his understanding, his ability to think, his power to know, or his spiritual insight as this applies to his understanding of the universal principles which govern the world. Mahayana Buddhism takes the contrary position. Man cannot know more than he is, and when his knowledge seems to exceed his own enlightenment, the knowledge itself is faulty.

From the sacred writings, symbols, and disciplines of Mahayana Buddhism, it would appear inevitable that the arhats of the sect were fully aware of the laws and processes operating in human consciousness. Much of what they knew has come to be restated by advanced thinkers and students of Western psychology. It may be useful to consider an outline of the Mahayana point of view.

The sensory perceptions are constantly conveying to the mental coordinator in man, reports of things experienced or observed in the material world. The mind takes hold of these reports, organizing and interpreting them according to its own previous conditioning. Unless the mind has been purified of its own irrational attitudes, it cannot report honestly upon any new group of testimonies, but merely distorts them to conform with already existing prejudices. Thus, a man can constantly enlarge his body of opinions, but he can never truly know more than the degree of his mental honesty makes possible. The condition of the knowing power itself determines what actually can be known. We cannot come into possession of truth and then, at some future time

and according to convenience or inclination, begin to practice at leisure the truth we have discovered.

The subconscious psychic life of the individual is like a mirror that faithfully reflects the outer personality. It can be no better and no worse than the circumstances by which it is created. A person who talks of noble things, but does not live according to them, will have a psychic nature that has heard of noble things, but has never experienced them.

The more powerful a person's objective mental, emotional, and psychical activity, the less he is aware of the quality of his own psychic content. This is why intensive, pressure-ridden persons are unable to relax or restore the harmony of their own lives. They are the victims of their own psychic confusion.

Any procedure by which the activity of the sensory perceptions is reduced or relaxed will naturally result in an increased manifestation of the internal or psychic structure of the person. In other words, when the physical senses become passive, the psychic content of the personality becomes active and presents itself to our awareness by phenomena—mental, visual, or audible.

Eastern meditational disciplines cause the person to lose awareness of bodily and sensory activity, and therefore lead to inner experiences which, however, may seem to occur outside of the person himself. The experiences will be pleasant or unpleasant according to the quality of the psychic content and the degree of the psychic pressure. Therefore, to a trivial person, such experiences will be trivial; to the neurotic, oppressive or depressive; and to the sincerely devout, beautiful and inspiring. The nature of these occurrences cannot be predicted, as the occurrences themselves alone reveal the true condition of the psyche.

Meditation upon the mandala or symbolic figures of sacred principles causes this soulful and meaningful design to be impressed upon the psyche, which is in this way provided with appropriate images through which to reveal its own symbolic content. In the Raigo-zu picture, the Amida or Amitabha icon becomes the vehicle (available symbolic material) of infinite comprehension, the state of all-acceptance, the perfect condition of the psyche, and the eternally comprehending one who, by its own power, is free of all sensory limitation, and therefore exists in the

eternal state of reality-knowing. This image can be vitalized only by an individual who is utterly convinced that the Amitabha idea is the transcendent reality. Internal doubt or uncertainty demolishes the image in the soul. The Avalokiteshvara, or Kannon, icon arises from the experience of universal compassion, the awareness of completely unselfish love, infinite tenderness relieved of all self-concern, and affection free from human passions and desire. Seishi, the courage of the doctrine, stands for the transformation of all aggressive strength into psychic resolution. All that remains is the indomitable determination to live according to the Law.

When the mind is founded in these radiant principles, it can then interpret all sensory phenomena from the level of insight. The result is the experience of the Western Paradise. When these contemplations have become a natural part of religious conduct, the mandala is gradually impressed upon the psyche, and when the activity of the aggressive senses is suspended, this radiant and beautiful design, made alive by psychic energy, moves out of the subjective part of the personality and confronts the believer as a blessed vision. Thus, also, at the time of death, as the sensory perceptions dim, the Amitabha Triad seems to appear before the dedicated believer, to lead his consciousness to the Pure Land. It thus becomes obvious that religious sincerity cannot be assumed or imitated. To the degree that it is inadequate, it cannot support the psychic chemistry involved in the mandala mystery.

This mystical experience, as the Buddhists themselves well realize, occurs in all religions, but the icons take on the appearance of the beings or persons most venerated. In any case, the vision can be no more clear than the actual religious experience of the believer.

This is the true meaning of the Nembutsu. Each time the devout person, with full recollection of the Amitabha or Amida experience, recites the "Namu Amida Butsu," he strengthens the memory of salvation within himself. Therefore, Amitabha is made to declare that those who call upon his name by the Nembutsu are rescued from the world of sin and illusion, and are received by him into the Blessed Land. Life and death, good and evil, hope and fear, belong to the world of the senses, with its countless regions of misery, but the Nembutsu affirms the mystery of eternal enlightenment by which all shadows are dispelled.

In *The Dance of Life*, Havelock Ellis describes a personal experience which approaches very closely the Buddhist point of view. While a young man, Ellis read *Life in Nature* by James Hinton. Although Hinton explained the world as an orderly mechanism, he expressed his convictions with such warmth and beauty that his thoughts were not only intellectually acceptable, but satisfied the natural longings of the heart. There is no doubt that the reading of Hinton's book profoundly affected the career of Havelock Ellis. Ellis writes:

"My whole attitude towards the universe was changed. It was no longer an attitude of hostility and dread, but of confidence and love. My self was one with the Not-Self, my will one with the universal will. I seemed to walk in light; my feet scarcely touched the ground; I had entered a new world. . . . I was not troubled about the origin of the 'soul' or about its destiny; I was entirely prepared to accept any analysis of the 'soul' which might commend itself as reasonable. Neither was I troubled about the existence of any superior being or beings, and I was ready to see that all the words and forms by which men try to picture spiritual realities are mere metaphors and images of an inward experience. There was not a single clause in my religious creed because I had no creed. I had found that dogmas were—not, as I had once imagined, true, not as I had afterwards supposed, false—but the mere empty shadows of intimate personal experience. I had become indifferent to shadows, for I held the substance. I had sacrificed what I held dearest at the call of what seemed to be Truth, and now I was repaid a thousandfold. Henceforth I could face life with confidence and joy, for my heart was at one with the world and whatever might prove to be in harmony with the world could not be out of harmony with me."

His statements would indicate that Ellis had come very close to the threshold of the Blessed Land, this glorious world that is both near and far—near because it is always accessible to the inner comprehension or "Buddha eye," and far because it is an experience uncommon to those unacquainted with mystical doctrines. It is one of the essential concepts of Mahayana Buddhism that all sentient beings are endowed with the Buddha-nature; that is, they are potential Buddhas, and it is inevitable that they

will ultimately be impelled to accept the progressive program of self-discipline and enlightenment which will bring them to the Pure Land.

It would be fair to say, therefore, that the Western Paradise is a harmonious state within the self resulting from a harmonious condition of the self. Although some Buddhist sects consider the Western Paradise as identical with nirvana, the Buddhist sage Shinran described it as that Blessed Region where those redeemed by the love of Amida labor selflessly for the salvation of all beings. Those who attain to Amitabha's Paradise may choose to be re-embodied as teachers and helpers of less developed beings. This concept is intrinsic in the original teaching, for bodhisattvas like Avalokiteshvara were believed to reincarnate voluntarily in any or all of the Buddha worlds, or regions of mortal creatures, to bring to all that lived the blessed message of salvation. Thus, Amitabha's world is not a negative or static state of blessedness. The devout do not look forward simply to the end of pain, but rather to a vast program of universal service.

It has already been noted that the followers of Amitabha do not pray for forgiveness of their sins. This favor even Buddha cannot bestow. They ask for nothing in this world, neither wealth nor estate. They do not ask to be relieved of pain, or that their pleasures shall be multiplied. They seek only to earn the right to pass from this world to a better region earned by faith alone. This, therefore, requires a little more consideration of what the Buddhist understands by faith. Western people apply the term to the whole body of their beliefs, referring to a religion as a faith. In the Pure Land sect, faith is the complete clarity of acceptance. It is a sureness that behind the appearance of worldly conflicts and uncertainties there is forever the omnipresent mystery of the Law. If we let go of our own sense of selfness, if we relax both selfness and selfishness, we do not fall into some kind of a psychic dilemma. To the degree that we release error, we take hold upon truth.

Buddhists admit that many paths can lead to liberation, but liberation itself is one state, though each person will experience it according to his own needs. All the roads along which we travel in search of wisdom must converge in the end and become one in



THE BODHISATTVA KANNON

The Bodhisattva is carrying the water vase and alarm staff. At lower left is Shotoku Taishi, who introduced Buddhism to Japan; at lower right, the deity Emma-o, offering symbolic pearls to the Bodhisattva. Figure painted in gold on black silk, Kamakura period. The letters in the large nimbus read 'Namu Amida Butsu' downward on both sides from the top central character.

the Western Paradise. Each man, in his heart, seeks the serenity of a sufficient faith. We can conquer the universe only by coming to understand it as one blessed truth to be experienced by strenuousness of spirit. Once we experience the mystery of eternal peace by the cultivation of inner peace in our own lives, we are free from doubt and psychic pain. Contentment takes the place of stress and uncertainty, and this very contentment makes life more radiant, useful, and meaningful.

According to Shinran, there is no essential difference between priests and laymen in Amitabha's world. Actually, all priests are laymen, but they have dedicated their lives to a certain purpose, and all laymen, in turn, become priests when they attain a similar internal dedication. There is only one kind of enlightenment. Those who attain it are enlightened, and while they may express their understanding in different ways, they are revealing the same tranquillity of consciousness. The questing faith discovers tranquillity, and tranquillity, in its turn, perfects faith by revealing the gentle majesty of the divine purpose. The highest Buddha and the lowliest creature abide in the same universe of eternal realities. Because of the Buddha nature in ourselves, we may all come, in the end, to the perfect acceptance of the world mystery.

It is rebellion that leads to pain. And against what can we rebel? And what power or faculty can sustain rebellion? All negatives, whether they be doubts or desperations, arise from ignorance, and lead only to the perpetuation of ignorance. Thus, there is only ignorance and non-ignorance, and because of the peculiar way in which this philosophy is stated, Buddhism defines truth as non-ignorance. When nothing false dominates us, we are one with truth. As we cannot entirely escape the body and the circumstances attendant upon bodily existence while we live in this world, the followers of the Amitabha Doctrine hold that the noble aspirations which unfold in us while we are alive in the material world, can find their perfect consummation only when we depart from matter, or in the afterlife.

In certain Shingon meditation disciplines, the mandala or composite psychic diagram is first regarded as a picture drawn or painted upon a surface. This picture hanging upon the wall is a

closed door. Through contemplation, the door is caused to open. The picture becomes luminous, and through the middle of it appears an aperture leading into space. In the Zen sect, the disciple is expected to visualize this door, cause it to open in the wall before him, and finally, if his faith and courage are perfect, he will be able to step through the door into the world of the Void. This Void does not imply emptiness as we understand it, but rather, a place empty of deceptions, where there are no longer appearances that are mistaken for realities. If we dare to penetrate the illusion, we will come in the end into the presence of that which is not an illusion. In a sense, therefore, there are two worlds—one of things as they seem to be, and the other, Amida's Paradise, the world of things as they really are. By meditation disciplines, we begin to cultivate detachment of consciousness, even while we are dominated by the pressure of the sensory perceptions.

Let us, then, for a moment, contemplate the great mandala, lovingly and reverently carved by some Jehol monk long ago.

As we look at these figures, we see first merely interesting examples of a semi-private artistry. If we relax completely, however, we remove the barriers of art appreciation which have long caused us to accept only religious pictures within the areas of our own taste. By degrees, we are permeated by the graciousness of these sacred woodblock prints. We find in them nothing of violence or of discord, and we say it would be good to live in such a radiant realm, the abode of flowers and birds and blessed beings. Gradually, the peacefulness of the pictures and their archetypal psychological content begin to lower our own pressures. We experience what the Pythagoreans called "medicine through the eyes." The great Triad of Amitabha and his Bodhisattvas creates in us a mood of detached tranquillity. The figures are at rest; there is no hastening about, no pain, no threat, no preachment. Under the relaxing influence, we become receptive to that which can come to us only when we attain some degree of release from the immediate stress of material concerns.

The Buddhist mystic may well claim that these mandalas slowly cease to be pictures. The Buddha nature in ourselves begins to shine out, and the mandalas become radiant, not with their own

light, but with the light from our own hearts. This coming to life in the Law is part of the meditation experience. Symbolically speaking at least, we discover that the Amitabha image is a projection of the Amitabha power at the core of our own being. The remembering of Buddha in the picture opens the way for the remembering of the Buddha in the self. This Buddha self becomes increasingly important as we contemplate this mystery. The mandala seems to fade away, and with it pass all external things. The Buddha seed in ourselves begins to stir, and around it flickers the light of its own immortality.

It is at this moment that, according to the Doctrine of the Pure Land, the psychic self becomes aware of the psychic universe to which it truly belongs. It is at this moment, also, that the seed of eternity drops into Amitabha's pool to become the lotus of our own promise of salvation. This seed is man's first mystical experience, his first awareness of his own infinite existence. Once he is aware, even for a moment, he can never again completely forget. Stirred by this awareness, his own psychic life begins to increase and unfold. Some sects insist that the Nembutsu formula is necessary; others hold that the very statement "Namu Amida Butsu" is a mantram, and a mantram is a mandala composed of sound and remembrance of truth. In any event, meditation upon the picture causes the stirring of meaning in the deeper strata of our own psychic structure.

The Amida Buddha, the Dedicated One who attained so long ago, thus personifies a cosmic consciousness accomplished in space at some unknown time of the past. This consciousness is now indwelling, shining from the heart of everything that has an existence in space. Because this spark or seed reality is at the core of creatures, and is itself indestructible, there can be only one end for all existence. For this end we use the abstract word *perfection*. As we progress slowly and quietly along the Middle Road, we feel the stirring of this reality in our own hearts. It is this reality itself which gives us faith, for in the ultimate expression, faith is not merely a willingness to accept dynamic truth; faith is this dynamic truth itself coming into command of our attitudes, and ruling over our doubts, eliminating them one by one. There could

be no real faith apart from the experience of the achievement of the object of faith.

To attain this end, the Buddha seed, or Amitabha's Blessed Self, is made known through its two most powerful attributes: the compassion to serve, and the courage to relax away from the illusion of existence. Compassion, personified as the beloved son of Amitabha, is this universal tenderness toward life which arises from the realization of the immediate presence of Amitabha in everything that lives. Forms may conceal this radiant presence, but Compassion inclines its all-hearing ear to the cry of the sorrowful heart. It knows that there can be but one end to pain, and that is the victory of reality over illusion. Compassion frees us from all intensities of the emotions, or even of the mind. It leaves us with one affection, and that is a kind of parental regard by which we are moved to serve the spiritual need in our fellow creatures.

The courage of Daiseishi is no longer the strength to oppose the adversary around us. It is not the strength to die for causes, but the resolution to live for causes. It is the courage which enables us to step forth from the uncertain foundations of physical things into the Void, into the mystery where there is truth or nothing. The courage of Daiseishi enables us to step forward without hesitation from the sorrow of the world to the peace of Amitabha. If we look out into space, we see only emptiness, spotted with stars. If we look into ourselves for space, we see only darkness and doubt. Daiseishi, as the strength of absolute conviction in the reality of the blessed Law, signifies the courage to live according to the Law, whether we understand or do not understand. It further signifies the courage to trust our total existence upon the invisible rather than the visible. In a way it is the same kind of courage which enables us to step across the mystery of death.

It is told that Honen, who was the master of Shinran, came finally to the end of his life. Surrounded by his disciples, he was placed in a chamber of the monastery, with his head to the north, resting on his right side facing west, in the same posture attributed to Gautama at the time of the Great Decease. Lying quietly, Honen recited the Nembutsu, repeating it time after time.

Slowly his voice grew fainter, and his disciples took up the sacred formula. Finally, only the lips of Honen moved, and no sound could be heard. Then the lips were still, and the kindly teacher departed from this life. There was no fear, no anxiety, no question, for he possessed the courage of Daiseishi, the final courage, which is to place everything in the Law and be content.

From the study of the mandalas, we may be inclined to search more deeply into the philosophy for which they stand. If we do this, our meditations will be rich with gracious and constructive thoughts. We will gradually experience the nearness of another and better kind of existence. We will also realize that man is very close to the veil which divides the seen from the unseen. In a moment of great compassion, of selfless dedication, man can step into that other world; or, by the supreme act of courage, he may discover that there is nothing in the world of which we need to be afraid. The way to Amida's Paradise is so gentle a path that children can find it. It is no more difficult to unfold the consciousness within ourselves than it is for the lotus to grow or the bird to sing. With our own minds, we create all the difficulties, and by the relaxation of mental intensity, we must untangle the confusion caused by our own thinking. In the doctrine of the Western Paradise, love is the absolute ruler of everything that exists. Faith and courage serve that love, bringing all living things, in the end, to that good which true love must naturally desire for everything that it loves.

If thoughts like these move in meditation, we shall find innumerable expressions of understanding rising from the darkness of our own subconscious natures, for good grows within us like the blossoms in Amitabha's pools. To this doctrine, growth is worship, unfoldment is veneration, and simple works of charity declare the perfect faith. It may be difficult for us to sense the numerous so-called peculiarities of Eastern religion, but these peculiarities arise also in our own minds, for in the East, as in all other parts of the world, the radiant figure of love is the redeemer of all that lives.

We have learned to think of the love of God for man; the East tells us to remember the love of man for man. It also tells us that it is gracious and soul-satisfying to forgive and to serve

and to free our hearts and minds of all intemperances and intolerances, thus releasing into expression the qualities of the Bodhisattva Avalokiteshvara. It is also important that in our love we shall have the courage of Daiseishi. For whatever love bids us to do, that we must do; for like the Sufis of Islam, we are all in hopeless bondage to the Beloved. We live in the love of truth, we die in the love of truth; and because we have so loved, we come to everlasting life.

This is the substance of the Doctrine, and as we grow wiser, it will shine through the meditation devices; and, like the arhats of old, we will go forth living the Doctrine, singing it with our words and our deeds, resolved, as they were, to seek no rest for ourselves until the world, released from its burden of ignorance, shall be radiant in all its parts with the shining glory of Amitabha's inscrutable smile.



HEALTH AND THE ZODIAC—*continued from p. 28*

The abilities of Piscean natives are largely in the fields of religion and arts, and they are sensitive about ethics and conventions. They are students, mystics, living largely within themselves, and depending upon internal resources for most of their strength. In matters of health, they are often their own best physicians. They must find a pattern of procedure which is best for themselves. They cannot afford to hurry, nor can they afford to stop work. They must move quietly from one project to another, or they develop problems of the sympathetic nervous system. All bitterness must be avoided, and they need considerable periods of quietude, both as children and as adults. Their ideals sustain them, and their health generally depends upon the services they are able to render. The most common problems are a nervous heart, trouble with the feet, eye ailments, accidents, and ailments requiring surgery. Recuperation is better than might be expected. (The dates on which the sun changes signs are approximate; consult Ephemeris for exact day.)



'Tis Better to Listen

Choose a wife rather by your ear than by your eye.

—Anonymous



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

FOOTPRINTS OF BUDDHA

An important collection covering the arts of Thailand was shown in seven American cities during 1960 and 1961. This magnificent group of material is valued at forty million dollars, and never before have these national treasures been shown outside of Thailand. Incidentally, one of the outstanding authorities on the culture of these people, Alexander B. Griswold, likes to differentiate between the words *Thailand* and *Siam*. He feels that the *Thai*, (pronounced Tai), should be applied to the members of the race occupying the general area, whereas *Siamese* should be restricted to the citizens of the country, regardless of their racial backgrounds.

The artistic treasures are almost exclusively religious or derived from the involved symbolism of Buddhism, the principal faith of the country. Credit for the preservation of the temple collections of Siamese art goes partly to King Mongkut, who is said to have established the first museum in the country, and to have encouraged and patronized the library for the storing and studying of ancient manuscripts and inscriptions. The collection shown in America includes several reproductions of the celebrated footprints of Buddha, and one image in the group depicts Buddha making one of his footprint impressions. There is also a curious, but somewhat dilapidated painting of the footprint with its intricate ornamentation.

Veneration for the sacred footprint is noted in many Buddhist countries, especially Ceylon, Burma, and Siam. It is immediately obvious that the design is not intended as a faithful reproduction of a print of Buddha's foot. When carved or painted, it is of huge proportions, a favorite length being about 72 inches. There are also, of course, miniatures of this symbol, and reproductions in jewelry which are quite small.

The theory behind the concept of the footprint is simple and dramatic. In its migrations, Buddhism reached into many distant areas, and wherever the faith found acceptance, reproductions of the footprint are likely to occur. In whatever land or place Buddha left his footprint, that region belongs to him and to the philosophic religion he founded. It is as though he had wandered about personally, leaving a path marked by the impressions of his feet. It is believed that the original so-called footprint was placed on Adam's Peak in Ceylon, and that all later copies were derived from, or inspired by, this holy symbol. In plain fact, the carvings scattered through Asia are derived from a formula set forth in the early Buddhist scriptures, and have no reference to an actual footprint.

In many temples of Burma and Siam, there are immense reclining images depicting the Nirvana of the Buddha. The image in Pegu, Burma, is nearly 200 feet in length, and the feet are, of course, in proportion to the body. Because the figure is reclining, the soles of the feet are visible, and they are inlaid with designs in semi-precious stone and gilt, according to the traditional pattern. The reason why so many of the prints measure six feet in length is that it was believed that Buddha possessed a spiritual size or stature thirty feet in height, and in this form, or appearance, he left his foot impression in Ceylon. Obviously, modern Buddhist countries reject such accounts as mere legendry.

Buddha was said to have been born with sacred marks upon various parts of his body. From these, the soothsayers in his father's court prophesied his divine ministry. Certain important signs are said to have been placed by nature, or the Will of Heaven, upon the soles of his feet. Fortune-telling by the lines on the feet was anciently practiced in Asiatic countries. I remember discussing this once with the celebrated palmist Count Louis Hamon (Cheiro).



Tracings of the footprint of Buddha from ancient stone carvings. Chinese origin. Sacred Buddhist emblems associated with the identification of a perfectly enlightened being.

He said that he was entirely convinced that character could be delineated from the soles of the feet, the shape of the foot, the length of the toes, etc. He felt, however, that in Western civilization, the cramping of the foot from childhood and the natural tendency for the skin to harden and become calloused, made delineation difficult.

Buddha's symbolic footprint usually features a large sunburst design in approximately the center of the foot, although it is sometimes closer to the heel. A somewhat similar design is often shown in the palms of the hands of Buddha, and some Christian missionaries have seen a connection between these markings and the nail wounds in the hands and feet of Christ. There are explanations for the sunburst markings in the Yogic systems which mingled their streams with Buddhism. There were magnetic centers in the hands and feet corresponding to the chakras, or whirling discs in the head and along the spine. In addition to the sunburst, there were always other symbols of the faith. These included the fortunate emblems, the signs of royalty, and figures reminiscent of the principal doctrine of the Noble Eightfold Path. In some cases, swastikas and conch-shells are prominent, the latter often being arranged one on the under-surface of each toe.

In the Burmese and Siamese depictions, the sole of the foot is shown as rectangular, and divided into 108 compartments, each containing a symbol. The number 108 is especially sacred in Buddhism, and there are 108 beads on the complete Buddhist

rosary. Some hold that these stand for the 108 volumes of the Holy Scripture, and others say that they reveal the 108 divisions of the qualities and attributes, positive and negative, which constitute together the grand scheme of Buddhist metaphysics. In a sense, therefore, Buddha has placed the world of illusion, with all its mortal hindrances, beneath his feet, and those who would follow in his footsteps must become aware of the intricate structure of the psychic world and its countless manifestations.

As these markings on the sacred footprint are generally referred to as auspicious signs, each contains some clue to the overcoming of maya, or the transformation process by which man, through discipline, redeems the weaknesses of his own nature. Some arrangements of the footprint pattern also suggest that Gautama Buddha himself was following in the footsteps of the earlier Buddhas who labored with mankind in the long, dark cycles of pre-history. Gautama, therefore, places his own footprint with theirs, and all these prints become the elements of one larger design, or are incorporated into it.

Such symbolism may appear most eccentric to the conservative Westerner. He may ridicule the idea that these huge, clumsy footprints now cherished in temples or found in ancient shrines along the ways of pilgrimage, could be taken seriously. Actually, they are simply reminders suggesting qualities familiar and acceptable to devout believers who have little interest in realistic art or conventional anatomy. Each pilgrim, following in the footsteps of his Lord, realizes that to attain the paranirvana, he must faithfully follow the divine example, obey all the laws and rules established by the Holy Order. To walk in the footsteps, therefore, means to be like the great teacher in thought, emotion, and conduct. The pictures help to fix the attention upon the inner meaning of the Doctrine, and it is only when the attention is so fixed that the disciple is at peace with the Buddha, who has also left a golden footprint in the soul of each true believer.



Library Notes

BY A. J. HOWIE

KOREA—HISTORY IN THE MAKING

Every addition to the library is an exciting event, but sometimes more so. Mr. T. W. Roesch gave to Mr. Hall, while he was in Denver, a collection of books, mostly in English, relating to Korea, together with several items on China, Japan, and Manchuria. Mr. Roesch purchased the books in old bookstores in Seoul. Apparently it is not easy to find such books on the open market, a fact borne out by the almost total absence heretofore of material directly on Korea in Mr. Hall's library, and the few Korean listings in the latest Catalogue of Orientalia Inc. which deals exclusively in books on the East.

During the last twenty years, Korea has been much in the news for the United States as well as the world. Although our military forces were engaged there, to many Korea seems just a part of "the Orient," not clearly distinguished from China, Manchuria, Mongolia, Formosa, Japan. Each of these areas has intense national characteristics, and the natives of none are flattered by any common identification.

Korea is a mountainous peninsula jutting out from the eastern Asiatic mainland, its borders immemorially coveted by China, Manchuria, and Siberia. The terrain is an S-shaped mountainous area about the size of Minnesota, extending southward to approximately the 34th degree north latitude, with a climate similar to that of New England. The population is about twenty-five million. There is good reason why Occidentals find it difficult to become familiar with Korean ports, cities, towns, rivers, provinces.

"To find Pinyang and Keishu on the map may not be an easy task, because nearly every place in Korea has three names and

several ways of spelling each. It was China that first taught Korea to write, and each city, town, district and state has its name in Chinese characters which may receive a Chinese, Korean or Japanese pronunciation, as you please. The Japanese railroad maps are the only ones I have seen which could be called wholly consistent. They spell out the Japanese pronunciation in Roman letters, according to an established rule. But most maps are very confusing. The Korean names may be Romanized in such diverse ways as to be almost unrecognizable, and there are several methods by which foreigners spell in Chinese. Thus the first of these two cities, the name of which is written in two Chinese characters, may appear on the maps spelled, if the diacritical marks are used, P'ing Yang (Chinese pronunciation), Phyang Yang, Phyang Yang or Yong, or Phyang-an (Korean), or Heijo or Heizyo (Japanese). Keishu (Japanese) is Kyongtju, Kyongyu, Kiong-chu or Kyeng-ju in Korean. Even well-known Seoul is spelled Soul, Se-ul, Sye-ul, or in Japanese, Keijo Keizyo or Keiki." (Helen Elizabeth Fernald in "Rediscovered Glories of Korean Art," reprinted from *Asia Magazine* in *The Culture of Korea*.) Small wonder that there is some vagueness in identifying the location of events in Korea.

There is a certain amount of confusion inevitable when one opens four cartons of unsorted books on an unfamiliar subject—where to begin? What to read first? Should one page through the reproductions of national art treasures, all of which have Japanese text, usually no English? Should one attack *Corea, the Hermit Nation* by William Elliot Griffis, seventh edition, revised and enlarged, 1904, or *The Passing of Korea* by Homer B. Hulbert, 1906, or *The Mastery of the Far East* by Arthur Judson Brown, 1919—all aimed at a general survey of Korea from her traditional origins some 4500 years ago down to the date of publication? Or should we read *Our Mission in Korea* by Lieutenant General John B. Hodge or his *Welcome to Korea*, both intended as information and education manuals for military personnel in 1945?

I succumbed to a volume of folk tales and then opened *The Grass Roof* by Younghill Kang, a professor at New York University. I think I was intrigued first by somebody's pencilled editorial attempts on the first several pages—also, I thought it was

a novel. With such an open-minded, unintellectual impulse, I became immersed in the first-hand account of the adventures of a modern Korean boy as he defied family, tradition, and turbulent times to win a Western education. I could not have had a more instructive or vivid introduction to approaching a miscellany of books on Korea.

Kang's use of the English language defies editing because he conveys shades of meaning that would be lost in the preciseness of a schoolmarm's diction. There is a dramatic matter-of-factness in the way he describes his birth in Northern Korea during early April of the year in which Japan declared war on Russia, which nation had steadily been more aggressively encroaching on the Korean boundaries and manipulating internal affairs to gain invaluable concessions. Japan was the unexpected victor, and the years of Kang's biography reflect the hatred of foreign political domination directed toward the Japanese. He was reared in a small village not far from Asiatic Russia and Manchuria. His family owned a small bit of land, but however provident his father might be, they lived from harvest to harvest. An uncle tutored him in the Chinese language, Confucian literature, and poetry; in his uncle's library he became steeped in ancient lore and the classics.

It is difficult to date the events of Kang's life because he matured so early as compared with the average American boy. A native precocity, enhanced by his uncle's tutoring, placed him far ahead of his contemporaries in school and at play. In spite of the infusion of tradition and patriotism, he early became obsessed with the desire to have a "western" education, defied his father by cutting his hair and wearing a western-style hat. The hair-cutting was made a complete renunciation of tradition because, while he could have sold the hair for much money, he destroyed it.

With only a few coins filched from the family piggy-bank, he ran away from home, walking the 1000 li to Seoul. But he became disillusioned after he passed the national examinations and tried to further his education in schools which still were tied to the Korean traditions. In spite of an environmental hatred of the Japanese, having failed to secure a passport to America, he went to Japan to study along westernized lines there. Again he simply

states that he managed to secure odd jobs and survive on a most frugal fare.

Kang was back in Seoul in time to participate in the exhibition for Korean independence on March 1, 1919. This pacifist revolutionary attempt anticipated by some years Gandhi's non-violence movement in India, but because it was crushed, it has never been widely publicized. The event is glossed over in most books, but apparently for years, Korea had been seething with intrigue and underground plans, all spread by word of mouth. The more violent members and leaders had been tempered by the number of Buddhists and Christians who participated. The Declaration of Independence was drafted by Six Grass Roots, the pen-name of the "greatest historian and scholar of Korea" whom Kang does not identify. The document was signed by thirty-three prominent Koreans.

The occasion for the demonstration was made possible by the permission granted by the Japanese for a period of mourning for the death of the ex-Emperor of Korea who, it was widely believed, had been poisoned. Literally hundreds of thousands—probably several millions—of Koreans were streaming into Seoul. The mourning ceremonies were set for March 4, so to anticipate any efforts to thwart the demonstration, the word was passed that the declaration would be read at 2:00 p.m. on March 1 in various parts of the city. The instructions were specific. "Immediately following the reading of the document, we will cry with full voice *Mansei* (O live ten thousand years, Korea!) and demonstrate all over Seoul as much as we can until we are captured by police." "Whatever demonstration you make, let it not be riot. In doing this, do not insult the Japanese; don't use any sort of weapons, even stones are not to be thrown. Don't strike with your fists. For such are the acts of barbarians."

"The demonstration was inspired by hopes of reaching the ears of the Big Powers sitting at Versailles. Woodrow Wilson and his points had caught the imagination of the 20,000,000 Koreans. (It is said in Korea that he was more responsible for the unique revolution than any other one man.)" "But this is really the fact: throughout the country the people, even the very ignorant people, even the very high and conservative people, caught the spirit

of an international morality and believed in it and were ready to die for it."

One of Kang's friends is quoted: "Everybody has the spirit. The first pacifist war in the history of mankind! How far dare Japan go in assaulting people who do not lift a hand and only cry 'Mansei'? Will the World see a whole nation wiped out like this without protest? I don't believe it."

The larger course of events is now a matter of record, but countless personal tragedies, sacrifices, losses, and broken hopes may never be told. History moves on in the making with no apparent answer as to how an individual may shake off the shackles of a traditionalism that is fostered by general self-centered, self-satisfied interests of business and the network of family ties, how participate in a larger program for the welfare of mankind as a whole.

Mr. Kang reveals himself as the product of two centuries of change in Korea during which the "hermit nation" was opened to Occidental influences and trade. His youth was spent in the back country of a stage whereon the action had been developing for more than 200 years as Korean history became enmeshed in the conflict between Japan and China for supremacy in the Far East, and between the rival interests of Occidental traders, and, more far-reaching, the conflict between Occident and Orient. Japan had surprised the world by emerging from centuries of isolationism to a position among the major powers in the family of nations. The form of government in Russia had changed and its territory expanded. But the final act yet seems not to have been written, and William Edward Griffis' prediction prior to 1904 may yet be enacted: "The pivot of the future history of Eastern Asia is Corea. On her soil will be decided the problem of supremacy, by the jealous rivals China, Japan, and Russia." For almost a thousand years China had exercised suzerainty over Korea, whose rulers were invested with their authority by the Son of Heaven seated on the Dragon Throne. Japanese patriots and expansionists early described Korea as a dagger pointed at the heart of Japan. And efforts by Russia to secure ice-free ports to the Pacific Ocean, with designs on Manchuria and Korea, were begun under Peter

the Great (1672-1725), and have continued persistently right up to the present.

History usually connotes something that is past, yet it is a timeless maze of threads of continuity of action—actions of people just like all mankind of our own time. The actors might well be reincarnations of the same egos; actions that had the same human motivations that plague humanity now; actions that were mistakes even when performed with the best of honest intentions. Korea and the Koreans are a dramatic example of a nation satisfied in an age-old self-sufficiency drawn into a maelstrom of progress in an alien Occidental interpretation.

The leaders of nations have used various devices to sway popular opinion and win public support for the actions that we know as history in the making. Popular demonstrations—mob action—are not a new instrument in the hands of politicians, but just how “popular” they may be is a matter for debate. The rulers of Korea long were able to keep the populace antagonistic toward foreigners with notices of edicts and prohibitions posted in villages where usually only the adherents of traditional ways could read and interpret for the others.

The Korean author of the only book reprinted in Japan detailing the Korean side of the Korean repulse of the Japanese armies and navy in the 1590's states that he is writing “because men ought to look at the present in the mirror of the past.” With this thought in mind we shall review the outstanding events in the breaching of the Korean isolation by the Caucasian race, by proselyting the Christian teachings and fighting to exploit new markets dedicated to mammon. Much of the material is drawn from *Corea, the Hermit Nation* by William Elliot Griffis (1904).

The Transactions of the Korea Branch of the Royal Asiatic Society in 1937 published “Some Notes on Father Gregorio de Cespedes, Korea's first European visitor,” by Ralph M. Cory. While it apparently is true that Father Gregorio was in Korea for several months between 1593-1594, it was not as a visitor to the Koreans. He was there only to minister to the spiritual comfort of the Christian converts among the Japanese invaders in a totally unjustified war. It is unlikely that he communicated with any

Koreans, because he would have been identified with the enemies of Korea.

The first Europeans actually to live in Korea were Hollanders, the account of which is contained in a small book written by Hendrik Hamel, one of the survivors. The original account went through several reprintings and translations; an English version translated from a French edition was reprinted in *The Transactions of the Korea Branch of the Royal Asiatic Society* in 1918. Hamel's account preserves the record of John Wettevree and two companions who were taken prisoner by the Koreans in 1627, when they were sent ashore by their ship to get water. The three were fed and treated kindly, after which they were taken to Seoul. There they were questioned by the authorities, and given to understand that even though they would not be imprisoned, they could never leave Korea. When the Manchus invaded Korea in 1635, Wettevree's two companions were killed. Wettevree became so adapted to the Korean language that in 1653, when the Dutch ship *Sparwehr* (Sparrowhawk) went to pieces in a storm off Quelpart Island and he was called to act as interpreter, he had great difficulty in using his mother tongue.

The thirty-six survivors of the *Sparrowhawk* had a much more checkered experience than Wettevree; although not mistreated except when they tried to escape, they never were given more than a bare subsistence. When they were taken to Seoul, the Koreans were surprised to learn that the foreign barbarians were men who ate decent food and not earthworms and toads. Their white complexions and red beards were marvels, and everyone was curious to see how they drank, for the story was current that they tucked their noses up over their ears when they drank. The size of the Caucasian nose is a phenomenon to Orientals.

After the Hollanders learned how to talk fluently in Korean, they tried to explain where they came from, the distances involved, and the great size of the earth. The Koreans were unbelieving, unable to comprehend how the sun could shine on so many countries all at once. During the course of the years, death took its toll among the survivors, and it was not until 1667 that Hamel and a few others managed to escape to Japan, and thence to Holland in 1668, after thirteen years in Korea. There is no indication in

Hamel's book that any of the Hollanders became more important than troublesome prisoners.

The next Occidental impact was in the form of some Jesuit tracts on philosophy, mathematics, and religion, written in Chinese characters and just received from Peking when they came up for discussion during a seminar in 1777 under a Confucian professor by the name of Kwem. Among the tracts were some that discussed the existence of God, divine providence, immortality of the soul, conduct of life, the seven mortal sins and the seven contrary virtues. The group was greatly impressed and began to study, pray, fast, meditate, but always with the feeling that results would be more obvious if they could be instructed by one of the faith. After several years, they managed to get a message to the Franciscan Bishop at Peking. The messenger himself became a convert and was baptized with the symbolic name of Peter in the hopes that he would be the first stone of the church in Korea. Upon his return to Seoul, the faith of the group was renewed and fresh converts were made among both nobles and commoners. They began baptizing, using many Biblical and early church names. The adoption of these foreign names excited bitter criticism of the Christians, who were stigmatized as "Foreigner-Coreans."

In their devout enthusiasm, they formed a hierarchy modeled after what had been observed in Peking, and began not only baptizing, but confessing, confirming, and distributing the sacred elements of communion. Their zeal was later rebuked when the mystery of apostolic succession was explained. With the rebuke, came the prohibition against continuing the rituals of ancestor worship. This crisis brought them into active conflict with the authorities as well as with their families. Evidently the instructions went further than prohibition of worship, because Paul and Jacques Kim were put on public trial for destroying their ancestral tables, for which crime they were decapitated—theirs the first blood shed for Korean Christianity. Widespread persecution followed.

(To be continued)



First Person

Perhaps the shortest inscription yet noted on a tombstone reads as follows: "Myself."

SPECIAL NOTICE

On January 10th, 1962, the Post Office Department raised the cost of handling undeliverable 2nd, 3rd, and 4th class mail by 60% to 100%. When you move without notifying us, we pay the post office for the service of letting us know the new address, or for a notice that the new address is not available. With the new increases, this fee is now more than we can afford. We therefore urge you to cooperate with us by sending us a notice of your change of address promptly. Otherwise you probably will not receive our various notices or your copy of the PRS JOURNAL, as we cannot continue to pay the heavy return charges. Subscribers should remember that the JOURNAL is issued on the 1st of January, March, June, and September, and notices of changes of address must reach us at least two weeks before these dates if you want your magazine to reach you.

Dear Subscriber:

We would like to share with you some of our plans for the next volume of our JOURNAL, which will begin with the Summer 1962 issue.

The present trend in world affairs causes us to feel that it is now time to emphasize the application of our principles and convictions to current problems. We plan, therefore, to introduce a new department devoted to the evaluation of world events as they apply directly to our own lives. Thus we hope to focus religion, philosophy, and psychology upon the emergencies of the hour, and help thoughtful persons to plan and direct their attitudes into constructive channels of growth and understanding.

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