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PRS JOURNAL

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THE EDITOR'S POINT OF VIEW

THE "AHNESS" OF THINGS

When we read Thoreau's delightful and inspiring description of his adventures while living by Walden Pond, we realize that the present generation is over-pampered and under-privileged. We have many wonderful achievements to contemplate, but very few of us can build our hermitage by the side of a lovely lake in a sylvan glade. Thoreau has left us a splendid example of the privilege of direct and immediate contact with the living processes of nature. He tells us of the wonder of changing seasons and the beauty with which flowers and plants and little creatures of the woodside live out their spans and face each new day with complete acceptance.

Oriental people have developed the term *ahness* to define the impact of sunshine and rain, frost and snow, mist and clouds, upon the consciousness of the human being. With all the skill at his disposal, man has never been able to duplicate the artistry of a cluster of wood violets by the roots of an ancient tree, wild strawberry vines, or a carpet of beech nuts forming their strange designs in late autumn.

Those of us who can think back a ways, will never forget the vacant lots that were scattered through most of the smaller communities, and even many of the larger towns of our country. After school, we walked along a shaded road for a block or two, and came to a small tract of virgin earth, with its flowers, trees, birds, and

colorful butterflies. This square of paradise on earth was not littered, nor disfigured with sign boards, nor fenced with "no trespassing" signs to ward away those who wished to commune with the spirits who abide in rustic places. I am sure we did nothing to deface the property, but it was fun to imagine that we were pioneers exploring some remote continent, or that we were following in the footsteps of venerated Indian chieftains who had once made paths among the rocks and mossy banks.

There was scarcely a day when we did not find joy in the discovery of something wonderful. A robin's nest with little eggs; a squirrel guarding its winter food supply safely stowed away in a hollow log—these were pleasures that have to do with the "ahness" of things. We had all kinds of comparatively meaningless explanations, but they were all symbolical of some adventure that touched us deeply and brought a feeling of immediate sympathy for life itself, a sense of communion with those instincts and habits that some divine power has placed in the heart of its furred and feathered creations.

Children used to find their most perfect joys in exploring the world to which they had come and where they were growing up in knowledge and understanding. If there were growing pains, there were also growing joys, and each day an invitation to another high adventure in simple awareness.

As we grow older, we have other ways of cultivating sympathies and realizations, bearing upon the wonders of older years. So many things happen to us that children cannot know or appreciate, but we never become so old that we cannot stand in awe of life—not the kind of awe that leads to fear or some kind of ritualistic veneration. Ahness is much warmer than this—it is the sheer delight of entering into the presence of little miracles that are no more nor less than by-products of the everyday and the commonplace. It all depends on our own capacity to feel delight in our heart.

Imagining that we are still in a smallish town, untouched by the sophisticated dilemmas of "Peyton Place," there is a great deal of ahness in the Sunday ritual of going to church. Very little of this is experienced in an urban setting, where the problem is to find a parking place and make formal bows to fellow citizens.

In the town I remember, the church was a little way outside the village. The sidewalk did not quite reach it, but this was fortunate because the little path was far more beautiful. No one had gotten around to building a fence to enclose the hallowed ground. The church itself looked like a miniature of Independence Hall in Philadelphia—reddish brick, trimmed with wood of enamel white. The bell was not especially melodious, but few in the community failed to hear it or heed its call.

Ahness presented itself to our attention in the little twin daughters of a prominent citizen. They were about five years old, and looked like dainty butterflies in their best Sunday ruffles. They were walking hand in hand, determined to share in the solemnity of morning service. They seemed more like little cherubs, like those gazing upward at the Holy Mother in Raphael's Sistine Madonna; and like these cherubs, their little faces were in constant danger of breaking into smiles.

Everyone who saw the children felt better from this circumstance alone. Sad, tired old faces beamed their approval, and the minister, a rather dour preacher under most conditions, became overwhelmingly paternal as he gravely shook hands with the youngest members of his congregation.

After the services, there was a little more of ahness, for the front yard of the church was also the official picnic ground for the members of the congregation and their friends. There was scarcely a Sunday when the picnic tables were not filled with bowls and plates and dishes of home-made food suitable to the celebration of a wedding anniversary, a marriage ceremony, or the annual reunion of a family that had been scattered over most of the country.

I remember one Sunday afternoon when they brought the photographer over. It was a family reunion, with nearly two hundred relatives assembled. They formed a handsome group surrounding the patriarchs, who were seated majestically in the foreground. The minister added authority to the scene, and as the parents and children and grandchildren, and even a few great-grandchildren, together with a mixture of in-laws, stood solemnly for the formal photograph, it was an experience, even though I did not belong to the clan. I saw the picture after it was developed, and at the

extreme left, where the group thinned out, a row of little crosses in the church cemetery was visible.

While it is all very sentimental, and not especially solutional to the major problems of society today, these old scenes and the memories they bring of the everyday joys of common people, are part of our psychological heritage; and they will influence the conduct of mankind so long as those who are still alive can remember the days gone by.

Our Oriental friends have developed two terms which they associate very definitely with the experience of "ahness"—this quick drawing-in of the breath to indicate either comprehension or a supreme achievement. I remember a dentist who was capable of the difficult feat of giving forth a sad and pathetic sigh of sheer delight. He did this best immediately after a successful extraction. It implied his own masterful technique, a crisis passed, and relief for the patient.

The Oriental terms we refer to are *wabe* and *sabi*. *Wabe* has almost come to be a word in the English language. We know that it stands for the quick sympathy that arises in ourselves in the presence of something helpless, forlorn, or, generally speaking, pathetic. It includes the protective instinct, and children feel *wabe* when they stroke a baby kitten. Combined with a quick sympathy for helplessness comes the immediate realization of responsibility. We must do something ourselves to help the helpless, or to guard the weak, or defend the injured or those who have suffered wrong.

It is the instinct of *wabe* that may cause us to have our children's baby shoes metalized and transformed into book ends. Grandmother was very *wabe*, because she pinned to her living room curtains all the little crayon drawings she received from her grandchildren. There was a great warmth in her heart when these pictures reminded her of the artistic endeavors of the very young, for she fully understood that these sketches appeared actually beautiful to those who made them, and were achievements of consciousness. That which was *ahness* to the little folks became *wabe* for grandmother.

I suspect strongly that nearly all who collect antiques, prize old furniture, have special cupboards for their cups and saucers, and proudly bestow one of their treasures upon a carefully selected

recipient, are expressing the *wabe* quality. All the newness in the world cannot touch our hearts with the same nostalgic sentiments as some treasure that is out of date and season, but radiant with cherished memories. There must be some reason why antiques become more valuable because they are older, and this value would not exist if we did not instinctively reach out to cherish and protect the forlorn and the homeless.

What can be more homeless than a beautiful old picture frame hanging dejectedly in the outlet shop of some charitable organization? We must guard it lovingly through the twilight years of its old age. Of course, many do not have these sentiments at all, and no appreciation for them. Anything that is not new, is junk; and that which has no immediate utility, is worthless, regardless of its intrinsic charm.

The word *sabi* has a rather different connotation. To be truly *sabi*, an article must be in a fairly advanced stage of deterioration. *Sabi* reveals the inevitable fact that all things are vanishing away, and both man and his handiwork begin to fall apart the day they are created. A good example of *sabi* would be a ruined abbey in England, its broken frame overgrown with ivy, until decay becomes a thing of beauty.

We also have a fondness for our early Spanish missions here in California. It is nice to recall the days when they were gently disappearing, leaving only spans of broken arches and adobe walls breached from the ravages of storms and earthquakes. Artists came from great distances to picture these failing monuments to the memories of the early padres who trudged with pious zeal that ill-kept road now referred to as the King's Highway.

There is a saying in the East that time is more kindly to the works of man than to man himself. As we stand in a great art gallery, gazing upon a masterpiece painted five hundred years ago, we find great pleasure in the rich quality that has been bestowed upon it by age alone. The canvas has been varnished and revarnished many times; the paint has cracked in many places; the colors have grown dim, but rich and deep; the frame shows signs of rot and insect infestation; but we well understand why this picture would be considered a bargain at a fantastically high price. There can

be no other like it—copies are strangely cold and new, and comparatively worthless. They may be exact, but they are not *sabi*.

Rocks and marbles and bronzes and lacquers age with dignity. We cannot prevent them from showing a few cracks or being chipped here and there, or giving evidence of mending; but they have been loved well and treasured long, and have brought joy to countless hearts. If the crude bowl by some village potter is *wabe*, a similar bowl that has been dropped several times in the course of its existence, and has been skillfully mended, without any effort to conceal the repairs, is *sabi*. In fact, a tea bowl may be treasured for its mending, which is probably done with gold lacquer, and the strange zig-zag lines that bind the parts together are regarded as an essential element in the total pattern's beauty.

All of this sentimentality, while possibly impractical, bestows with it a kindly interest and a forever searching after the goodness in things and of things. Is it not better to be moved continuously to a mood of appreciation than to live, as so many of us do, in an atmosphere of criticism, depreciation, and boredom? The spirit of *ahness* does nothing more than discover something of sheer delight in situations that we normally regard with complete disinterestedness.

We look at something charming, pass it by, and set our attention upon objects that invite antagonism and condemnation. Something within ourselves that is painful or disillusioned or unhappy, seeks to support its own negation by proving the world and its creatures to be cold, cruel, unreasonable, and unjust. Instead of a quick gasp of delighted surprise, we heave a deep sigh because we have proven to our own satisfaction that conditions are a little worse than even we expected.

There is a saying that if a child's first breath is "ah"—an inhalation that gives life to the tiny body, the last sigh of the departing is an exhalation—the spirit leaving behind a tired and aged body. In every moment of our lives, the joy of discovery is a new birth, and the sorrow of disillusionment is one of the many deaths that lead to ultimate dissolution.

If *ahness* is a thrill that you do not currently enjoy, then it would be right and proper to develop that quality of discernment which makes *ahness* inevitable. One way, of course, is to develop

a skill or develop a talent of your own. Even if you are only putting together a model ship, or trying to assemble the numerous elements of a miniature automobile, you are working toward an end, which will be consummated by *ahness*. Your achievement may not be great, but it will be satisfying to your soul, and may be exhibited with pride to friends who, at least in the spirit of politeness, will admire it.

Ahness is to find that we can do something better than we thought we could. Perhaps it comes from reading a book that opens a door to some phase of natural history, like the wonderful worlds of plants and bees and spiders. When we are amazed and scarcely believe the wonders of life around us, a spirit of delighted bewilderment vitalizes our hearts and minds.

One of the areas in which *ahness* must be genuinely cultivated is our ability to appreciate the works of other people. We all delight at the immature talents of children, but can we honestly find the works of the Divine Mind in the skills of artisans and tradesmen? Can we appreciate the patient labor that has helped to make this world beautiful? When we get up in the morning, do we sense the wonders of dawn, or have we so mortgaged the coming day that we dread its appearance?

Ahness is a form of positive thinking. It tells us that we live forever in the presence of one miracle manifesting through countless smaller miracles. In comparison to the magnificent mystery of life itself, our little problems and difficulties seem rather inconsequential. We will shift the point of view from a fanatical dedication to our own morbid attitude, and re-center it upon the rather obvious truth that miseries are little islands of circumstance in a vast ocean of wondrous realities. Even the little islands are matters of interpretation, for if we understood them rightly, we could transform even them into inspirations for gratitude and appreciation.

So *ahness* is the impact of the total splendor of the infinite plan of things. *Wabe* is the discovery of this splendor in the humble ill-formed efforts of man. In his striving after beauty, he may find his hand and his lips incapable of expressing the sublime feelings that flow through his consciousness. He puts all that he has into the creation of a little cup, and when he is finished, the shape is

poor, the materials are common, the decorations are crude; but what he has not been able to fashion with his hands, he bestows from the depths of his own love—and his little cup is wabe.

This may be compared to the virtuosity of the little boy who has attained the inevitable consequence of one year of piano lessons. The family gathers, the neighbors come in, and junior, with all the dignity of a celebrated pianist, performs his masterpiece. He misses a few notes entirely, forgets the middle part of the composition, but in the end, both hands come out together, and the applause is enthusiastic. Everyone is touched by this quality of wabe. The wonder is not that the lad plays so poorly; the wonder is that he can play at all.

Fritz Kreisler, the great violinist, raised this quality of wabe to a sheer ahness. While he listened to some community-sponsored violin group, this beloved and greatly talented man burst into tears—not because the sounds were so distorted, but because, as he expressed it himself, he was in awe at the hearts and minds of these children who, living in poverty and desperately underprivileged, had the spirits of angels and were determined to give beauty to the world.

The ahness that we associate with the sabi quality is equally real, and sometimes even more wonderful. It is the discovery that nature, even in decrepitude and death, transcends decay and makes all things beautiful. Thus we may divide life into three steps or stages—the ahness of childhood, the wabe of maturity, and the sabi of older years.

Perhaps these older years need special attention, for here the discovery of beauty and of the wonders of life is often difficult. Yet we have the right to know the splendor that time bestows as a patina, not only upon the body, but upon the soul. The beauties of age are more wonderful than the charm of youth can ever be, but often we destroy this opportunity for a great emotional experience of the wonderful by locking ourselves in negative attitudes, fears, and the sense of impending calamity.

To the degree that we can experience the tremendous thrill of discovery, we stay young; and to the degree that we have lost this thrill, we have become prematurely old. It is good to create

an intimate feeling of joy over the great truths of nature and the times and seasons of the spirit.

Through ahness, we have a little experience in Zen. Through wabe, we know something of the meaning of daily life, for we walk alone regardless of those around us. Sabi may suggest karma—those processes which seem to be forever destroying, but which are in reality dear and wonderful friends preparing us to grasp with greater insight our eternal citizenship in space.

To find God in his creation, is to feel the direct impact of ahness; and to have discovered the love of God in all the moods and phases of our living, is to have warm and wonderful appreciation for things as they are. Such appreciation is expressed in the concept of wabe and sabi. At any moment, we can break through the dismal and through our own dejection, find in everything that lives, or has been fashioned, or has survived in the broken ruin of itself, a continuing proof that beauty is eternal, and the power to love beauty, a precious gift of heaven.



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CHINESE TAPESTRY WEAVING OF THE MANCHU DYNASTY

The textile arts are among the earliest evidences of human culture, and are to be found throughout the world and in the remains of most ancient civilizations. It is interesting that, in the highest sense of the word, textiles and embroideries show very little evidence of evolution. The earliest surviving fragments are equal and often superior to the best modern examples. The principal difference lies in the invention of power looms and methods which make possible machine production. The average person is not especially sensitive to handwork in the area of weaving, where the facts are not always obvious. The therapeutic value of craft hobbies has, however, resulted in a strong revival of handweaving and even carding, spinning and dyeing of wool, silk and synthetics.

The Egyptians wove cloth of exceptional quality; the Greeks and Romans imported magnificent fabrics from the Far East; and we still greatly admire the handwoven materials of the Copts of North Africa and the incredibly beautiful textiles of the Incas of Peru. Our present consideration is devoted to the K'o-ssu tapestry weaving of China. Although the art is practiced elsewhere, and admirable examples have been fashioned in Japan during the last three hundred years, it never reached the same degree of perfection to be found in China.

It is now held that the word *K'o-ssu*, and the Chinese ideograms which have been so translated phonetically, mean "a knife cut," due to a peculiarity in the appearance of the finished product. The moment we attempt to investigate the origin of any art or craft, we are depressed by the conflict of authorities. There is far less known than is generally suspected, and even what passes for knowledge is not advanced with certainty.

Some experts insist that the K'o-ssu technique was in use in China as early as the 7th or 8th century A.D. There is a strong tradition that it reached the Middle Kingdom from those remote areas of Asia now included within the boundaries of Western Sinkiang and the autonomous Peoples Republic of Mongolia. One strong evidence in favor of this early date is supplied by the col-

lection in the Shosoin at Nara. This is the fabulous collection bestowed by the emperor of Japan upon the Great Buddha of Nara at the time of its consecration. K'o-ssu fabric imported from China is included in this priceless group of material to which little, if anything, has been added for over a thousand years.

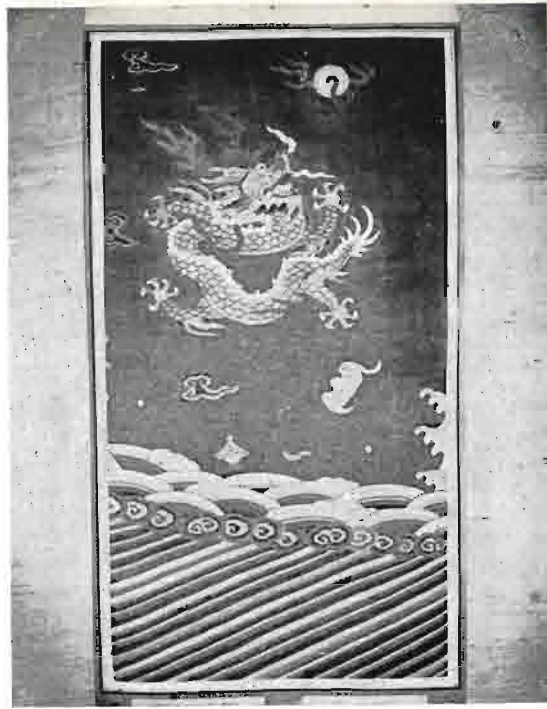
The outstanding use of what the Chinese call the K'o-ssu technique in Europe is shown in the early Gobelin tapestries. In this case, however, the designs were relatively coarse and presented no extraordinary difficulties. In China the work is so fine that it can copy exactly the most delicate painting on silk.

The K'o-ssu weaving is said to have been done in China by the use of needles, and has therefore frequently been confused with embroidery. The needlework is not upon material, however, but on a warp tightly stretched on a loom. The design is worked out in tiny separate segments, and as many as thirty such segments may be found in the bud of a single flower. The design is woven entirely in the weft.

At the edge of a unit of design the thread does not continue, nor is it interlocked with the threads of another unit. Instead, the weft thread is simply turned back around the warp. This is repeated until the design is complete. Thus the various segments are not actually attached to each other, but seem to be fitted together like mosaics. If the fabric is held up to the light, there are openings paralleling the warp. For this reason, the term "knife cut" is used to distinguish the appearance.

As the design develops, the units of the weft extend over various numbers of the warp threads. It is this which holds the fabric together. It is fragile, at best, and the pieces are nearly always lined for practical use. Even though the warp threads are so close together that it is difficult to see the structure of the pattern, there is a limit to the amount of detail that can be produced by this means. As a result, it is customary to provide further necessary details with a paint brush. We therefore have in this K'o-ssu material a combination of artistic skills including, for all practical purposes, weaving, embroidery, and hand-painting.

Old examples of K'o-ssu have been found by Sir Auriel Stein in the deserted Buddhist monasteries in what was anciently known as Chinese Turkestan. Some specimens have survived as covers



Large section of ceremonial robe decorated with five-clawed imperial dragon.

for old Buddhist sacred books and scrolls. One difficulty has been the lack of preservation, which has gravitated against adequate collection of Chinese materials, with the possible exception of stone. Most ancient pieces have been destroyed by war or vandalism, rotted away by neglect, or hopelessly deteriorated by adverse climatic conditions. Examples of old K'o-ssu are therefore extremely rare and are found mostly in museums, especially in the Chinese Peoples Republic Museum in Peking.

Another interesting aspect of the K'o-ssu tapestry is the size of the pieces that were originally produced, some of which undoubtedly required many years to complete. Even groups of the most skilled workers must have had the patience of Job to finish a voluminous imperial robe or an imperial-size bedspread. It follows that this kind of artistry depended heavily upon patronage by wealthy families and members of the imperial household. After the establishment of the Republic in 1912, such financial assistance

was no longer available and the work virtually ceased except for a few obviously inferior reproductions.

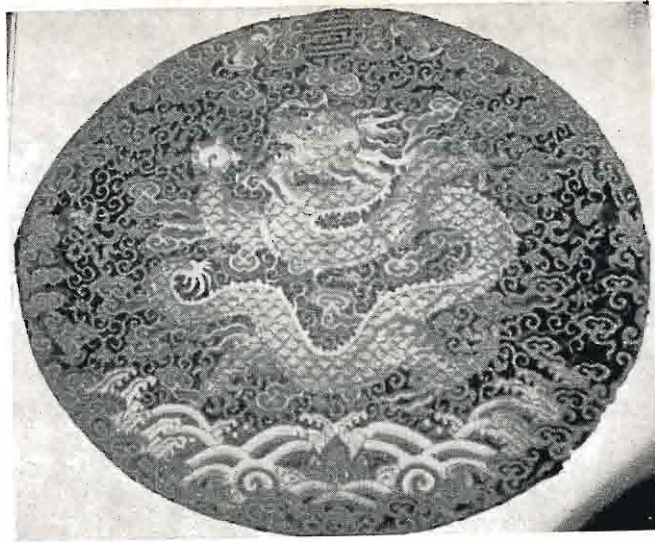
We have recently acquired an unusual collection of Chinese K'o-ssu weavings and embroideries. They were assembled in China by Signor Pietro Caprino at the time of the fall of the Manchu Dynasty. He lived among the Chinese for twenty-five years and was able to accumulate not only remarkable examples of native handcrafts, but also much information on the symbolism and meaning of the various designs. While we cannot guarantee that Signor Caprino was always correctly informed by his Chinese friends, it may be useful to summarize the accounts he received, especially as knowledge in the area is extremely limited.

What Signor Caprino calls his "modest collection" includes about sixty examples of the K'o-ssu tapestry weaving and over eighty specimens of embroidery, many of them of the finest quality. He made a special effort to collect the material in pairs, as they were originally used. At a later time, we hope to give attention to the embroideries, but in this article we must limit ourselves to the specimens of K'o-ssu work.

Most of the examples of K'o-ssu are what their collector called "distinctives". By this he meant designs worn on the robes of mandarins to distinguish their ranks. For the sake of clarity, we may call these emblems "insignia," for they served the same purpose as the devices used to identify the ranks of officers in modern armies and navies. These insignia came into general use as a result of an imperial decree issued during the Ch'ing Dynasty.

At that time, officials were divided into two major classifications—military and civil. Each classification was further divided into nine ranks, and the functionaries so identified were distinguished by the color of the ball worn on the peak of the official hat, the square of embroidery on the breast and the back of the robe, and the type of belt buckle. Military officials wore insignia derived from animals, and civilian officials similar patterns drawn from the bird family. Altogether, the eighteen ranks of officials are generally referred to by Europeans as "mandarins."

Certain symbols were reserved entirely to the imperial family. The chief and foremost of these is the dragon with five claws. This could be worn only by the emperor and his immediate family;



RARE EXAMPLE OF K'O-SSU WEAVING
A robe designation showing the imperial five-clawed dragon.

other high princes were allowed to wear a dragon with four claws.

The K'o-ssu technique was often used in making the insignia worn on the breast and back. These patterns were usually from 12 to 14 inches square and, because of their official importance, were mostly of good quality. One of these squares was placed on the back of the robe between the shoulders, and the other on the chest of the garment. As the robes opened down the front, the insignia on the chest was usually divided vertically into two closely matching sections. In the pairs collected by Signor Caprino, one of the insignia is always so divided, but the parts have been united by the use of fine thread.

To collect these pectorals, or breast ornaments, on the original robes would have been a very large undertaking for a private gentleman. It is also a common fault that such robes, by the time they are offered for sale, are scarcely in collectable condition. Signor Caprino removed the insignia from the robes and mounted them on sheets of white paper. The work was not particularly well done, and in the course of time, the paper has deteriorated considerably. It seemed best not to attempt to separate the fragile fabrics from the mounting, but they have been placed in heavy cellophane wrappers for protection.

In addition to the official designations, the collection included two interesting old collars and a large section from an imperial robe. All three specimens feature the five-clawed dragon, and the collars probably date back to the reign of Ch'ien-lung (about the middle of the 18th Century).

It may be appropriate to insert at this time the table compiled by Signor Caprino listing the eighteen ranks of the mandarin.

DISTINCTION OF THE RANKS BY THE PECTORAL EMBROIDERY

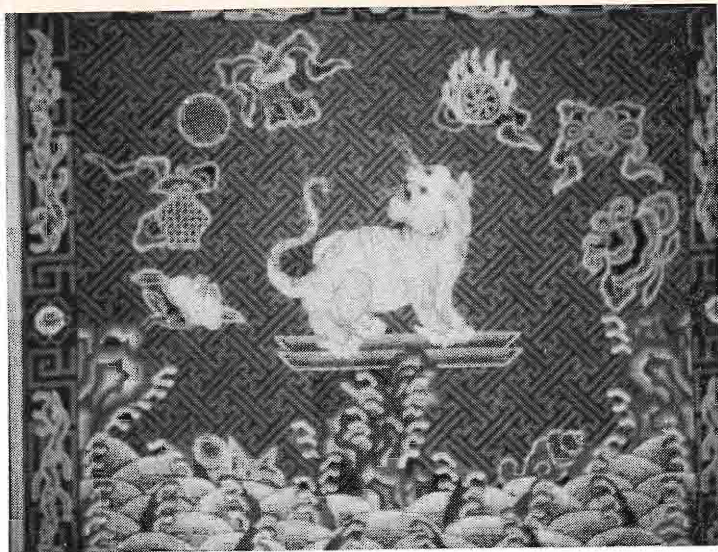
CIVILIAN OFFICIALS

1st rank (Yee-Pin)	was represented by a Crane
2nd rank (Ern-Pin)	was represented by a Golden Pheasant
3rd rank (San-Pin)	was represented by a Peacock
4th rank (Sze-Pin)	was represented by a Wild Goose
5th rank (Wu-Pin)	was represented by a Silver Pheasant
6th rank (Liu-Pin)	was represented by an Egret
7th rank (Chi-Pin)	was represented by a Quail
8th rank (Pa-Pin)	was represented by a Duck
9th rank (Chiu-Pin)	was represented by a Magpie

MILITARY OFFICIALS

1st rank (Yee-Pin)	was represented by a Unicorn
2nd rank (Ern-Pin)	was represented by a Lion
3rd rank (San-Pin)	was represented by a Leopard
4th rank (Sze-Pin)	was represented by a Tiger
5th rank (Wu-Pin)	was represented by a Bear
6th rank (Liu-Pin)	was represented by a Tiger Cat
7th rank (Chi-Pin)	was represented by a Mottled Bear
8th rank (Pa-Pin)	was represented by a Seal
9th rank (Chiu-Pin)	was represented by a Rhinoceros

While the present collection does not include examples of all the insignia on the list, it shows several variants of some of the designs. From these variants, it becomes obvious that the older examples were better done and had higher artistic merit. The birds and animals used show strong Chinese symbolic content, but are easily recognizable even to the untrained eye. Our information states that the legal wife of each official was entitled to wear



Detail from insignia worn by fourth rank of military officials. Tiger surrounded by the eight sacred symbols of Buddhism.

the same insignia as her husband. There were minor differences in the presentation of the symbolism, but both were equally elaborate and finely executed.

In most instances, the central bird or animal was placed on an elaborate background, often composed of gold threads. Around the designation itself was a semi-circle of symbols derived from various Chinese sources and intended to be emblems of good fortune. The Chinese believed in the efficacy of charms, talismans and devices associated particularly with Buddhism, Confucianism, and Taoism.

It will be noticed from the accompanying illustrations that the bird or animal featured is usually standing on a rocky pedestal, rising above waves or water. This pedestal has an enlarged top and, from its shape, symbolizes the universal mountain Meru or Sumuro. This symbol passed from India to China and became gradually associated with Horaisen, the Paradise Island of the Taoist immortals. Occasionally, birds are shown in flight; if such is the case, the entire background is composed of clouds. Nearly always, the bird or animal is gazing toward a large red ball in

the sky. This is believed by some to represent the sun, whereas others believe that it is the flaming, radiant jewel of immortality.

As a general introduction to the symbolism, we reproduce here an insignia of the 4th rank of Military Official. The tiger stands on a table-like mountain which rises from the sea. As the waves are represented by curved arcs of K'o-ssu weaving, a peaceful sea is intended. There are, however, a number of little finger-like protuberances representing spray. In an arc around the tiger are the eight symbols of Buddhism. We will identify them in clockwise order, beginning at the left on the surface of the waves:

1. The fish, the symbol of enlightenment, courage and fertility.
2. The lotus, a symbol always associated with Buddhism and signifying regeneration and the unfoldment of the inner life.
3. The covered vase, which often accompanies Amitabha and contains the waters of life and the universal medicine.
4. The state umbrella, placed directly above the sun ball. Among all Buddhist nations, the umbrella is a symbol of royalty, protection and the preservation of integrity.
5. The wheel of the law, shown with eight spokes to represent the noble eight-fold path, and surrounded by an aura of light.
6. The endless knot, a most curious device of intertwined threads or cords to symbolize the interdependence of all living things.
7. The canopy, an enlarged concept of the umbrella. This is usually found in temples as an elaborate baldachin above the principal figure on the altar. It is the protection of Heaven and the light of truth.
8. The conch shell, which shows by its spiral structure the course of human evolution. It stands for growth, and was used in preparing trumpets for Buddhist monks to carry so that they could communicate with each other at a distance.

The border of the designation is also quite interesting. It shows highly stylized dragons against a background of Greek key designs. At the center of each side is the figure of the radiant pearl, which the dragons are approaching. The fabric itself has an overall background of interlocking swastikas. It is obvious that so complicated a pattern would require very careful planning.

In addition to the eight Buddhist emblems, there is another series of eight symbols associated with the Taoist immortals. These immortals, or sennin, were eccentric mystic scholars and sages who retired from the world, cultivated the spiritual arts, gained supernatural powers, and ultimately disappeared, leaving no trace behind. In the K'o-ssu woven insignia, we have symbols to remind us of these eight wonder-workers, as follows:

1. The fan of Chung-li Ch-uan—This fan, to the end of which was attached a horsehair tassel, is pear-shaped and is believed to have the power to revive the dead.
2. The sword of Lu Tung-pin—Not only did this sword make possible many amazing exploits, but it enabled him to ascend to Heaven when earthly difficulties became too great.
3. The pilgrim's gourd of Li T'ieh-kuai—The symbols of this immortal are an iron crutch and a gourd-shaped bottle which contained wonderful drugs to heal any manner of disease.
4. The bamboo castinets of Ts'ao Kuo-chiu—It is not certain how the castinets came to be associated with him. As he was of the imperial family, it is possible that these were originally two tablets carried by courtiers when approaching the emperor. As patron saint of the theater, he enjoys official preference.
5. The flower basket carried by Lan Ts'ai-ho—It is not certain whether this immortal is male or female. It may be a young person who became a kind of troubadour—a patron of music, art and beauty. The flower basket suggests gracious living in a pleasant environment.
6. The bamboo tube and sticks of Chang-Kuo—Apparently, this symbol is a musical instrument—the bamboo tube is a hollow drum and the rods were drumsticks. He bestows his blessing upon matrimony and is a patron of artists and literary men.
7. The flute of Han Hsiang Tsu—This immortal attained perfect insight by falling from the peach tree that grew in the celestial region. He is the Chinese Orpheus, and when he played his flute, all living creatures gathered to hear the music. He bestows peace and harmony and is a patron of musicians.
8. The lotus flower of Ho Hsien-ku—She was the only woman among the eight immortals and, when she was carried to Heav-

en, she was appointed the task of sweeping up the petals of celestial flowers at the south gate of the celestial region. She is the symbol of all womanly virtue, and is honored as patroness of the home. Her lotus symbol represents, in this case, domestic peace.

Each of these symbols is more or less complicated by being surrounded by and involved with elaborate patterns of streamers, knots and bows. In spite of these complications, however, most of the symbols can be found in various parts of the background of the K'o-ssu breast ornaments.

There is also another set of eight which can be mentioned briefly. This set is called "The Eight Precious Things." In some cases, the actual meaning is lost or forgotten. These are: the magic pearl; the fortunate coin; the mathematical form called the rhombus; two overlapping books; a painting, usually square with smaller squares in one corner; the music stone of jade, in the shape of a right angle; two rhinoceros horn cups; and the artemisia leaf. Each of these represents something of importance and value, and therefore becomes an appropriate emblem of good fortune.

It is obvious that so complicated a group of devices may not appear upon one of the woven insignia. In some instances, however, emblems from all three groups can be found by careful searching.

Bats are always emblems of good fortune. When five bats are gathered together in a design, or scattered over the field of one of the rank distinctives, they express the five things wished for—riches, long life, health, virtue and peace.

Many of the woven patterns include elaborate cloud designs. They are beautifully stylized and supply interesting detail for backgrounds and areas not otherwise directly involved in the artistic composition. Clouds have always been symbols of abundance because they announce the coming of rain, which was considered a gift from God to the farmers. By extension, the cloud is also a fertility symbol.

Throughout Asia, the swastika is the seal of Buddha, and, on Chinese images, it is frequently placed on the chest, over the heart. It is regarded as one of the most powerful amulets against all kinds of evil, because it regulates the heart, keeping it pure and true.

If the heart is right, the character and conduct will be properly rectified.

Obviously, the various insignia of the nine military and nine civilian ranks were selected because of the characteristics attributed to the birds and animals portrayed. It would be far too lengthy to try to describe all the creatures that became involved in this complicated system of symbolism. It may be noted, however, that the lion is the emblem of Buddha and of the Buddhist religion, and is the protector of both the faith and the faithful. Statues of lions were placed at the entrances of temples and also at the gates of the homes of the wealthy. No evil spirit could pass this symbol; therefore, it became the proper device to signify a protector of the state or of the people.

The tiger, while venerated for its strength and ferocity, was especially admired because it was a devourer of ghosts. No evil spirit could survive in its presence and, in its protective role, it took on many forms and appeared in visions and dreams. It was the lord of all wild animals, and it also guarded the hidden treasures in the earth.

Of all the symbols in Chinese art, the most important and most frequently seen is the dragon. It is difficult to believe that the creature is mythological; it has mingled so long in the affairs of China that one almost instinctively assumes that it actually existed sometime, somewhere. It is now believed that the dragon symbol was inspired by the discovery, in China, of the remains of prehistoric monsters, some of which were just about as incredible as the dragon.

The Chinese recognized several types of dragons, but were most fond of the yellow, the red, and the blue varieties. Certainly the Chinese dragon does not have any of the evil implications that we associate with its Western equivalent. It was associated with supreme authority and was therefore appropriate to the emperor. Higher even than emperors, however, were the immortal sages; and Confucius likened Laotze to a dragon because his mind was incomprehensible and too profound for human understanding.

In our collection dragons appear on insignia, two collars and a back panel from an imperial robe, as already mentioned. During the reign of Ch'ien-lung, the dragon symbol reached its most



Detail from insignia worn by first rank of civilian officials, featuring a crane surrounded by clouds and Taoist fortunate symbols.

sophisticated form. It is represented in its natural element, which is space, and is often surrounded by streamers of light and fire.

Also closely related to the Imperial family was the phoenix, a bird which originally resembled a pheasant, but in the course of time, became a composite of many creatures, a truly glorious creation of the human imagination. There are parallels between the Oriental phoenix and those recorded in the annals of Greece and Rome. In China, the phoenix was not self-perpetuating as in the Egyptian accounts. The dwellers along the Nile believed that every five hundred years the phoenix, of which there was only one alive in the world at a time, cast its own body into the flame burning on the altar of Heliopolis. From its ashes rose the new phoenix, resurrected from its own dead.

The Chinese did not have such a concept. There were always two phoenixes—one male and the other female, and on auspicious occasions, they built their nest in the imperial gardens. Their appearance was always a fortunate omen, announcing some benevolent and extraordinary event. Research indicates that the original eagle on the Great Seal of the United States was actually a phoenix.

The crane is frequently used in the arts of embroidery and weaving, and is a favorite decoration on porcelain. The crane was believed to live for a thousand years, and was therefore the symbol of the fortunate extension of human life. It was also a symbol of goodness, purity, and nobility of character. It accompanies the deities and was the companion of the fairy queen of heaven. Whenever an old sage or Taoist saint wished to make a miraculous journey, he flew through the air on a crane. This mode of travel is a favorite theme in painting and lacquer ware. The turtle is often combined with the crane, which may be represented standing on a turtle's back. This extends the good wishes for length of years, because the turtle lives for ten thousand years—we have this on the highest Chinese authority.

Two other symbols, these derived from the plant kingdom, appear on the K'o-ssu fabrics. One of the most beautiful devices in Chinese art is the peony. It is considered the queen of flowers because its coloring includes many shades of pink and red. In China, red is a fortunate color, and children are often dressed in red at festivals. The peony substantiates the promise of happiness and wealth, brings the fulfillment of all worthy desires, and promises that the children will grow up and have successful lives.

Only one other symbol need be mentioned at this time—the peach. This is the most sacred of all fruit in Taoist legendry. Pictures of it are found in most Chinese homes, and it is a favorite theme for embroidery. It promises length of life and, what is most important to the Chinese, a blissful old age. The gracefulness and elegance of the peach blossom symbolize the virtue of a Chinese bride. There is also a belief that if a person eats only peaches and drinks only water that has run across rocks, he can live over a hundred years. The god of longevity is sometimes depicted as being born from a peach or carrying a huge peach on his shoulders. In many respects, the peach is similar in meaning and also in shape to the radiant pearl of the Buddhist, and they may have a common origin.

From the above symbolism, it is evident that the Chinese mandarins wished to support their offices with all possible supernatural means. The imperial court was forever plagued with intrigues and treasons. Worldly dignities often carried with them grave dangers



Detail from insignia worn by sixth rank of civilian officials. Egret surrounded by clouds and symbols woven in various shades of gold thread.

to the life and estates of the great lords. From very primitive time, patterns and designs on clothing have had magical implications. This is certainly the origin of colorful modern fabrics, the designs on which have lost their mystical overtones. To strengthen the testimony of the insignia, the robes upon which they were fastened were likewise elaborately ornamented with protective emblems, usually embroidered or worked in gold thread by couching.

Unfortunately, the literature on this subject is extremely meager. The K'o-ssu technique, after it reached Japan, found a number of articulate writers who described methods used and referred to fine examples in national and private collections. For the most part, it is difficult to date any of these textiles, but the greater interest rests in their technical perfection and their intriguing subject matter. They are part of an art that is already fading away and, in the course of time, will probably become extinct. They tell of a patience almost beyond comprehension and a skill seldom to be found in our generation.

An old gentleman whose wisdom I always found inspiring did considerable religious counseling in his day. His philosophy relating to family life was summed up in one of his favorite statements: "Most marriages, including all first marriages, are karmic." Having established this foundation, he then advised accordingly, and most of his suggestions were useful and constructive.

The more we come in contact with our fellow men, the more remarkable human behavior appears. It would seem that there are many inducements to live happily and with due regard for the rights and privileges of each other. Whatever these inducements may be, they are unfortunately not sufficient, in most cases, to meet the pressures of family relationships.

Perhaps the Orientalist is right in assuming that it is not a person, but a group of attitudes, that takes flesh and dwells among us. It is seldom we find anyone who can escape from the intricate network of his own opinions, preferences, attachments, and antagonisms. Instead of living from some deep spiritual root, the individual merely reacts in habitual patterns of behavior, which almost completely rule his life.

The various aspects of man's mental and emotional structures are described in Buddhism as *aggregates*. They are the bundles of sensations that gradually gain authority over both thought and conduct. As these aggregates are different with each person, and symbolically reveal the degree of self-discipline that has been attained, it is difficult, if not impossible, to regiment them or force reformation upon the person who lives primarily to gratify these attitudes.

While we would probably deny that the aggregates of opinions which we are constantly defending are actually our real selves, we accept them without question whenever an emergency arises. It becomes an obligation to support the mood of the moment, to defend it with every possible resource, and to discomfit anyone who seeks to change us against our will.

One lesson that we learn is that there is no such thing as a basic standard of conduct that we can all be required to follow. Society may demand a certain degree of conformity, but such grudging obedience as we may be forced to practice, is distinctly against our inclination and contrary to our desires. If we could assume that human beings all had identical or very similar soul natures, we might also hope that if we go deep enough into the individual, we will always find a substratum of nobility. He would be a fine fellow if we could break through the armament of a self-centered personality.

The more we struggle with this problem, however, the more we are forced to acknowledge that the human being is actually a composite symbol of the pressures that move him; and these pressures, in turn, are almost certainly karmic. Our attitudes are the effects of causes, and each attitude, in turn, sets new causations in motion. There can be no general improvement until insight or experience causes the attitudes themselves to change. We correct an attitude by setting up a remedial conviction, but such an action nearly always results only from a desperate emergency. Attitudes seldom change until they become unendurable.

Human evolution must be the victory of enlightenment over ignorance, and enlightenment is some type of increasing understanding that causes us to reject an unworthy attitude. The main reason for our being here is to outgrow such attitudes as are obviously unwholesome and will inevitably lead to sorrow or suffering. When we assume that we attain happiness through fulfilling an unreasonable attitude, we are the victim of self-delusion.

Actually, however, in daily living, there is an almost irresistible determination to fulfill attitudes. Whatever we want to do, we must do, or be miserable. People working with social problems realize that those who attempt to fulfill their every desire and satisfy their every impulse, are the most unhappy of all, even if they accomplish what appears to be the satisfaction of their demands.

At this time in human society, we are especially aware of the rebellion against authority. There is an ever increasing desire among individuals to do exactly as they please, and it is also quite

noticeable that the prevailing policy is leading rapidly to world-wide disorder and distress.

There are adjustments that every human being must make if he wants to preserve his own integrity. Some of these adjustments appear very difficult, and some are actually almost impossible at any given time. Yet every effort must be made to bring the aggregates of personality pressures under the control of one strong, constructive mental or emotional conviction. The most important adjustments are those that require getting along with other people whose very existence may threaten the complete expression of our personal freedom.

In this grouping, we may mention parent-child relationships. There has always been a rebellious spirit in the young that causes them to seek to escape from the restrictions of parental authority or counsel. In some cases, it appears that parents are actually unreasonable, and there has been a great deal of injustice in this aspect of family living. It is most unfortunate, however, when children reject the experiences of their elders and must go forth to make again the mistakes of the ages. If they had a little more patience, and a little less intensity in themselves, they could escape tragedies that might blight their entire career. The old idea that we can learn only from suffering, is not completely true. We can learn in any way in which we accept instruction. But if we reject the easier ways of learning, we are confronted with the more difficult source of personal growth.

Because we all cherish freedom, and in recent years have come to regard personal liberty as the most priceless of our birthrights, there is a tendency for marriage to fall into the doldrums. It is useless to deny that the rising tide of neurosis is drowning out the willingness to adjust to the normal requirements of other people. The neurotic is a poor risk in marriage, and today more than half of the population of this country is neurotic.

It is inevitable that the self-centered person, suffering from a feeling of frustration, should cling desperately to what freedoms he feels he still possesses. He does not wish to sacrifice himself to anything or anyone. He has very little interest in patriotism or the moral improvement of the society to which he belongs. He does not object to making other people happy, but only if it does not

interfere in any way with the satisfaction of his own desires. When problems become so heavy that his own bewildered psyche is utterly unable to cope with them, he is a candidate for hallucinational drugs.

As one rather brilliant sociologist mentioned not too long ago, no matter how much the immature person believes that he loves someone else, it always proves in the end that he loves himself more. Such devout affection for our own ego cannot contribute to any permanent constructive relationship with other people.

Of all the institutions man has created for the enrichment of his character, the most important is marriage. First of all, it is a completely voluntary commitment of life and freedom to a plan for mutual security and happiness. Perhaps our other commitments are actually voluntary also if we are able to trace them back into other lives and other levels of growth, but it will always seem to the average mortal that he inherits his parents and his family situation, and must accept his burdens with whatever grace he may be able to express.

We also have a feeling that work is an inevitable necessity, and that because of it, the majority of mankind is doomed to uncongenial endeavors. To make a living, to pay our bills, to buy the luxuries that have become necessary to us—these require what seems to most little better than industrial slavery. Of course, there are some who find work most exhilarating and rewarding. But we hear less and less of such people with every passing day. Even those who were satisfied a few years ago have since taken post-graduate courses in dissatisfaction.

Marriage, however, is different; at least we like to feel that it is. Here we have the right to choose, and to fulfill some need within ourselves. Under the strong glamor of personal affection and emotional stimulation, we not only hope for the best, but, disregarding powerful evidence to the contrary, rush into a situation that may later prove extremely difficult. We do not pause to reflect upon the basic requirement of marriage, which is maturity.

In the animal kingdom, the only requirement is biological maturity, and of course, this also applies to the human being. But man has a different standard of values from the beasts of the fields, and there must also be psychological maturity. The best evidence

of the mature person is that he expects to assume responsibility for the decisions he makes. Also he expects to support a family and center his attentions upon protecting and comforting those close to him. If these natural instincts of maturity are missing, constructive relationships cannot last very long.

Let us try to think through a few of those mature attitudes which can contribute to a lasting marriage. First of all, beyond question, is honesty. If it is lacking—if marriage is built upon ulterior motives on the part of either person—much suffering must be expected. It does not help at all if the marriage partner also has ulterior motives as dishonorable as our own. The faults of one can never excuse the faults of the other.

The law of karma comes into operation in several ways. We must assume that we have faults, or we would not be in this world trying to correct them. We also have weaknesses of character which, if we cater to them, will bring us back again into the world with more faults to correct. The only way we can solve anything is by facing the defects in our own character and acknowledging them.

In marriage, the basic requisite is a real, sincere, and unqualified affection. To marry a person we do not actually love, is to bring down a heavy penalty upon our heads and hearts. Any ulterior motive in this area will not be tolerated by Universal Law, because it comes too close to the source of life and the great creative processes of nature. Today there are all kinds of ulterior motives behind this human relationship. Some marry for security; others for gratifications; some to advance ambitions; and many simply to legalize their codes of morality.

The most dangerous of all ulterior motives is that which exploits the affections of another for some satisfaction of our own. The moment we use sincerity of any kind in an insincere way, we attack the very foundations of human society. To exploit the love, trust, respect, and confidence of others, is to bring down a heavy retribution upon our own heads.

We will say, then, that when planning a home and family, we should recognize difficulties and estimate, so far as is possible, the situations that are likely to arise. If it is obvious from the beginning that these situations are going to require deceit, subterfuge, mis-

representation, or false pretenses, it is the better part of valor not to proceed.

Today there are some reasonable considerations that may help, for actually, marriage is not merely an emotional interlude; it is a life program that must be built with all possible wisdom. At best, it is fraught with dangers. Of course there are natural emergencies that cannot be anticipated, but we should certainly not proceed recklessly or without due consideration.

Here our best foundation is in the experience of humanity itself. It is hazardous to believe that we can succeed by procedures that have consistently failed since the beginning of history. Homes of the older generation gained some stability from factors that have now largely disappeared from society. Fifty years ago, marriages resulted from long previous associations. In fact, the young people may have spent most of their school years together as neighbors and members of friendly and kindly families. They came from about the same social background, and if not of the same racial origin at least belonged to compatible racial groups. They probably also attended the same church, and there was little likelihood that one was going to remain orthodox and the other become a militant atheist.

Economic factors were also more moderate and better appreciated by all concerned. Young men in communities of moderate size did not expect to become wealthy, famous, or powerful. They had always lived in atmospheres of moderation and quiet satisfaction, with a gentle career, conscientiously achieved. Today human ambitions are far stronger. Individuals want more, and become neurotic if they are denied what they demand.

The family today must have at least one careerist. The young man is expected and required to advance as rapidly as possible and to use his talents and abilities to the utmost. If he is not likely to attain executive rank, he may not be regarded as a good prospect. This is the one fortunate phase of the problem; for the poor prospect has some chance for an honest, if not brilliant marriage.

I have talked to several young people lately on problems relating to the establishment of a home in the present decade and the one approaching. A young man expressed it this way: "Marriage today depends for its survival upon self-sacrifice. The individual

must give up most of what he wants and sacrifice the dreams he held for his own future, or else he will make a bad husband and father. He must expect to spend on his family nearly all that he can possibly earn. He must hope that he will advance rapidly in his employment because the day will come when his children will demand their own automobiles, generous allowances, and expensive educations."

The young woman, who probably has a sufficient education to make her own living, and may have enjoyed several years of financial independence, must also face the facts of life. She must either sacrifice a large part of her independence, or compromise her family responsibility. She cannot be utterly and completely free and at the same time be an adequate wife and mother. How much does she want to give up? How does she feel about accepting what may prove to be the rather unreasonable, dictatorial attitudes of her husband? Is she willing to sacrifice most of her own pleasure and security to the rearing of children? The day of the servant is gone, and a good nurse may earn as much as her employer. Baby-sitting is also expensive, and hazardous.

With the continually increasing cost of every commodity necessary for modern living, and the rapid acceleration of our social tempo, all members of families are more likely to become nervous, tired, irritable, and emotionally sick. There are also other considerations that are increasingly discouraging. As one woman told me, "If my first child is a boy, I intend to move to Australia." An unpopular war, and the increasing threat of nuclear weapons, cast a long shadow over the security of the home and the validity of family planning.

The increasing use of contraceptives could also be mentioned. The planned family has much in its favor, but the idea of avoiding all responsibility by simply not having children at all, is more or less unwise. Actually, the unfoldment of human character in family life depends upon children, if child bearing is reasonable and possible. Families without children are far less secure, and the background for the childless family is statistically disillusioning. At the same time, with our present moods and attitudes, many parents develop strong jealousies of their own children. The im-

mature man or woman is unable to carry parenthood any better than he does marriage.

One thing we must all learn somewhere along the line is that man is not "born free." The human being is structured psychologically and emotionally for growth through self-sacrifice and dedication to principles. The individual who has nothing to live for but himself, is spiritually bankrupt. But, today, there are many inducements to think only of self and to live for the gratification of personal desires.

In older times, parents taught by both word and example that their children's lives would be fulfilled in marriage and parenthood. What has happened to this perfectly reasonable concept? It has gradually faded out because of the rise of a generation of individuals who like to regard themselves as sophisticated. We were forced to finally discard progressive education as dangerous to the survival of society. We are now faced with some misguided products of that system. We have never recovered from bad instruction.

We have also seriously undermined the religious life of our people, and we must now accept the fact the religion will always remain a powerful force in causing the individual to meet his responsibilities honorably. By the very practice of religion, even though it be of a very orthodox nature, the believer becomes aware that he has duties to God, his neighbor, and himself. If he wishes to be regarded as a respectable person, he must fulfill these duties; and if he fails, it is proper to assume that he will also be punished by God, his neighbors, and his own conduct.

For those who are planning homes today, there are certain facts that must be thought through. We must realize that we are essentially a pattern of attitudes, and that regardless of optimism, there is very little probability that these attitudes will change. If we are selfish now, the chances are a hundred to one that we will remain so to the end of life. If we have a bad temper, we will nurse it in the future, as we have in the past. If we are morally dishonest, marriage will not change this basic trait of character. If there is every reason to believe that we are relatively unadjusted and strongly inclined to be perpetually adolescent, there is no reason

why we should expect others to spend their time and energy catering to our whims.

As with ourselves, so with the person whom we hope to mold or domesticate in a marriage relationship. This other person is also an aggregate of attitudes. If he is irresponsible, major change is unlikely. If he has been selfish from the cradle, we may as well assume he will be selfish to the grave. If it is obvious that he is marrying for what he can get, and not for what he can give, even the most sincere affection has only a small chance of correcting this defect of character. The time to improve is before marriage, for once a domestic pattern is set, there is a tendency for all parties concerned to fall back into their old ways and be perhaps a little less companionable than previously.

From this we may infer that it is unwise to marry anyone in order to reform him, or to feel that we can adjust his character to our desires or requirements. We may as well face the fact that the other person has exactly the same secret motives as we do. In talking with persons seeking marriage help, it is common to find that each one is conspiring against what he considers to be unpleasant traits of the other person's character.

In modern marriage, the home is the last frontier of human security. The pressures of public life, the worries, responsibilities, and hazards of industry, the freeways, and air pollution are about all that anyone can stand. There must be somewhere a haven of security, or at least an oasis in the desert, where there is some refreshment for the lonely traveler. Whichever member of a family assails its securities, for whatever motive, is also tearing down his own defenses against the selfish world around him. Regardless of who is to blame in family discord, all the members suffer.

It is astonishing how many excuses can be found to explain or justify domestic feuds. One person made the marriage partner miserable for forty years because he refused to change his religion. In another home—in fact, in many—the trouble was lack of mutual interests. Both partners stoutly declared that the other person's interests were infantile, and their own were of the utmost significance. Each demanded that the other conform; it was domestic duty that only one should be pleased—of course the one who made the loudest demands. It is incredible that human beings

could believe that they can live in such a way without ultimate mental or emotional sickness.

One point that is very obvious is the lack of consideration in small things. It may happen that the major decisions of life offer very little opportunity for individual preferences, but there are many ways in which each person can continually indicate some measure of thoughtfulness and consideration. Here we have the problem of the taken-for-granted family, where the members feel there is no need to express affection, except in the most practical and prosaic ways. "Of course, we love the family;" they will say, "don't we support it?" This will never work, for those parts of our nature upon which happiness is actually built, have to be nourished with small but constant tokens of esteem. We must feel that we are needed and appreciated, and that the things we do deserve a certain amount of kindness and thoughtfulness. Take these overtones away, and we are very likely to run into problems of infidelity.

Here planning begins on the day the home is established, and should continue to the end of life. Never should it be a case of one person making a tremendous sacrifice to keep the other comfortable or satisfied. No person who realizes that others are sacrificing their happiness for him, will endure such a decision unless he is hopelessly egocentric. We want to be happy, of course, but when we accept happiness by causing misery or frustration to someone else, the karmic consequences can be most painful.

There is a philosophy of marriage that belongs with the present generation. Perhaps it can be expressed in the concept of close cooperation together with the sincere protection of the rights of the other person. It is good to sacrifice selfishness, vanity, or unreasonable ambitions; but it is also good to fulfill the essential convictions of life and assist others to do the same. In modern marriage, there can no longer be the tyrannies that afflicted the past. More and more, we must keep the home together by giving freedom to its members.

These freedoms, however, must be under ethical directives. Each person must learn how much freedom he is entitled to without damaging the freedom of others. He must know how far he can be an individual and at the same time maintain a proper relation-

ship with society. The problem of the family is much like that in the world, which is made up of countless families. The moment we attempt to gain our purposes by injuring others, destroying their rights, or defacing their property, we have finally offended ourselves and have set in motion laws of retribution that will react upon us.

It is a delicate matter to determine the degree of liberty we can safely practice. We find, however, that love has a tendency to be more important even than liberty. The deeper our affections are, the less demanding we become. We find fulfillment not in doing what we please, but rather, by pleasing to make another person happy.

That which is true in marriage, is also true generally, in friendship and all the other relationships of life. The great fault of our time is our fear that our freedom and individuality may be endangered by some allegiance. Yet freedom in a world governed by Universal Law is itself a delusion. The moment we interpret freedom as the right to violate law, either universal or human, we immediately lose our liberty and become penalized.

The success mechanism has caused us to turn against each other in a desperate competition. Unfortunately, this does not end in the market place. Members of families compete with each other—even children compete with their parents; and the purpose of this competition is to attain the greater measure of success. But what is success? Is it the right to do what we please, get what we want, and keep what we get? If it is, then this is not only the end of society, but endangers the entire structure of world policy in the future. Unless this basis is changed, the world is headed toward a barbarism that no one wishes to contemplate.

Confucius was quite wise when he pointed out that no civilization can survive the degeneration of its homes. If you want a civilization to fall into complete chaos, raise a thankless child. If you want wars to continue to the end of time, weaken the proprieties of domestic relationships. If you want to produce despots and tyrants, allow despotism and tyranny to destroy the dignity of family living. And if you want a world without principles, teach your sons and daughters to cheat.

Everyone beginning a family should think these things through, and realize that it is not a sign of weakness to choose to establish a gentle and friendly home. The individual is not destined to failure because he sacrifices something of his individuality to the happiness of those around him. The real weakling, the hopeless neurotic, the perpetual adolescent, is the one who lives to gratify only his own desires, and defends his precious freedom by refusing to accept the proper responsibilities of life.

If your philosophy is good, if your integrities are real, and you advance your purposes honestly and honorably, you will have a home that is valuable. If you have old karma that is not so fortunate, you will pay it with dignity, and you will earn a better future as the result of keeping faith with those you love and those who love you.

CURIOUS ARTS OF SELF-ANALYSIS

Phrenology was so successfully practiced by dear old Dr. Fowler, who used to "read bumps" on the Coney Island Ferry boat, that many of those who consulted him became devoted to phrenology for the rest of their lives.

Palmistry has had many distinguished patrons, one of the most illustrious in modern times being Count Louis Hamon, better known as Cheiro. He had the distinction of making a cast of the hands of Oscar Wilde, but promised he would never exhibit it publicly.

Physiognomy had a most distinguished advocate in grand old Dr. Lavater, whose massive textbook in five volumes is illustrated with countless engravings of famous persons, including a reconstructed portrait of Judas Iscariot.

Graphology, though more recent, has shown the psychological value of a study of handwriting.

For a simple course introducing these unusual subjects and summarizing these means of analyzing human character, you should secure a copy of *STUDIES IN CHARACTER ANALYSIS* by Manly P. Hall. It is a splendid basic text and is illustrated with many informative diagrams and plates.

Art paper binding, 87 pages. Price: \$1.50, plus 5% tax in Calif.

RELIGIOUS MONUMENTS OF BURMA

It is not likely that the average visitor to Burma in these days will make the trip up the river to Rangoon by boat. For me, this is one of the pleasant memories that belong to the past. It was evening, and the traffic on the river consisted of a strange array of boats of various sizes, drifting about as dim blurs against the blackness of the Burmese night. On many of the boats, small cooking fires were burning, and these added to the fantasy of the scene.

Burma is an interesting and remarkable country, and it is difficult to imagine the wars and tragedies that have burdened this gentle land through its long and confused history. It has survived largely because of the child-like quality of its people. These kindly folks have that wonderful protection that the universe bestows upon the young and the innocent.

Rangoon was a great Western metropolis forty-five years ago, and it has no doubt increased greatly in size, and perhaps somewhat less in sophistication. Through these years, one factor of native life appears to be comparatively unchanged. Everywhere on the streets, in the courts of pagodas, and along the countrysides, are the Buddhist monks in their orange robes. They testify at least to the continuance of a religious way of life, even under the pressure of modern political dilemmas.

Burmese Buddhism belongs to the Southern, or Theravada School. Its imagery is limited, for the most part, to representations of the historical Buddha, Gautama, and his arhats or disciples. There are, however, many sculpturings and carvings depicting strange creatures of the invisible world, derived from the primitive faith of the people, which was a kind of pantheism based upon veneration for all the phenomena that man experiences in his various contacts with the universe.

Theravada Buddhism is a simple and forthright teaching, emphasizing the basic moral code taught by the great Indian sage. Believers are admonished to practice good, refrain from evil, and purify the mind. They seek not the Western Paradise of Amitabha, but the eternal quietude of Nirvana. There may be some scholars among them, but for the most part, they are simple sons dedi-



MAIN ENTRANCE TO THE SHWE DAGON PAGODA

cated to the renunciation of the luxuries and ambitions of mortal existence.

It is somewhat difficult, therefore, to adjust the Burmese point of view to the present conditions of a pressured and disturbed humankind. It is not possible for these quiet-faced monks to escape entirely from the problems of a world in transition. Yet they have a strong and beautiful philosophy of life, and if they can cling to it, maintaining their Buddhist patience, which survives most of the disturbances that destroy the arrogant and the ambitious, Burma may contribute much to the ultimate maturity of Asiatic consciousness.

Approaching Burma from the sea, one observes first the dim outline of Rangoon, much of it obscured by the mists rising from the river and adding considerably to the prevailing humidity. Suddenly, through the mist, appears a shaft of gold, rising like an obelisk or minaret, or perhaps a golden flame ascending from the vast foundation of a splendid altar. This flame is our first view of one of the world's most extraordinary structures—the Shwe Dagon Pagoda. In English translation, it is called “The Golden Dragon,” and nothing similar is to be found elsewhere in the religious world.

The Shwe Dagon is located to the north of the city itself, occupying the upper levels of a small hill that rises nearly two hundred feet above the surrounding countryside. The hill has been trimmed and straightened, and surfaced with rock and brick to form an appropriate platform. A flight of steps ascends to the upper level of the platform, and according to the local report, the platform is approximately nine hundred feet long and seven hundred feet wide. It suggests an ancient Central American pyramid. Each of its sides is oriented to one of the four cardinal points of the compass.

The principal pagoda is placed off center on the huge platform, and is surrounded by an extraordinary mass of smaller towers, shrines, and pagodas. As is usually the case with old Buddhist monuments, there is considerable doubt as to the actual antiquity of the "Golden Dragon." According to the old traditions, the first pagoda to stand upon the site was erected over two thousand years ago. With the passing of time, this was repaired, restored, and overbuilt a number of times, so that the original structure is somewhere in the core or heart of the present monument. Tradition also says that somewhere beneath or within this holy shrine are the relics of four buddhas. These include eight hairs from the head of Gautama.

It is reported that the original pagoda was about 27 feet high, and that it passed through various degrees of neglect for nearly fifteen hundred years. Its present height and condition dates from 1776. Today, the central spire rises 320 feet above the surface of the pagoda platform. At its base, this great reliquary is 1,420 feet in circumference. The design is highly symbolical. The base of the tower itself is in the form of an inverted begging bowl. From this a single spire seems to pierce the sky. Its upper end is in the form of a plantain bud, which in turn is surmounted by a tiered umbrella, always the Eastern symbol of exalted estate.

The present h'tee (umbrella) was placed in its position in 1871. It is an elaborate structure, made of gold-plated iron rings from which are suspended gold and silver bells. In the quiet of the evening, the light breeze blowing the bells fills the air with a tinkling music. The upper point of the h'tee is called the jeweled crown. The value of this ornament is almost beyond estimation.



SHRINES ON THE PLATFORM OF THE SHWE DAGON PAGODA

Many wealthy Burmese Buddhist families contributed their personal jewelry to the creation of this beautiful finial. In the daytime, the gemmed crown flashes with the light of diamonds, emeralds, and rubies, and at night, the electric lights that now illuminate the monument are also reflected in the precious jewels.

The Shwe Dagon Pagoda is completely covered with gold. The plantain bud is radiant with sheets of gold about a foot square, which were put in place early in the present century. According to the guidebook, there are 8,688 of these sheets, and at the present price of gold, each sheet is worth about \$300.

Around the central spire of the fantastic structure are grouped over 2,500 smaller shrines, all on the pagoda platform. They are crowded in what appears to be complete disorder, for each has a different type of architecture and bears witness to the Buddhism of some remote region, or to the piety of a devout family residing in some part of Burma.

Each of these shrines is ornamented with figures of the Teaching Buddha, and guides tell you that there are over 60,000 of these figures in the cluster of shrines. Some of them are no larger than a fingernail, and others are colossal statues, gazing down from their exalted thrones. Occasionally, there are bars across the face

of a particular niche. This is because the buddha enshrined there is ornamented with precious stones and antiques of great value.

In addition to the various shrines, there are other buildings—hospitals for the sick, schools for the instruction of the young, hostels for visiting monks, and all such buildings as might reasonably be part of a great religious complex.

Approaching the pagoda from the south, the visitor passes between two huge Burmese guardian lions of white plaster with strange ferocious faces and eyes made from tinsel paper. The main entrance is itself temple-like, its roof rising in many intricate spires. The architectural feeling suggests Thailand, or one of the other nations of Indochina.

The unsophisticated traveler comes upon something of a dilemma. He learns that he must remove his shoes before he can climb the old well-worn steps that lead to the platform of the pagoda. He will ascend between rows of shops dealing in religious souvenirs, sacred pictures, and general merchandise attractive to pilgrims. There is nothing one can do but accustom the mind to the idea of a barefoot journey in a rather unsanitary sanctuary.

When coming down, however, a good situation presents itself. A group of young businessmen await the descending pilgrim with containers of water and pieces of old cloth with which to give the rather dingy feet a superficial washing. I do not know if these practices are still followed, but it is told locally that the idea originated when the Burmese discovered that the British were discomfited by the practice.

Not very much is known in the West about the religious teachings of the Burmese Buddhists. Of course, the basic teachings of Gautama are strongly emphasized, but there are many local legends and amazing translations of the earlier Buddhist writings. It is safe to say that, as in Nepal and Tibet, the Buddhism of Burma has been strongly influenced by the ancient beliefs of a Shamanistic people. This in no way detracts, however, from the charm and dramatic impact of the great Burmese religious monuments.

It is because of such amazing structures, and the psychological attitudes that contributed to the building of these shrines and monuments, that the traveler in the East finds himself in an un-



RAILROAD STATION AT PEGU

believable situation. He must depart from everything familiar—even the familiar streets of modern Rangoon, and dwell for a little time in an enchanted region of golden beauty.

It had already come to my attention that there was an important, if little-known, group of religious monuments in the ancient city of Pegu, originally the capital of Lower Burma. This city was founded in 573 A.D., and a number of European travelers recorded their visits there during the late 16th and early 17th centuries. Incidentally, Pegu was once a seaport, but after its destruction in 1757, it lost most of its previous importance. Although rebuilt shortly after its ruin and pillage, the course of the river was changed, which ended the city's value as a trade center.

Pegu can be reached from Rangoon either by train or by automobile. Even in my day, a motor car was considered preferable, and we made the journey in about two hours. It was beautiful countryside, but the road was considerably less than indifferent. Arriving at Pegu, we paused for a moment at the railroad station, which advertised refreshments. The only memorable item, however, was Norwegian sardines, and as the temperature was close



THE RECLINING BUDDHA OF PEGU

to 100 degrees, these did not seem especially enticing. The accompanying photograph shows the railroad station as it was in my day.

I could not visit all the important religious monuments in the area, but I did spend considerable time examining and photographing the Shwethalyaung, more conveniently referred to as "The Reclining Buddha of Pegu." I have been told that many of the monuments in Pegu were damaged by an earthquake in 1930, but that gradually they have been rebuilt. In any event, the Reclining Buddha is 180 feet long and 46 feet high at the shoulders. It has had considerable reconstruction, but dates back at least two hundred and fifty or three hundred years; the records seem uncertain.

The British, with practical mind, but deficient in esthetic appreciation, protected the Reclining Buddha with a huge roof of galvanized iron, held up by open-work girders. The enormous figure, which represents the Nirvana of Gautama, rests upon a jeweled couch, inlaid with many sparkling materials, including semi-precious stones. The soles of the feet, which are visible, are especial-

ly interesting, for they are ornamented with all the symbols that are said to have originally existed on the feet of Gautama as evidence that he was the true Buddha. Some say that this is the largest figure of Gautama Buddha in the world—certainly it is one of the largest, and although the expression of the face is strangely mask-like, the statue, which is plaster over brick, is very impressive.

About two miles back down the road that leads to Rangoon, is the small community of Kyaikpun. This also has a special claim for distinction, for here is located a huge monument consisting of four 90-foot high figures of the seated Buddha, placed around a square tower. They are supposed to face the cardinal directions of the world, and seem to hint some Mahayana influence. They are called "The Buddhas of the Four Directions."

While I was there, one of these images was in partial ruin because it had been struck by lightning. It is quite possible, however, that this has been restored. Buddha is represented in the attitude of earth-witnessing, and since there was not much upkeep in the region in those days, bushes and plants were growing from the lap and shoulders of the images. Only the one facing the principal highway had been recently painted, as there is a belief among the Burmese Buddhists that there is great spiritual virtue in building a new sanctuary or image, but no particular merit in restoring an old one.

No one really knows how old these great images may be, but local accounts suggest about six hundred years. There is a kind of altar at the base of the front image, and the approach is bordered by white-washed pagodas. I was able to get a number of interesting photographs of these colossi, which seemed to be the lonely relics of some ancient time. Actually, however, the faith that produced them still lives, and the type of artistry also survives. Even now, some statues of heroic size are still constructed, but not as frequently as in older days.

These are essentially my personal recollections of Burmese Buddhism. It was not possible for me to go up the Irawadi River "on the road to Mandalay." I was impressed even at that time, however, by the remarkable power of these people to span the in-



THE COLOSSAL BUDDHA AT KYAIKPUN

terval of centuries. The Shwe Dagon and the great figures of Pegu seem to be the remnants of a dead past, but this is far from the case. The new city of Rangoon, with its modern buildings and facilities, its industry and traffic and trade, stands as a protecting spirit, guarding its ancient treasures.

There is no inconsistency or conflict between the old way and the new. Recent innovations affect the material life. The people are better fed, enjoy improved medical facilities, and in many cases, are attaining considerable prosperity. They belong to the new way of things. They talk of political reforms and the rights of the various classes. Yet within themselves, that part of their natures which is not physical but belongs to the realm of spirit, is still nourished and sustained by the philosophy of Gautama Buddha.

Like most other Buddhist peoples, the Burmese are well aware that it is the fate of every man to depart from this life and journey to that other region where material progress and advantage fail of significance. In that other life, the temple bells are more meaningful than the clang of trolley gongs and the sound of automobile horns. Birth is entrance into the new; death is return to the old.

By his sciences, man lives; but in his faith, he dies. There is no clear division between these two spheres of existence. Every day men are born; every day they suffer, sicken, and die. Each new life that comes into the world has its span of economic productivity, and then it fades away. Thus Western policies and conveniences are important, but they are not the most important.

We see this always in Eastern countries, and it is very evident among the Burmese. The religious and secular aspects of life seldom conflict; rather, they complement each other. Barter and exchange contribute a little excitement to daily living, but it is equally necessary to escape from worldliness and meditate upon the things of the spirit. Pilgrims still climb the ancient steps of their shrines, and in moments of doubt and fear, men look with hope and faith toward the golden spire of the Shwe Dagon Pagoda. Children in their innocence and old men in their wisdom live in an undivided universe. Heaven encloses the earth in a great sphere of luminous energy. Earth accepts the gifts of Heaven without question.

When I was in Burma, there were few evidences of conflict in the attitudes of the people. They accepted a "one world" in which work and prayer were merely aspects of one dedication to the realities of existence. The visible world of nature and the invisible world of Buddha were not separated by arbitrary boundaries. They mingled together, and in this gracious atmosphere of informal sanctity, the Burmese fulfilled their life way.



Breaking the Language Barrier

Word comes that an intensive program is under way to overcome the difficulties in communication between the Japanese and their English-speaking visitors and business associates. As part of this program, "Language Villages" are being established where only English is spoken, and the Japanese will be given a crash course in the American idiom. This is about all they need. The Japanese school boy must learn some 2,000 Chinese word signs, develop proficiency in Kanji, Katakana, Hiragana, and Romaji. He requires all five in order to read his daily newspaper, and must devote five years of his education to this complicated task. Now he is to enjoy "Americanji"!



In Reply

A Department of Questions and Answers

QUESTION: *Would it not be wiser for people in general to use their normal and ordinary mental faculties and refrain from dabbling in extrasensory perception, telepathy, and hypnotism? Is there not a grave danger of self-delusion in all experimentation with metaphysical aspects of the mind and its processes?*

ANSWER: It seems to me that the question is essentially self-answering. The questioner is quite correct in assuming that those who become involved in psychical and psychological phenomena can get into serious trouble, and self-delusion is an everyday occurrence in the field. I would never encourage anyone to make experiments unless he already has a very deep and sound foundation in the higher aspects of religious disciplines; and such individuals are very scarce. The difficulty is that sometime, long ago, Pandora's box was opened, and a strange and sometimes striking array of mysteries was released.

Extrasensory perception generally begins without any definite effort to cultivate it. It arises in primitive people, and also, on occasion, in the most sophisticated strata of society. It can occur to both the young and the old, to those of pious inclination and those of cynical disposition. The fact appears to be that the extrasensory perception band exists within man, and because it is there, it can manifest in a number of ways and under a variety of stimuli.

The problem is the same as in every other field of human activity. Man has always been able to think above the level of his integrities. He has the power to invent, but will pervert his inven-

tions. He has the ability to organize, and will then corrupt the organizations he has created. He has the potential of creativity, but somehow usually manages to use it destructively. If the box had never been opened, we might be better off, for once opened, it cannot be closed. Any type of knowledge will be perpetuated, and so we must live with psychic phenomena, psychological research, and even LSD, simply because we have them and because we can never blot out any knowledge, good or evil, that the mind has communicated to society in general.

Because it is too late for the ounce of prevention, we must now concern ourselves with the pound of cure. Actually, extrasensory perception was not discovered in the present century; nor is it limited to any level of education or cultural achievement. It is an experience that occurs to the individual. He does not know why, or even how; but when it occurs to enough persons, it becomes a subject for investigation and speculation. Naturally, it will then be open to misinterpretation.

Our most common thinking is that what is above the ordinary human level is super-normal, and any mysterious power or faculty suggests magic and mystery. If ordinary thinking is proper to man, extraordinary natural powers suggest some spiritual or luminous factor in the composition of the human being. That which comes from the outside can be explained as due to environmental pressure; but that which comes from the inside, is not so well understood or easily defined.

It is only in comparatively recent times that Western man has become aware of the full implications of mental illness. Our remote forebears believed that madness was a divine disease, and that the insane were especially close to God. It was thought that in some way, mental disorientation suggested that the individual was living in a different kind of world. Perhaps this world was better, or perhaps it was worse, but the unknown was always under the particular protection of Providence.

For thousands of years, therefore, any form of clairvoyance, mental telepathy, or mediumship was considered a spiritual endowment. Those who had such sensitivities were destined for the priesthood, and were set apart for special training so that they could reveal the will of the deities to their fellow men. Enchanted

priests and priestesses were greatly venerated in the past, and are still powerful forces in a number of religious systems, especially various systems of animism.

It would be impossible to say to modern man, "Stop thinking about these things." We might as well say, "Thousands of persons are being killed on freeways; therefore, stop buying cars." Or, "Your favorite food product is not healthful; stop eating it." A few might listen to the good advice because they are naturally sensible in general; but these are not the ones who are causing trouble.

Because we have to live with tobacco, alcohol, and LSD, we must accept the challenge with a realization that a little knowledge will always be dangerous. Once a little knowledge is acquired, the only solution is to increase the knowledge as rapidly as possible, so that the person gradually gains the information necessary to control his use of mysterious faculties, arts, or sciences.

Granted, this is not very satisfactory. Few of us will really take the time to educate ourselves in any subject, especially one that may run contrary to our inclinations. Hundreds of articles have been written on the dangers of sedative drugs, but their use is increasing every day. Could we forbid anyone to buy another bottle of aspirin? Could we make it unlawful for him to purchase pain killers, or sleep-inducing medications? Even if we forbade the manufacture of the products in this country, they would be imported from elsewhere, or an illicit trade would develop in them, as in the case of the great prohibition experiment.

It is simply impossible to stop the momentum of man's interest in the wonderful, and at this time it is equally impossible to prevent him from contemplating the therapeutic possibilities of applying psychic phenomena to the areas of psychoanalysis. One of the reasons for this is a general revolt against materialism. Countless persons are seeking to restore some type of confidence in a spiritual reality. They want to believe that there is something in the core of themselves that is not physical, but is able to transcend the tragedies resulting from the over-emphasis of externals at the expense of internals.

With the scientific or neo-scientific attitudes now developing, the extrasensory perception gamut seems to offer the first tangible

evidence that there is more to man than is at first apparent. He wants to believe that such is the case, and he has found several factual ways in which he can support his conviction. This is the reason for the sudden explosion of interest. It is not because the person is really deeply concerned over his own degree of intuitive power; he simply wants to believe that intuitive power is a symbol of a spiritual reality abiding in both the universe and himself. The impact is especially pressureful because it represents a direction of thinking that has been violently opposed up to recent years by learned organizations.

Whenever something new comes along, or something old comes into focus, it suggests usages which in turn inspire abuses. Our utilitarian minds are inclined to think that if we have any resources within ourselves that have not yet been used, they should be applied immediately to the pursuit of health, wealth, and happiness. The value of a faculty is measured by its power to contribute to comfort, advance ambitions, and overcome obstacles. If mind is superior to matter, why should we not think ourselves out of sickness, sorrow, and conformity with the normal requirements of society? Why is not the intellectual required to be subservient to laws that were created to govern those who were selfish and ignorant? It does not often occur to the high-minded ones that they may have some mental polish and still be selfish and ignorant themselves.

The only way we can reach people with warnings is to at the same time further indoctrinate them with the kind of knowledge we wish they did not possess. It is much like trying to help the citizen to protect himself against a criminal. In order to give him the information, it is necessary to tell him how criminals operate, and this information becomes a post-graduate course for potential criminals.

The great goal is always to strengthen honor and remove temptation from the dishonorable. How is this to be done at the present time? The only answer seems to be that the dabbler must gain greater knowledge. He must learn to understand his mind, find out why he cannot depend upon it, and what kind of despicable tricks it may play upon him. He must also be given some instruction as to how he can correct wrong mental habits; and if he is

involved in a low degree of psychism, how he can extricate himself from a mystery that is threatening his health and sanity.

There is also another factor. Extrasensory faculties are not acquired; they are inherent. Whether we realize it or not, or like it or not, the processes of human evolution are inevitably going to result in the enlargement of man's sensory range. As seven eighths of the human brain is not yet in use for the process of mentation, we may assume that it is there, and maintained by nature, because it will sometime be needed. We can no more block the development of mystical faculties and powers than we can permanently impede evolutionary processes. We have already released five sensory perceptions, and there is no reason to doubt that we shall release more.

Every time a new faculty comes into manifestation, it appears first in a small group of people. Unfortunately, this group cannot be estimated in the terms of one level of opinion. Extrasensory perception may be found in the life of the saint and the sinner, and be perfectly acceptable as a proper religious mysticism by the Christian Church or any other of the world's major religions. The same type of phenomenon can also occur in the life of an American Indian medicine priest in some remote corner of his desert reservation. The Greek metaphysicians experienced certain interior revelations, and so did the wandering Romany people of Europe or the American gypsy.

Even through those long years in which science solemnly proclaimed that all psychical phenomena were frauds, and all super-faculties were delusions, such authoritative utterances had little or no effect. Intuitively, man knows that things happen in his own inner life which science cannot explain, and he prefers to believe that they are important to his spiritual growth.

The whole problem is finally an ethical one. The honorable person, with honorable intentions, who desires only what is of the greatest good to himself and others, may make mistakes, but he will seldom cause real injury. If he lacks moral integrity, then there is only a thin line of demarcation between white magic and sorcery. The same powers that might enlighten our brother, can also be used to intimidate him. Once we have convinced him that we have some kind of a direct wire with the Infinite, he will be-

lieve too much and accept our authority, simply because he believes that such a direct wire is possible and has no way of knowing whether our claim is true or untrue.

Once the dilemma has developed, the human being must be educated to live with it. The great example of this is nuclear fission. Only a holocaust too horrible to contemplate could wipe out man's knowledge of the bomb. This remedy would be as tragic as the danger we at present face. Nothing remains but to live with the bomb, and live above the dangers it can cause. As there is no physical escape possible to the average person, he must strengthen his spiritual life if he is to find consolation of spirit.

The moment he turns toward himself, however, contemplating his own structure, seeking to know the mystery of his own consciousness and to estimate the probability of his own immortality as a superphysical being, he enters a realm in which he has never been taught to function rationally. Even the contemplation of his spiritual necessities, will certainly increase his psychic sensitivity; and although he may not have mystical experiences himself, he will become more aware of such experiences in the history of his race. He will also be more likely to interpret unusual incidents in terms of his new convictions, and in some cases, he will probably be correct, although in many he may be wrong.

Some Eastern religions explored the human mind and its potentials long ago. They became fully aware of man's capacity for self-delusion. They met this by developing strong systems of religious belief. These were based upon a combination of religion, philosophy, and science, as these subjects were known in ancient times. It was evident that if any area was left unexplored or undefined, man would still live in a mystery and fall into further imagination about universal mysteries.

By teaching strict systems of self-culture, supported by strong ethical and moral codes, and by disseminating these codes throughout society, a series of psychological interdependencies was established. Success in the physical world resulted from the unfoldment of the spiritual life. Success in the spiritual world resulted from a high standard of unselfish conduct in daily physical living. All arts, sciences, industries, crafts, and trades, became media for the dissemination of ideals.

Thus, the average person was never without at least a reasonable concept of right and wrong. He always knew what he should do, and had a satisfactory explanation of why he should behave himself. Under such conditions, he could explore the mind with some safety, convinced that when his thoughts impelled him to compromise his integrities, he was suffering from self-delusion.

It is hard for any philosophical system now functioning in the Western world, to convince the average person that ambition is a delusion, or that accumulation of worldly goods is a fallacy. He will tell you very frankly that you are the one who is suffering from aberrations. As we have no intention at the moment of really exploring the inner life of man, what we know and believe at present, has descended to us from the past—from the wisdom of distant peoples or from the occasional breakthrough of medieval saints and modern mystics. For those who really wish ardently to live better lives, the reality of interior guidance is a wonderful hope, but it is often ineffective because they lack true knowledge of what constitutes a proper existence.

If you are not personally involved in any type of psychic phenomena, if you have never particularly experienced the need for the development of extrasensory perception, and if you are so living from day to day that you are not aware that the mind is leading you into any form of auto-hypnosis, there is really no reason why you should become involved with the situation at all. If you are a little inquisitive, you can read about it as you would about any interesting scientific subject. You can hold some minor opinions, but no major ones, because without experience or special study, we are not entitled to pass final judgment on anything.

Assuming that these problems do not concern you, we must also assume that you do not feel any pressing need on the level of daily living. You are reasonably comfortable, happy, or at least contented; your beliefs give you all the support you require, and you have found a usefulness that occupies your time constructively and effectively. You have no animosities, no regrets, and no fears about the future. You have naturally developed interesting lines of thought and areas of creative self-expression. You are not disturbed about your friends or relatives, but rather, live in a good world, ruled over by a benevolence that need not be questioned. Under

such conditions, there will be very little temptation to experiment with ouija boards, attend seances, or examine into the possible effect of anxiety upon the heart and nervous system.

Suppose, however, that you are not living in this highly desirable condition. You are lonely, worried, and are gravely doubtful whether your efforts are appreciated or your kindly ministrations are especially useful. You do not have a wide area of interests, but have crowded yourself with a situation in which your security, especially your mental and emotional peace of mind, are dependent upon the attitudes of your children, or some small area of interest from which you may be separated at almost any moment by circumstances beyond your control. Under such conditions, it is going to be very difficult to prevent you from seeking greater insight and deeper consolation through some type of affiliation or interpretation.

If you do not feel that you wish to go back to the unquestioning orthodoxies of childhood, where are you going to turn in order to understand something of the alchemical process within yourself by which you can grow and become a better-oriented individual? The chances are that you will drift toward some kind of mystical or metaphysical belief, and as soon as you do, you will hear about the spiritual importance of inner communion with the God in your own heart.

The moment you attempt such communion, you are in danger of mistaking your own subconscious mind for the indwelling Divinity. How can you tell the difference? How can you be sure? The answer is, "You cannot." About the best you can do is to follow the recommendation of St. Paul, which was to "weigh" all things and cling to that which is good; or in the presence of supernatural possibilities, you can "weigh the spirits."

What this really means is that your only way to judge the quality of an inspiration is from the consequences it sets in motion.

If your first mystical experience causes you to believe that you are now a superior person, worthy of extraordinary respect, and qualified to go out and teach other people all the mysteries of existence, then it is almost certain that you are suffering from self-delusion. There might have been a little truth in the original ex-

perience, but it has gone to your head, and there it has been mutilated beyond recognition.

Nearly all mystical experiences get into trouble because they are difficult to distinguish from many of the psychopathological visions of neurosis. Here again, there are some protections, but not too many. The person who is fully aware that he is a neurotic, is forearmed against delusion, if he will be honest with himself. Most folks, however, are disinclined to regard themselves as the victims of neuroses. They are the innocent and perfectly normal victims of other unpleasant persons.

One thing will help. Your best chance to develop a genuine internal life is not because you feel that you cannot live without it, but rather, that you can live better with it. The person who clutches at mystical experiences as the last hope in an otherwise disconsolate career, is nearly always deceived. Ulterior motives are deadly in the world of religion, but they are the motives which most often cause unhappy men and women to seek spiritual consolation.

What we should realize is that we cannot be normal without a balance of the inner and the outer lives. A life that can cope with nothing here, is not going to be successful in the higher dimensions of consciousness. We graduate from this world; we never run away from it. If we learn to judge our own normalcy as honestly as possible, we can approach mystical studies with greater safety. Even then, our judgments about ourselves are liable to be biased. All we can do is to do our best, making sure that whatever we believe, makes us more gracious, kindly, friendly, patient, and tolerant. These are the best symptoms that we are getting along reasonably well.

Nature, whenever it requires a specialized growth, confronts the growing entity with special obstacles. It provides an incentive by making it impossible to be even reasonably happy without self-improvement. If we consider the extrasensory perception band as a challenge, we know that nature means to inform us that we must so live that more of the internal potential can come into constructive expression.

When we are faced by difficulties that only extrasensory perceptions can solve, then we are required to develop these percep-

tions, and apply them honestly to the problems. There is no way we can avoid this challenge. We may resent it, build doctrines to oppose it, refuse to accept it, or declare it to be a sovereign evil; but nature will have its way. And it is nature's law that man must learn to use wisely and lovingly every aspect of knowledge and every faculty that he can develop from within himself.

Until man realizes this, he will make mistakes and suffer as a result. Out of suffering, he will gradually awaken to the realization that his pain is caused by his own misuse of nature's resources. If a man has only one talent and buries it, he is later rebuked by the Master, according to the Gospel. If, however, he has five talents, and he uses them wisely, so that they become ten talents, then the Master calls him a good and faithful servant.

To cling to our own smallness because it seems safe, is not the right answer. The true solution is to take all our abilities and cause them to increase many-fold, and thus do credit to the wonderful universe that makes all achievement possible.



THE AUTUMN ISSUE OF THE PRS JOURNAL

We are preparing a number of unusual articles which you can hardly afford to miss. The editorial will take up the problem "What Is Spirituality?" Special articles will include "Life Planning: Part III," which deals with planning for retirement. There will also be an article illustrated with whimsical pictures prepared as votive offerings in Shinto temples. A special feature will be a psychological study of Don Quixote de la Mancha. The "In Reply" department examines the question of whether humanity has actually evolved, and the section devoted to Unbelievable Facts will present Mr. Bohn and his wonderful library, a man who gave his life to making important books available to persons of limited means. Library Notes will discuss Neo-Platonism.

If your subscription is expiring, we recommend that you renew at your earliest convenience.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

HOW TO GET LOST IN TOKYO

All great cities have interesting and highly individual psychological overtones. Travelers have a tendency to build personal attitudes about cities, associating them with a variety of prejudices, good and bad. Rome will always be identified with the Christian religion, Florence with art and the splendid traditions of the Medici. Paris is a symbol of gaiety, and London is steeped in old-world conservatism.

It is hard to say how Tokyo should be classified. In many ways, it is a unique metropolis, breaking most of the rules associated with the growth of metropolitan areas. The present population of Tokyo is approaching eleven million, which makes it the largest city in the world today. It is not especially old, and three hundred fifty years ago, was little better than a village by the side of a swamp.

Prior to the fall of feudalism in 1868, Tokyo was known as Edo, the northern capital, and was the seat of the military dictators who governed Japan. There was no pretense to culture, and the population was composed mostly of merchants and small tradesmen who had discovered that it was useless to take life seriously under the Tokugawa shoguns. Yet by the middle of the 18th century, the population of Edo was greater than that of London, and it is now believed that a hundred fifty years ago, Edo was also the largest city in the world.

With the passing of time, this sprawling metropolis was visited by a number of devastating earthquakes. The flimsy buildings were shaken down, and in most cases, an earthquake was accompanied by raging fires that swept through large parts of the city. There were also fires without seismic complications, and few buildings in Edo lasted more than ten years. It is estimated that two thirds of the city was destroyed in World War II.

More than ninety percent of Tokyo is typically Japanese architecture—wooden buildings of one or two stories, with shoji panels for doors and windows. These face onto narrow streets, from eight to twelve feet wide—paved, semi-paved or unpaved—with a covered gutter running down one or both sides. As there is no place to park, vehicles are frequently driven into the front rooms of stores.

At the time I visited Tokyo, traffic was incredible. According to latest reports, there are six million moving contrivances or conveyances operating within the city limits. These include every type of huge truck and trailer, buses, delivery trucks, private cars, bicycles, motorcycles, pushcarts, and wagons. In spite of its size and the chaotic traffic situation, I was interested to note that during my last five days in Tokyo, there was no traffic fatality. There were numerous minor accidents, but no one was actually killed. One reason may be, of course, that driving is so difficult that it is hard to build up sufficient speed for a major collision.

City planning is notable for its absence. There is no continuity of architecture or in the general layouts of the several districts of the city. Even the natives wonder why the opportunities provided by fires, earthquakes, and wars have not resulted in better civic planning. Reconstruction, however, seldom improves previous conditions. Lanes are not broadened, streets are not straightened, and the dismal disaster that passes for street numbering is not corrected. Not only is the city a labyrinth of narrow roads, criss-crossing at all conceivable angles and branching off at most unexpected places, but street numbers themselves are based upon areas rather than road frontage. The first house in an area is number 1. The second house, though it may be half a mile away, is number 2. By the time there are three or four hundred houses, the numbering has lost all practical significance.

There is a standing joke about the stranger who asked a policeman to help him find a certain street number. The policeman, looking in the book recording the houses in the district, told him pleasantly that he should have no difficulty because the house he was looking for, number 17, was between number 1 and number 350, and across the street from number 78. There is further complication due to the fact that the Japanese live very much to themselves. It is by no means certain that they can be depended on to help in locating a family living only a few houses away. In this wonderful confusion, we must have great respect for taxi drivers. In some mysterious way, they nearly always arrive at the correct destination, although it may require an hour or two of cruising through possible localities.

When I was in Tokyo in 1964, I learned about a very unusual establishment which at that time was comparatively unknown to the average visitor. Officially designated the one and only Confucian temple operating in Tokyo, it seemed worth a visit, but I must admit that my interest was not solely to pay tribute to the Chinese sage. The establishment honoring him was also a cluster of small shops under one roof, where treasures and curios of all kinds were bought, sold, and exchanged. I noticed that this most unusual place has finally gained official recognition, being included in Fodor's *Guide to Japan*. The Guide notes that many of the antiques displayed are on consignment, and prospective customers can find almost everything from English trout flies to twelve-panel screens. It was a long and difficult task to locate the temple, but it was definitely worth another visit, so I decided in 1965 to find the elusive building again.

Armed with an invoice for purchases made on my previous visit, I approached the hotel desk, which is always attended by smiling members of management anxious to assist tourists to the best of their ability. Pointing out the official documentation at the head of the invoice, I requested that they give me a small card with the description and address in Japanese, so that I could show it to the taxi driver. The graciously smiling clerk in the information department had never heard of the temple, and probably had little interest in Confucius, so he telephoned frantically for help. There is apparently some general source of information

equivalent to the Chamber of Commerce, but this also was unable to supply the necessary directions.

It was reported that there was a universal genius who conducted tours. He would be in the hotel in about half an hour to gather up a busload of visitors. At that time, every effort would be made to secure the information. If by any chance the young man with whom I was talking should be off duty, a charming lady, who spoke excellent English and was his assistant, would have all the necessary information. Promptly at the moment designated, I approached the desk, only to learn that the obliging young clerk and the equally charming assistant were both off duty.

The most promising possibility seemed to be a direct appeal to the Japan Tourist Bureau, which had an office in the hotel lobby. I learned afterwards that the impulse to consult the official bureau was a basic error of judgment. There were many pleasant smiles and the usual bows, followed by two or three frantic telephone calls, and then regrets. The director admitted that he was deeply distressed by the fact that he had never heard of this particular monument to Confucian philosophy. He had phoned the one man who might have known, but he was away on vacation, taking hot baths at Beppo, and would not return for at least two weeks.

Then an inspiration struck me. In my wallet was the card that had been made out the previous year, and which ultimately brought me to the correct destination. The director of the tourist agency decided that this card was a splendid way to save face and shift responsibility to some unfortunate taxi driver. He accompanied me to the front door of the hotel, waved frantically for a cab, and then had a long talk with the first taxi man who drove up. It was soon obvious that this particular driver was not very happy. Expressions of acute distress seemed to form around the edges of his inscrutable smile. He was game, however, and must do everything possible for a visitor, who is always officially a guest of the nation. So we started out.

Clutching the card of instructions in his hand, the cab driver cruised about for half an hour, and then decided he was in need of further help. He stopped beside a dignified pedestrian who listened attentively, bowed deeply, smiled broadly, and then vig-

rously shook his head. We next approached two students. After hearing the approximate location they pointed simultaneously in opposite directions and then grinned sheepishly. After what appeared to resemble a game of paper, scissors, and rock (complicated hand gesturing), they finally decided that the taxi driver should continue straight ahead, a course which would have ultimately landed him in Tokyo Bay. When a Japanese is unsure of a direction, he considers it a moral duty to recommend that you continue on your present course. Perhaps he feels that this supports your ego, but it seldom leads to the proper destination.

After cruising a little longer, we saw an old man mending a basket on the street curb. He was a clever workman, but when my driver tried to talk to him, the aged artisan could only smile sadly and indicate that he was deaf. The next stop was at a sub-post office. This ended in a consultation with an assembly of officials on the curb. The talking continued for several minutes, and then one of the men drew a map. The Japanese are wonderful at making maps, but they nearly always leave out a few streets as unnecessary, and may end by explaining that the map really indicates the direction that should not be taken.

Somewhat encouraged by what appeared to be an especially helpful map, the taxi man followed the carefully drawn pencil line until it became evident that he was cruising in a circle. The weather was hot, and fortunately we caught up with a shaved-ice vendor who, after refreshing us, solemnly supplied some factual information. When he was a boy he had lived near this Confucian temple, and he had some suspicions as to the exact location. This narrowed the field, but was not entirely solutional. It took four other stops to arrive at the precise destination. In the end, however, we drove with great dignity into the courtyard of the Yushima-Seido.

It was a compound of considerable size, surrounded by a high wall, with only one entrance on an obscure street. There were probably several buildings, but I limited my interest to the principal structure. Passing through swinging doors, and climbing a short flight of steps, the visitor enters a wonderland of goods and services. There are conflicting reports as to the management of this cluster of shops, but it appears to be presided over by a



The Yushima Seido, the only Confucian temple in Tokyo.

pleasant-faced and very efficient lady with a Japanese name, who wears a long Chinese robe. This may be in deference to Confucius. There are many rooms filled with old ceramics, woodcarvings, examples of metal work, and hundreds of scrolls and paintings in wooden cases piled on racks around the walls. You may either purchase what you see, or ask for other items that might please your fancy. If the request is too difficult, you will be asked to return in a few days, for apparently both private families and dealers make use of this exchange.

It takes hours to explore this mystic maze, which has about it a proper atmosphere of genteel decay. If you are buying briskly, or indicate profound interest, management will be able to provide an adequate lunch, usually chop suey or chow mein. Also, as you wander about, you may come across activities unassociated with merchandising. In one room, a group of elderly gentlemen may be practicing eurythmic posturing or dancing, intended to revive the body from the fatigue of age. In another apartment, a distinguished group of elders are gathered around a long table as though holding a board meeting. An out-of-the-way corner is set aside for the study of Chinese calligraphy. I learned that several organizations have executive meetings on the premises, and that the

tea ceremony, flower arrangement, and other refined pursuits can be learned in this temple.

The proprietress, with the assistance of mysterious attendants and co-workers, was soon able to spread out a number of items to my liking. Everything centered, however, on Confucius. Little images of him were slyly introduced into every lot offered for sale. It was highly directional selling, climaxed when a painting of the sage on silk was unrolled with great solemnity, with the assurance that if I purchased nothing else, this picture would be the treasure of my house. It was an exceptionally poor painting. The expression on the face of Confucius was anything but ingratiating. The inscription, however, was supposed to be completely irresistible: "Oh wonderful, wonderful Confucius. Before Confucius, there was never a Confucius; after Confucius, there will never be another Confucius. Oh wonderful, wonderful Confucius." I regretfully declined the painting. It was almost a mortal wound to the proprietress, but I was able to restore a measure of peace to the good lady's soul by purchasing several other pictures in rapid succession.

Before leaving the temple, the official seals were duly recorded in the little book the sentimental traveler always carries with him for the purpose. Evidently I was forgiven for my failure to appreciate wonderful Confucius, for I was invited to lunch, and received a fortune cookie which stated that good times were ahead. After that, a taxicab was called, which arrived far more quickly than expected, and I was soon on my way back to the hotel.

It took three and a half hours from the hotel to the store; and exactly seven minutes on the return trip. This is the way traffic goes in Tokyo. No matter how short your journey, you are certain to see a great deal of the city, which has its advantages, as the taxi fares are very low and you can cruise all day without serious financial inconvenience.



The Positive Thinker

When any calamity has been suffered, the first thing to be remembered is how much has been escaped.

—Samuel Johnson



HAPPENINGS IN THE WORLD

A Top-grade Dropout

At the time of the passing of Walt Disney, it was noted in the newspapers that Mr. Disney was a high-school dropout. This has led to further investigation among wealthy, illustrious and prominent citizens, with findings that are in conflict with prevailing opinion. In many lines of endeavor, scholastic credentials are of comparatively little value, and lack of them does not result in a life of poverty and misery. In the arts, for example, theater, or athletics, personal talent takes precedence and has resulted in a considerable number of millionaires and multi-millionaires.

Research in fields of scientific and industrial employment has also brought to light some interesting facts. A basic college degree in one of the popular fields of engineering is not an Open Sesame to a life of influence and luxury. Young men with the degrees of Bachelor of Science are not doing as well as a number of waiters, plumbers, and junior businessmen.

It has been pointed out that with a basic degree, a young man can start out at about \$750 a month. A waiter who discussed his economic future with me some time ago has been averaging better than that since he was twenty-one years old. Now in his early thirties, he owns a nice home with a modest swimming pool and two cars. He is happily married, with three children. He managed to finish high school, but did the rest on his own.

Another person of my acquaintance has been determined to have top-priority credentials. He has taken about all the educational world can offer. He holds a Doctorate in his field, and has done post-graduate work in several countries. He is a top man in every sense of the word. Yet at thirty-two years of age, he has not yet held a job, and has been in school for twenty-three years of his life. Even though his field is highly specialized, he is unlikely to

start above \$10,000 a year, and will be fortunate if he can reach the \$20,000 a year level before retirement.

This individual has had to pay most of the cost of his education, as he came from a family that could not qualify for major scholarships. On his standard of living, his ten years of intensive education have cost nearly \$5,000 a year. In the same length of time, the waiter has earned nearly \$100,000, which, by thoughtful investment, gives him reasonable assurance of future security.

With many unions guaranteeing high basic incomes for their members, and striking annually for further money and more numerous fringe benefits, there is some question as to whether higher education is even profitable, unless the individual has unusual aptitudes or is highly dedicated to some valuable profession.

The young executive with the college background is also expected to maintain an appearance of wealth appropriate to the dignity of his credentials. He must maintain a larger establishment than those in more humble occupations; he must entertain more and drink more. As his children grow up, it will be expected that their social position will make it mandatory for them to have their own cars by the time they are eighteen, possibly earlier, and each will expect a college education of his own. Present statistics indicate that by 1975, it will cost a family of fair means from \$18,000 to \$25,000 to confer a B.A. on one child.

It all adds up to a less glamorous pattern than may be suspected. Education is still an underpaid field in itself, and those who become teachers or professors are candidates for an early nervous breakdown. The conspiracies and intrigues that must be faced by those who hope to rise rapidly to executive positions work a terrible hardship upon health and family life. A more moderate point of view is not only less expensive, but more inclined to promise happiness and genuine friendliness among relatives and acquaintances.

We may have to come back to the opinions of previous generations, that higher education is for those of exceptional talent, and where it is conferred upon thousands who experience no real need for it, and who have no special aptitude, it contributes to social unrest, industrial revolution, and anarchy.

Actually, the present scholastic system is better calculated to protect mediocrity than to produce genius. Men like Mr. Disney were resourceful human beings with a great deal of basic intelligence, courage, perseverance, and determination to succeed in life. These basic values are innate, and unless their expression demands a specialized education, without which they cannot gain admission to their chosen field, there is some doubt as to the benefits of excessive schooling.

The individual can use his diploma to find a place for himself within the not-too-protecting structure of society; but if he wishes to express his own ability, develop originality, or allow his talents to build a future that fulfills his natural inclinations, the most important qualifications are a willingness to work hard and a natural recognition that success must be earned by intelligent dedication to the purposes the individual seeks to attain.

If we think this through more carefully, and permit our democratic institutions to be less dominated by snobbery, we would be willing to let people grow up to express themselves, and would encourage them to build lives that fulfill the dictates of conscience. Until then, the problems on the campuses are likely to increase, and we will fall into the dilemma that is afflicting many countries that are already producing more college graduates than can be practically employed, and who resent bitterly being expected to work below the level of their educational achievements.



Basic Learning

Education commences at the mother's knee, and every word spoken within the hearsay of little children, tends towards the foundation of character. —Ballou

From Rags to Riches

A man who does not learn to live while he is getting a living, is a poorer man after his wealth is won than he was before. —J. G. Holland

Slightly Overdone

At a special four-day conference of Asian ministers of education in Singapore, it was noted that there should be greater emphasis upon high school education rather than learning on the college level. Most countries are in greater need of graduates from the middle schools than for those higher specialists who cannot easily find employment and are inclined to become radicals.



Happenings at Headquarters



The Spring Program of activities at the PRS has included a wide variety of interesting events. Mr. Hall gave ten Sunday morning lectures, opening the season with his discussion of "Religion, Philosophy and the Heart Transplant." Later in the series he discussed "The Case of the Bread Pill," summarizing recent researches of the therapeutic effectiveness of placebos, which may be described as dummy pills without medical significance. The word *placebo*, incidentally, when used religiously, relates to the opening section of the ritual of vespers for the dead. On June 9th, Mr. Hall chose for his subject "Homer's Fable of the Lotus Eaters," in which this ancient Greek poet mentions a land where the inhabitants are constantly under the effect of narcotics and therefore lose all interest in the normal responsibilities of living.

Mr. Hall gave two Wednesday evening seminars. The first, beginning on April 10th, was titled "Meditations on the Substance of Divine Principle." This series extended for five evenings. From June 5th-17th, he devoted three Wednesday evening classes to "Symbolism of Buddhist Religious Art," illustrated by a number of ritualistic paintings and artifacts brought recently from Japan.

Dr. Drake had three Sunday morning lectures on May 19th, and 26th, while Mr. Hall was lecturing in San Francisco, and on June 30th. Dr. Drake chose as his subjects discussions based upon the combining of philosophical ideals with psycho-therapeutic techniques. His first subject was "On Becoming Conscious," the second "Health, as Natural to Man," and his title on June 30th was "The Meaning of Evolution."

Dr. Framroze A. Bode, who has been a member of the faculty of the Society since 1955, gave two series of talks, the first dealing with "The Application of Philosophy." His second series, on "The Significance of Human Evolution," dealt with a variety of interesting subjects, and opened on May 14th.

Our friend Rev. Hakuyu T. Maezumi, who is a fully credentialed Zen Monk, returned for three Wednesday evenings, May 15th, 22nd and 29th, to discuss "The Understanding, Practice and

Mysticism of Zen." The Rev. Maezumi began his studies at the age of eleven, and has devoted his life to the teachings of Zen principles.

The program of Workshops under the direction of Dr. Henry L. Drake, has brought a number of important events to the Headquarters of the Society. Martha Hard, M.A., returned for a second series of ten Thursday evening sessions on "Dynamic Group Therapy." She is especially skillful in assisting the members of her groups to experience active participation in the pattern which she presents. In her latest series, she stressed non-verbal communication and gave special attention to the contribution of Eastern systems to the well-being of Western people.

On Saturday, April 6th, at 9:30 a.m. and 1:30 p.m., Dr. Marcus Bach held a most interesting and unusual workshop on "A New Search for Meaning." Dr. Bach holds a Ph.D. from the University of Iowa, where he taught for fourteen years. He has written many successful books dealing with contemporary religious movements, and in his workshop he developed the theme that a new type of individual is arising in human society. This is likely to result in a breakthrough into a higher and more creative sphere of consciousness.

On May 3rd and 4th, The Society presented an outstanding program, "Seminar Meetings With Dr. Abraham Kaplan." His Workshop was devoted to a search for basic values in thinking and living, and the meaning and worth of the Self in personal and interpersonal experiences. Dr. Kaplan is Professor of Philosophy at the University of Michigan, was formerly Chairman of the Department of Philosophy at U.C.L.A., and has taught at Harvard, Columbia, and New York Universities. He has been a recipient of Guggenheim and Rockefeller Fellowships, and has been Director of the East-West Philosophical Conference at the University of Hawaii. He has a strong interest in Oriental Philosophy.

On June 15th, Dr. Drake presented a Workshop on "Unidentified Flying Objects," conducted by Dr. Allen Hynek, who is well qualified to discuss this subject. He is Professor of Astronomy and Director of Dearborn Observatory at Northwestern University, Scientific Consultant on UFO's to the United States Air

Force, and he prepared the section on UFO's for the Encyclopedia Britannica. Dr. Hynek is a serious and thoughtful scholar, who has carefully researched the available information on UFO's sighted in other countries, including Soviet Russia.

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Mr. Hall gave a series of six lectures in San Francisco at the Scottish Rite Auditorium, opening May 16th. In addition, he spoke for several other organizations, including a special talk before a meeting of Masonic Districts, two luncheon talks for Civic Service Employees of The Electric Company, and a lecture at the San Francisco Lodge of the Theosophical Society.

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The Spring Open House at Headquarters was held on Sunday, April 7th, and the Society's library and exhibits were open from 10 a.m. to 4 p.m. After Mr. Hall's Sunday morning lecture, light refreshments were served by the Hospitality Committee. The special afternoon event was an unusual musical program featuring Mr. K. Tamada, one of the world's greatest living shakuhachi players. On his bamboo flute he presented a concert of sacred Buddhist temple music used by members of the Zen sect as a means of experiencing meditation instruction without words. Mr. Hall introduced the program and described the special spiritual meaning of the various selections. It was a unique experience for all concerned.

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While Mr. Hall was in Japan last summer, he noticed a remarkable group of small images in a glass case in the Terminal Building of the Hanada Airport in the suburbs of Tokyo. The figures all represented the grim-visaged old Zen Patriarch Bodhidharma. The figures were actually interestingly shaped small stones whose natural forms had not been carved or changed in any way, but had been artistically painted with various likenesses of Bodhidharma—some standing, others seated, and a few reclining.

A Japanese friend who was present at the time offered to secure information concerning the artist responsible for these most delightful statues. It was learned that they were the work of Mr. Rokuro Fuse, who lived in Togane City in Chiba Prefecture. When Mr. Fuse was informed that The Philosophical Research

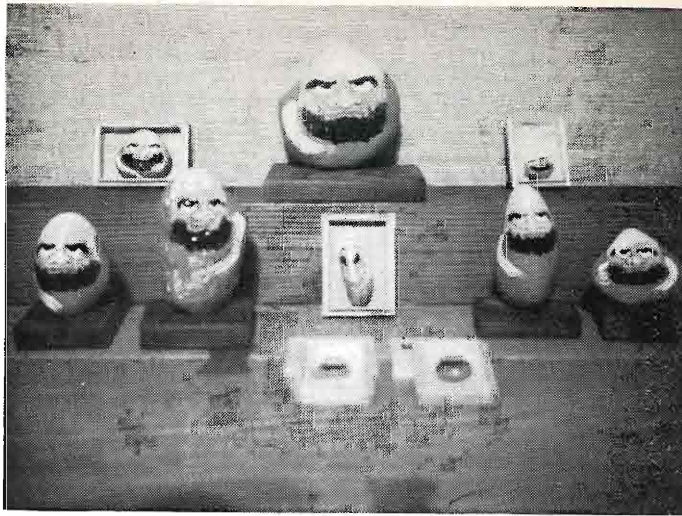


MR. ROKURO FUSE

Society would appreciate having examples of his work for permanent display, he was most cooperative, especially when he learned that The Society was interested in Zen and other Oriental philosophies. We wish to acknowledge with the most sincere gratitude his gift of ten of these beautifully painted little figures, which have been exhibited for the first time at Headquarters this spring.

According to an article in a Japanese magazine, Mr. Fuse was born into one of the oldest families of Higashikane-shi. At one time he was Mayor of this city, and his brother is a Senator in the Japanese Diet. After a brief career, Mr. Fuse declared himself "all tired out of being in politics." He was influenced to turn to the creating of Daruma figures by his father, who had made a considerable collection of likenesses of this great Zen patriarch. Having decided to make the creation of Daruma figures his principal hobby, he hit upon the unusual idea of collecting natural rock of appropriate sizes and shapes and painting them to resemble the great teacher.

According to Mr. Fuse, most Daruma pictures or images are dead. They do not have a life or vitality in them. Mr. Fuse wanted to make living Darumas, and to attain this end he spent con-



The hand-painted stone Bodhidharma presented to the P.R.S. by Mr. Fuse.

siderable time and meditation studying Daruma, and the teachings which he had promulgated, by working with the images and focusing his attention upon the inner meaning of the teaching. He believes that he came in time to understand Daruma and therefore to create living likenesses of him.

Up to the present time, Mr. Fuse has painted about 1500 Darumas, and gets letters from all over the country. The figures which he presented to the Philosophical Research Society were all made in 1967. He feels that at last he is producing images that satisfy his own inner consciousness.

To the devout Zenist, Bodhidharma (Japanese, *Daruma*) was a great master of the Meditation Sect, who taught communication from mind to mind without words. There are a large number of followers of the Zen Schools, although most do not practice the advanced forms of the doctrine. Zen has become quite popular in the United States and is being carefully researched by a number of progressive psychologists.

From what it has been possible to learn, Mr. Fuse has not only developed a unique art form, but has gained considerable distinction for his most unusual work. The little stone figures are thought to bring protection and good fortune to the devout and can ap-

propriately be kept in the religious alcove of the private home. We intend to do a more extensive article on Mr. Fuse's Darumas in the near future. Until then we can only express our appreciation to him and reproduce here a picture of several of his images. To appreciate them, it should be remembered that the robe or body is bright red, the face natural flesh color, the eyes, eyebrows, and beard shiny black, and the fly-whisk which he carries in most examples is white. Each piece is signed and has an inscription on the reverse. The back is not painted and shows the original color and stratification of the stone. We wish Mr. Fuse all success in the development of this unique art form.

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The June Library exhibit presents a group of Otsu folk art secured by Mr. Hall in 1967. Featured will be a collection of paintings and prints of various dates, showing the development and perpetuation of the Otsu style. This school has been described as an artisan artistry. The pictures were produced by amateurs in little villages along the Tokaido Highway outside of Kyoto. The father of the family drew the outlines, the children filled in the colors, and the grandparents mounted the pictures on rough sheets of paper. Mr. Hall visited an Otsu shop in the town of the same name, where the pictures are still being made by hand in the same style and manner as that used three hundred years ago. Here, charming examples of this peasant skill are offered not *only* as paintings on paper, but as decorations on plates, kerchiefs and other cloths, and as wood carvings of various sizes. The whimsey of the Otsu painting has made it very popular in the United States, and the present exhibit is most comprehensive.

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The progress on the building is a little slow due largely to "unusual weather." The facilities are improving and the new space is becoming an absolute necessity. By the time the next Journal is issued, we should be able to provide a full photographic record of the new structures, and perhaps even some interior pictures of their fittings and furnishings. Contributions *still* come in and they are gratefully accepted, as the full amount necessary has not yet been subscribed.



LOCAL STUDY GROUP ACTIVITIES



It is always pleasant to announce the formation of a new P.R.S. Local Study Group. We welcome into our Study Group family a new group of friends in San Bernardino, California, and wish for it a happy future of study, self-improvement and fraternity. The President of this group is Mrs. Olive J. Selinger, and those in the San Bernardino area who would like further information about the meeting dates and activities of this Study Group, are invited to write Mrs. Selinger at 7235 Del Rosa Avenue, San Bernardino, California 92404.

There has been a noticeable increase of interest in philosophy and comparative religion in the last five years. Those in several age groups, including many young persons, are experiencing the need for greater inner security. Small informal gatherings of congenial folks, dedicated to self-improvement, provide an appropriate atmosphere for practical thinking and the clarification of ideals and convictions.

It is usually best for each meeting to be built around a general theme. This enables those attending to come better prepared to take an active part in the proceedings. All present should share in the group discussions. It is not enough to be a good listener. When we can express ourselves clearly and concisely, this indicates that we have organized our inner resources and can put into appropriate words both the questions that arise and the answers suggested by our basic understanding.

A simple and inexpensive publication which may provide springboards for group discussions, is our brochure *The Culture of the Mind*. Another simple procedure is to take the daily newspaper and try to understand the constructive implications behind what is apparently an endless report of difficulties and disasters. If you can think through the problems of the world together, you may not be able to solve them, but you can recognize the operations

of those universal laws which in the end will bring the people of the world to security and peace. News reports are a real challenge, and unless we can transmute them in ourselves, they will do us a great deal of harm.

The present issue of the *Journal* contains several articles suitable for group discussion. We have selected two that seem to be especially relevant to current personal problems and should lead to a lively exchange of ideas.

The article *Life Planning, Part II* deals with home and family. Here are points to ponder:

1. How would you explain my old friend's statement "Most marriages, including all first marriages, are karmic."?
2. If most marriages are karmic, how can we use a present experience to pay old debts and at the same time set in motion causes for a happier future?
3. Why is the experience of parenthood of the greatest importance in the maturing of human character?

Our second selection deals with the problem of extrasensory perception (See "In Reply"). Three aspects of this problem have special discussion possibilities.

1. To what degree do we actually need extrasensory perception to meet the problems of daily living?
2. Can any metaphysical faculty provide us with special knowledge which is beyond the normal range of our mental capacity?
3. How can we tell the difference between the mental experiences arising from our own subconscious and the release of some deeper spiritual power which is a part of higher consciousness?



A Natural Question

Hearing a man say that he had no enemies, Chilon asked in surprise, "What have you no friends?"

The Soft Correction

He had such a gentle method of reproving their faults, that they were not so much afraid, as ashamed, to repeat them.

—Atterbury

Library Notes

by A. J. HOWIE

MITHRA—SOL INVICTUS:

AN ARYAN HERITAGE

Among the interesting projects that might be pursued to utilize the facilities of the Library of the Philosophical Research Society would be a study to reconstruct, or at least assemble under one caption, the many fragments known about various ancient symbolical systems and myths. C. G. Jung has pioneered a scientific approach to such research. He has formulated many statements that might prove useful aphorisms for students of religion and philosophy who are inclined to overemphasize mystical, intangible, unprovable elements of faith and belief.

Dr. Jung points out that typical parts of a myth can be fitted together in every conceivable variation, which makes it more difficult to interpret any one myth without a knowledge of all the others. Countless researchers have enthusiastically assembled volumes of data and have devoted long, tedious paragraphs to comparative correlations. But all too often the richness of their facts confuses a clear-cut understanding of the universal pattern to be found in any particular tradition of symbolism.

Possibly everyone does not experience such confusion, but I thought I might test the problem by experimenting with some myths about which the references are somewhat vague and scattered. Mithra is a name in point. The rites of Mithra might have become the religion of the West, except that the early fathers of the Christian Church proved too militantly aggressive, and overwhelmed all competing heresies, not only by force but by sheer weight of numbers when they multiplied their membership enormously by encouraging the acceptance of women into Christian fellowship, even if in a subordinate status. It may well surprise those who become aware for the first time that many Christian symbols, centuries before the birth of Christ, were used in the

worship of earlier "world saviors." The cross is particularly pertinent. However, such recognition need not involve a contention for any priorities to Christian doctrine, but rather represent evidence to the timelessness of all religious experience and symbolism.

Archetypes of religious intuition do not just happen. Their impact, imprint, is a racial heritage which is experienced individually and collectively. While reading about the way in which ancient nations worshipped their gods, it becomes apparent that some instinct to venerate has operated in mankind from earliest time. Something is inherited racially, geographically, atmospherically, such that universally peoples who have had no physical communication, experience a similar gamut of gods from personal guardian angels, through family spirits, tribal, national, and racial divinities. The words and names may be different, but the essential identity of nature becomes obvious in their symbols.

The Mithraic tradition antedates both the Vedas and the Zend-Avesta, indicating a most ancient Aryan origin which makes it beginningless as far as surviving records go. The references in the Rig-Veda are mostly invocations including the name of Mithra (Mitra in the Vedas) in their prayers and petitions for physical benefits.

Mithra is variously described as the creator of the universe, the eldest of all existing things, the child of two mothers who sleeps in the west, but in the morning proceeds unobstructed through the sky. He is invoked as the sun who traverses above the path of heaven with the speed of thought. He is described as beautiful, well-handed, adorable, and to be served, the sovereign over all. He looks upon men with unclosing eyes, the defender who hurls his weapon against the strong and malignant menacers of men, not overcome by anyone. Sin reaches him not. He is propitious to pious acts. He is of pure vigour, sapient, the animator of men to exertion, and the refuge of the multitude.

The *Mihir Yast* of the *Zend-Avesta* opens: "Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name . . ." which seems to be a formula of invocation throughout the *Avesta*. Then "Ahura Mazda spake unto Spitama Zarathustra, saying: 'Verily, then I created Mithra, the lord of wide pastures, O Spitama! I created

him as worthy of sacrifice, as worthy of prayer as myself . . . The ruffian who lies unto Mithra brings a death unto the whole country, injuring as much the faithful world as a hundred evil-doers could do.' Many benefits are promised to those "who lie not unto Mithra"—swiftness to his horses, the straightest way, vigorous offspring. "We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake." "A Yazata unseen brings glory, sovereignty, increases strength for victory."

The invocations found in the Vedas and Zend-Avesta in no way explain the Mithraic mysteries that spread via the routes of the Roman army and followed the slaves as they were dispersed throughout the Empire, nor suggest why the Mithraic disciplines appealed to Gauls, Celts, North Africans where the Roman Legions established camps and forts to be followed by commercial ventures and intercourse. Converts were sworn to secrecy, and the vows apparently were so well kept that practically no ritual or liturgical material has survived.

Although Mithra was the patron deity of the Achaemenides, there seems not to have been a distinct Mithraic cult in Asia. When Rome extended her conquests in the East, from that time the Mysteries of Mithra began to be worked in caves, Mithraeums at the front lines, in Rome, along the banks of the Danube, the Rhone, the Rhine, at London.

As Cumont states: "From the Black Sea to the mountains of Scotland and to the borders of the great Sahara Desert, along the entire length of the Roman frontier, Mithraic monuments abound." He also notes that while in many areas in the Balkans, which he identifies by their ancient names, there are few evidences of early Christianity to be found, "multitudes of inscriptions, of sculptures, and of altars which have escaped the destruction of mithraeums have been found The single colony of Apulum counted certainly four temples of the Persian deity, and the *spelaeum* of Sarmizegetusa, recently excavated, still contains the fragments of a round fifty of bas-reliefs and other votive tablets which the piety of the faithful had there consecrated to their god."

Cumont studied the movements of the Roman armies of the times, and found a consistency between them and the presence of Mithraic artifacts. The initiates of the rites that have been identified are found among the military, slaves, freed men, peasants, public servants, artisans, philosophers, nobility, and even several Caesars were initiated into the rites.

There is no obvious explanation for the expansion of the Mithraic tradition. It occurred during centuries of military aggression and conquest, of destruction, poverty, social change, all of which was involved in the rise and fall of the Roman Empire. There is no indication that Mithraists banded as apostles of peace or agents of war; there are no identifiable Mithraic motivations, ideals, policies, indoctrination in the affairs of the Empire or the times. In fact, there is not even a comprehensive code of Mithraic morality. There was no Mithraic missionary propaganda, no outstanding apostolic leader.

The numerous Mithraic caves and grottoes are not important architecturally; yet how were they built? by whom? when? There seems to be no Mithraic great art, no Mithraic literature. While their mithraeums were not large, they could hold perhaps two hundred persons, which would be large enough to attract public attention to services that included a thrice daily worshipping of the sun and the tending of a perpetual fire on the altar. There must have been some local recognition, if not actual participation. Or is it possible that the antagonism and determination of the Christian Fathers were powerful enough to wipe out all traces of the Mithraic teachings?

Cumont notes: "The important thing is to understand how Mithraism lived and grew great, and why it failed to win the empire of the world." This is an interesting sentiment, but his research stopped short with amassing and documenting a vast array of Mithraic remains. While protesting a scholarly objectivity, he lapses rather frequently into somewhat sectarian opinions and speculations. For instance, because of astrological implications in Mithraic symbolism, Cumont writes: "Astrology, of which these postulates were the dogmas, certainly owes some share of its success to the Mithraic propaganda, and Mithraism is therefore partly responsible for the triumph in the West of this pseudo-science

with its long train of errors and terrors." He frequently uses the word *superstition* in connection with what he assumes were the beliefs of the Mithraists. Other expressions that raise doubts as to his impartiality are "it must have been," "it is probable," "it may be assumed."

One surprising observation, for which he gives no authority, would help explain the Mithraic obscurity. "As the state granted them no subsidies, their well-being depended exclusively on private generosity. Voluntary contributions, the regular revenues of the college, scarcely covered the expenses of worship, and the least extraordinary expenditure was a heavy burden for the common purse. These associations of unmoneyed people could not, with their slender resources, construct sumptuous temples."

The Catholic Encyclopedia's article on Mithra has nothing derogatory to say beyond the attribution to the devil of the similarities to Christianity of the Mithraic tradition, symbols, doctrines. It considers Mithraism as a sort of Masonry that existed amongst the Roman soldiery. It acknowledges that while nothing definite is known regarding the rituals or ceremonies, the rites of initiation must have been elaborate. The article agrees with others that Mithraism was essentially a military religion. Mithra, its hero, was a divinity of fidelity, manliness, and bravery. Limited to men, the mysteries stressed good-fellowship and brotherliness, chastity and discipline.

Cumont spent ten years tracing the Mithraic sculptures and inscriptions preserved in the major museums of Europe, the Boston Museum, and even one privately owned sculpture in an office building in Toronto, Canada. The most familiar composite symbol of Mithraism is the bull-killing (*tauroctonus*) Mithra, a sculptured representation that dominated the apse of every mithraeum. The original treatment is attributed by Cumont to a Greek prototype executed by the school of Pergamon. The setting of the sculpture is within the arch of a cave. A perpetually youthful Mithra is identified by a peaked Phrygian cap and flowing cape (floating chlamys). He is in the act of plunging a dagger into the bull which he controls by holding its nostrils with his left hand. He is flanked by two torch bearers (*dadophores*) standing with legs crossed in reverse positions, one with the torch held upright,



MITHRA SLAYING THE BULL.

the other pendant. A serpent, scorpion, and dog are prominent. The marble group in the British Museum has three spikes of wheat springing from the wound and a vine from the spinal cord. Usually there is some representation of the sun and moon.

A second, better-known Mithraic symbol is the *Leontocephalic Kronos* (lion-headed Time). Mithra was not represented as the supreme deity, but was subordinate to Boundless Time (Eternity), who was symbolized by a naked human body having two pairs of wings. About the body a serpent coils upward, its head hovering over the lion head of the figure. Each hand holds a key as monarch of the heavens whose portals he opens. Other symbols are variously incorporated, as the thunderbolt, hammer and tongs, cock, pine cone, etc., collectively symbolizing the embodiment in Time of the power of all the gods.

A third sculptured symbol is of Mithra born from a rock. According to Cumont: "The light bursting from the heavens, which

were conceived as a solid vault, became, in the mythology of the Magi, Mithra born from the rock. The tradition ran that the 'Generative Rock,' of which a standing image was worshipped in the temples, had given birth to Mithra on the banks of a river, under the shade of a sacred tree, and that shepherds alone, ensconced in a neighboring mountain, had witnessed the miracle of his entrance into the world."

One possible surviving Mithraic papyrus identified as a ritual was discovered by Albrecht Dieterich among a group of Greek magic papyri in the Bibliotheque Nationale. Cumont challenged its genuineness, but other researchers tend to accept it as being authentic. G. R. S. Mead has published a translation of it with some informative comments on the secret words of power which defy translation. C. G. Jung refers to the Dieterich text many times, finding in it symbolical descriptions borne out by his psychological researches.

An item that might intrigue a researcher interested particularly in ritual is rather bombastically titled "*The Mithraic Mysteries Restored and Modernized*, a drama of interior initiation employing all the available data and survivals of the historic Persio-Roman Mithraics, embodying versions of Zoroastrian scriptures, combining the religions of all races and times, with the best of modern spiritual thought, with experiments for every day of the year, by Kenneth Sylvan Guthrie, Platonist Press, Yonkers, New York, 1925." In spite of the fact that Mr. Guthrie cites no authorities specifically, and a rather emotional approach, it is possible that he may have recaptured some of the drama of the trials and temptations popularly associated with the neophyte's acceptance into secret orders. Emotional overtones must have accompanied the spread of Mithraism.

When one starts to check, there are many references to Mithra, but only a few sources of material—chiefly Cumont, who seems to be quoted by all writers on the subject. I still think there is merit in isolating and reconstructing the Mithraic tradition before equating its parts with the symbols of other traditions.



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