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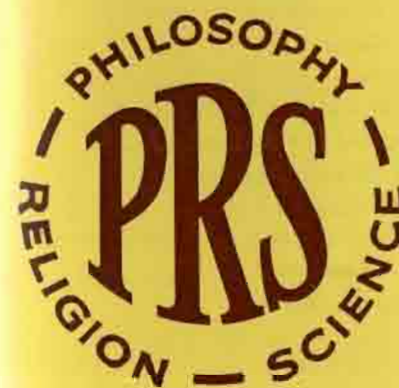
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AIMEE WILT—2223 35TH ST., APT. L-1, KENNER, LA. 70062

P.R.S. HEADQUARTERS GROUP:

BYRON BIRD—21114 CHASE ST., CANOGA PARK, CALIF. 91304

SUMMER 1971



# JOURNAL



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# PRS JOURNAL

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MANLY P. HALL, EDITOR

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SUMMER 1971

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## THE EDITOR'S POINT OF VIEW

### BHAKTI YOGA—THE YOGA OF DEVOTION

According to the ancient Indian sages, Bhakti is "the intense love of God and the directing of affection toward God." The Swami Vivekananda, in his essay on Bhakti-Yoga, states firmly that in its highest form, love cannot be reduced to any earthly benefit. Bhakti is the greatest of the Yogas, because while all of the others are means to an end, Bhakti is both its own means and its own end. With all the modern emphasis upon human affection, it might be well to consider the contribution made by ancient Hindu sages which might assist in clarifying our present emotional confusion. We are inclined to assume that Indian philosophy is either extremely abstract or largely sensuous. We are basing our opinions upon the findings of merchant and missionaries who had little or no interest in the deeper issues of Oriental metaphysics. The true East Indian point of view is almost identical with that of The First Epistle of St. Paul to the Corinthians. Here the word "charity" (taken from the Latin word "charitas," which simply means love), is used in its most strict sense. Charity with the implication of philanthropy is not the original meaning. It is true that if we love, we are ready to assist those in need. But love in the meaning set forth in the Pauline Epistles, is the adoration of the Most High and the deepest affection for the conscious being, dwelling behind and within the corporeal constitution of man.

Even though our affections may be sincere, we can still get into difficulty in an effort to love God with complete devotion. Christ reminds us that we should love God and also love our fellow man.

To most worshipers, love of God means loyalty to a creed. It would seem a mortal offense if we should depart from a faith which proclaims itself, or has been proclaimed by others to be the one true religion. Love means that we must support wholeheartedly that which we love. We must defend the God we worship against the conspiracies of the heathen and the infidel. It almost certainly follows that our brotherly love comes into conflict with our duty to God.

So far as unbelievers are concerned, we must either convert them or cast them away from our doors. Here we have an example of a sincere spiritual affection which demands intolerance from a devout believer. It is always assumed that our own belief is the best, and to protect it is a responsibility of righteousness. The problem was not so severe in older days, where inter-religious understanding had very little practical meaning; but in the present generation, fanaticism of any kind is dangerous to the common good.

Whether we like it or not, we are in a world in which there are many types of attitudes toward God. Christianity is the largest single religion in the world, but it still accounts for less than one third of the earth's population. Moslemism, which has many religious links with Christianity, has a membership of about five hundred and fifty million souls. Hinduism is not far behind, and Buddhism has approximately the same number. These three faiths, then, account for another one and a half billion persons. The remaining billion is divided into smaller groups and must include the real or proclaimed agnostics and atheists. The number of atheists depends somewhat on the temperature of the times. When things go badly, the number of atheists sharply declines; and except for a small, hard-core group, it is a fair weather cult.

Transportation and communication have reduced distances and brought us all into more direct contact with foreign nations. The trend has been to allow religious differences to subside on the grounds that practical virtues take precedence over theological commitments. Inter-religious marriages are more frequent than in the past, and even the most orthodox Christian denominations are be-

coming more liberal. The Pope, for example, entertained a delegation of Buddhists, embraced with brotherly love the ruling Patriarch of the Greek Orthodox Church, entertained in kindly fashion a delegation of Tibetan refugees, and cordially communed with His Grace of Canterbury. If these occurrences are possible in high places, we should have little difficulty among the laity.

Religious unity must be attained on the level of sincere affection, or it will have no enduring vitality. Tolerance is only one degree better than intolerance. It implies no insight, no sincere regard. Religion remains as mankind's greatest civilizing instinct. It affirms brotherhood to be the highest degree of human relationships. In this case, brotherhood is used as a synonym for fraternity or friendship, rather than a physical blood tie.

In India, Bhakti-Yoga is the devotional path that leads to the heart of God. As you know, Yoga means union, and in all the Yogas, union means to become one with the consciousness of the Divine. There are many paths that lead to the experience of reality. Every art and science is a gateway opening into a larger universe of dedicated purposes. The musician can achieve union through the experience of musical harmony, the architect builds a nobler mansion for his own soul, the physician administers the love of God through his labors for the sick, and the judge can extend his understanding from the laws of men to the laws of the Divine. Everything we do adds something to our spiritual state. All paths of honorable labor meet in the presence of the sovereign truth.

It is quite right to affirm that Bhakti-Yoga is a mystical experience which fulfills itself. In the earlier stages, however, a certain discipline must be used. The discipline learns to understand the principle of divine love, by directing his own insight with gentleness and patience. Bhakti-Yoga allows neither criticism nor condemnation. It seeks the good in all that lives, because this good reveals the presence of God. We cannot belittle or downgrade others without revealing our own deficiencies. The chronic complainer, the destructive militant, the anarchist, and the rabble-rouser may consider their ends as worthy and proper, but unless the means used to attain these ends are kind and gracious, further tragedy is certain to result. It says in the Gospel that if man cannot love his brother whom he has seen, how can he love his Heavenly Father whom he has not seen.

Over three thousand years ago, the Egyptian Pharaoh, Akhnaten discovered through a mystical experience within himself, the wonderful power of the Aton. This was the spiritual sun that lights the hearts and souls of men; this is the sun which shines upon the neighbor and the stranger. It gives its light to the enemy as well as to the friend, and it answers the prayers of the faithful, regardless of their religion. Akhnaten realized that nature did not penalize any man for his religion unless that faith led to destructive conduct. The children of the unbelievers grew up just the same as the sons and daughters of believers. By nature a mystic, this young Egyptian king discovered the one God who ruled one world. This God not only guarded humankind, but revealed itself to all the kingdoms of nature. Every living, growing thing was a revelation of divine life and divine love. Now, after ages of sorrow, we are beginning to realize that Akhnaten was right. There is one God worshiped under many names; and there is one religion with many appearances, but only one essence.

Unless the heart leads the way, man travels in darkness. Love does not come at the end, but at the beginning. For most, faith must be sustained only by dedication. The facts cannot all be known, nor can all the questions be answered. That person is truly religious who is patient, charitable, and hopeful. He is free from grudge and malice, and he does not condemn others or become embittered and disillusioned. I have known too many that had much in common but were divided by minor differences which they were unable to arbitrate. It was not necessary for either one to convert the other, but neither could resist the temptation to press his own beliefs in an unseemly manner.

I have known families where inter-religious marriages have been tragedies that blighted several generations; broken-hearted parents disowned their children over theological points that neither side could prove. The young people had found a love that transcended differences, but the older folk were determined to sacrifice that love on the altar of orthodoxy. In many instances, religion is intensified by neurosis. The neurotic can be as fanatical as any inquisitor of the medieval period. The anxiety is seldom associated with conduct. The fanatic is not concerned about matters of honesty, fair play, sincerity, or a pleasant disposition. The heretic may have every virtue at-

tributed to the true believer, but if he is not committed to an acceptable doctrine, he is a lost soul.

In many parts of the world, organizations are working today to unite persons of good spirit in a new dimension of religion. It is obvious that it will be difficult, if not impossible, to reconcile existing faiths by forcing upon them one of the already existing religious systems. Barriers cannot be broken down—they must be transcended. Man must have the experience of the one God in his own heart. It must be a fair and honorable experience, free of all prejudice and personal intolerance. In the last twenty-five years, there has been a general motion toward religious equality, which is just as important to us as racial equality. Where human beings are divided by their spiritual commitments, they cannot work together with proper attitudes. If we acknowledge religious equality and mean it, we can share many values against which we have built false barriers. No man should be taken from his faith, and I do not believe in proselytizing. If we have a common store of noble ideals, supported by world art, world music, and world science, we can cooperate without fear of future discord. This is the vision behind the mysticism of Bhakti-Yoga. It is a love so deep and so kind that no discords can arise and no one is impelled to disturb the faith of his fellow man. Through increased understanding, all artificial barriers can be successfully removed.

Vivekananda laid special emphasis upon Ahimsa, which means non-injury to other persons or beings. As part of Bhakti-Yoga, harmlessness is essential to the enlightened life. We may not always be able to practice this virtue with all its implications, but we can strive for the inward state of non-violence. Jealousy is one of the most common causes of destructive words, thoughts, or actions. In the effort to defend ourselves and to excel our associates, we often damage their reputations or cause them acute distress. The enlightened Yogi rejoices in the advancement of others, convinced that we are essentially one creature. When we cause good for another, we actually help ourselves, but if we harm even a stranger, we destroy something of our own peace and security.

The harmless life is itself a form of prayer. It is the recognition of the presence of the Divine everywhere and in everything. The most important and rewarding pursuits are non-competitive. A man who

increases his own wisdom deprives no one else. It is only on the economic level that selfishness can exploit humanity to achieve personal success. By meditating daily upon the universal justice which protects all living things, we come to realize the danger of inordinate ambition. Vivekananda did not advocate a monastic way of life, especially for Westerners. Rather, he recommended stronger emphasis upon the ethical overtones by which our actions are motivated. With continuing right-mindedness, we discipline our own attitudes, gradually strengthening character and refining appetites.

Another important step in the attainment of Bhakti-Yoga is *Anavasada*. This term implies various levels of strength. The person who is weak in character has not the degree of resolution necessary to enlightenment. The body must sustain the labors of consciousness. It is especially important that a level of psychological maturity is attained. The emotionally sick and disturbed, those depending upon stimulants or tranquilizers and addicted to destructive habits, which they lack the courage to overcome, are not ready for the path of enlightenment. For this reason, nearly all systems of mystical instruction require from two to five years of probationship before the advanced instruction is communicated. During probationship, the truth-seeker must prove his qualifications. He must convince the teacher that he can live serenely from day to day, performing without complaint the tasks assigned to him, and be completely free from personal ambition. The path of discipleship is a long and difficult road, because it is the exact science of salvation.

Bhakti-Yoga is possible for persons in all walks of life and in all age groups. In the Orient, discipline begins in childhood and the search for inner strength is taken for granted. Because Bhakti is a devotional process, it is already operating in many lives. One way of protecting emotional integrity is to free the heart from bondage to the mind. By the time we compromise our natural feelings, in order to advance a selfish interest, we have damaged the honesty of our affections.

We can often accomplish better orientation by first regulating our less personal attitudes. We can become more patient with public officials, more sympathetic to the sorrows of our neighbors and more forgiving of injuries, due to the selfishness of others. We can also

try to solve religious attitudes which are not useful or productive of better human relations. When something has been accomplished in these areas, we may approach our own dispositions with greater courage. The struggle against our own habits is not easily won. We must be constantly alert over a period of years, lest we fall back into pattern of mutual exploitation.

Why is such self-improvement so necessary at this time? One very good answer is that we can no longer maintain ourselves in this world without changing our master plan of operation. Increasing population and decreasing natural resources must lead to cooperation if we expect to survive. The day of the rugged individualist has passed, and we must face the future with those very virtues which we have long assumed to be impractical. Slowly but surely, virtue is being forced upon us. We must practice the golden rule or face the disintegration of human society. We no longer have the choice and must accept the dictates of universal law.

Bhakti-Yoga makes the transition from selfishness to unselfishness simple and relatively easy. All that is required is the strengthening of our more desirable attributes. We must become patient, kind-hearted, good-natured and develop a supporting sense of humor. We are all inclined to reveal our humanity. After the crisis has passed, we go back to our old self-centered ways, until trouble again looms on the horizon. The fact that we can be unselfish and mutually helpful means that we possess this quality within ourselves, but fail to exhibit it under ordinary circumstances. Bhakti-Yoga simply helps us to maintain the kindly justice which we really want to see as the leader of our lives. If we can do nothing more than to be genuinely kind, we are making a strong bid for inner peace and the brotherhood of mankind. The mind can make us wise, but the heart can make us good. Wisdom we have had, at least to some degree, but goodness is still comparatively rare. There is always a deep faith that man will establish his own humanity and thus earn the right to survive. There is nothing to lose by being considerate of the feelings of those about us. There is much to gain, however, for those who dwell forever in the realization of Divine love. A moderate study of Bhakti-Yoga could help us to be kindly men and women. When our religion is kindness, there will not be many dangers left to afflict us or our descendants.

Very little is known about the deeper aspects of Egyptian religion. Most archeologists, although accepting the gods of Egypt as part of a culture which anciently flourished in the Valley of the Nile, have no sympathy for the esoteric arts and sciences of long ago. It is assumed that the Egyptians practiced idolatry, venerated an extensive pantheon of divinities and depended upon charms and amulets to guard them against the troubles of their times. The great temples were not only set aside for the worship of strange deities, but within the hallowed precincts of these sanctuaries, learned priests instructed qualified disciples in astronomy, mathematics, music and architecture.

No one really knows where the worship of Osiris (Us-Yri) actually began. There is much to suggest an indebtedness to the Vedic God Yama, who presided over the abode of the dead. Osiris was originally worshipped at Abydos in Upper Egypt, not only as a protector of agriculture, but as the actual seed planted in the ground, which unless it dies cannot live again. Gradually the influence of the Osirian cult extended into Lower Egypt, and by the closing centuries of Egyptian civilization, Osiris was universally venerated.

The Romans made a serious effort to penetrate the veil which divided the popular religion of Egypt from the secret sciences of the temple. We are indebted to Plutarch for a sympathetic exposition of the Osirian Mystery, but as he was himself an initiate, he was obligated to conceal the arcana from the profane. In *Isis and Osiris* Plutarch describes the nature of this pure and holy god who becomes the leader and king of the unseen regions beyond the grave. Here, he shines as the subterranean sun upon those who have passed into the realms of blessed beings who are free from the burdens of the flesh.

It is quite certain that the Osirian legend was interpreted in various ways, and like verses of modern scripture, the rituals of Osiris were believed to possess not only magical properties, but a mystical significance only to be discovered by prayer and meditation. If, therefore, we expand the legend along the traditionally

accepted lines, we come upon some stimulating ideas which are too important to rest forever in limbo.

That Osiris was a symbol of the Solar Deity is generally acknowledged, and it is from this circumstance that he became identified with the myth of the dying god. As Osiris was "day" so his assassin Set was "night." When the sun descended as a flaming ball in the west, it passed into the underworld to lighten the fields and gardens of redeemed souls. Darkness rejoiced that it had conquered the radiant orb of day, but at dawn the sun rose again. Osiris came forth in the form and body of his own son, Horus the Younger, who in his day avenged his father and became the intercessor between Osiris and mortals seeking spiritual consolation.

Thus it is said that Osiris is the sun of yesterday, destroyed by night to be reborn as Horus, the sun of tomorrow. This makes it easier to understand why Horus is the hope of the world, for men have always regarded the future as the time of fulfillment. Day follows day, but night falls between them. Isis, the wife of Osiris, is also the sister of Set the destroyer, and the mother of Horus the redeemer. She is the moon who rules in the world from which the great god of light has departed, and for this reason she also attempts to protect Set from Horus the avenger. It is a complicated story, but with a little thought it becomes most intriguing.

Osiris, even in early times, was often represented in the form of a mummified human being. Sometimes his living head surmounted the embalmed form. Lying on the sepulchral couch, Osiris was truly "Us-Yri Who Ruleth in His day." In this case "in his day" simply meant during his life time, for even the mighty Rameses had their moments of glory and then went to sleep in their graves to be Osirified forever. In Egyptian metaphysics, a dead person always became Osiris. According to the Egyptian concept, only the dead are immortal, for they alone cannot die. Thus all who have lived in past ages have become one with Osiris and rule with him the vast realm of ancient memory.

In addition to his mummified form, Osiris may be depicted as a walking figure wearing the combined crown of Upper and Lower Egypt. In one of his most familiar aspects he wears the atef crown—the white crown of Upper Egypt—adorned on each side with a conventionalized ostrich plume. Sir E. A. Wallis Budge describes



From Knight's *Amentet*, London, 1915.  
Two Forms of the Deity Osiris. Left, as Ruler of the Egyptian Empire. Right, in Mummified Form as Governor of the Underworld.

Osiris in his solar aspect thus "As a form of Khnemu-Ra he has the head of a ram, the horns of which are surmounted by a solar disk and by four knives." Occasionally he is crowned with ram's horns and ostrich plumes, but retains his human face. In such representations he carries the cross of life.

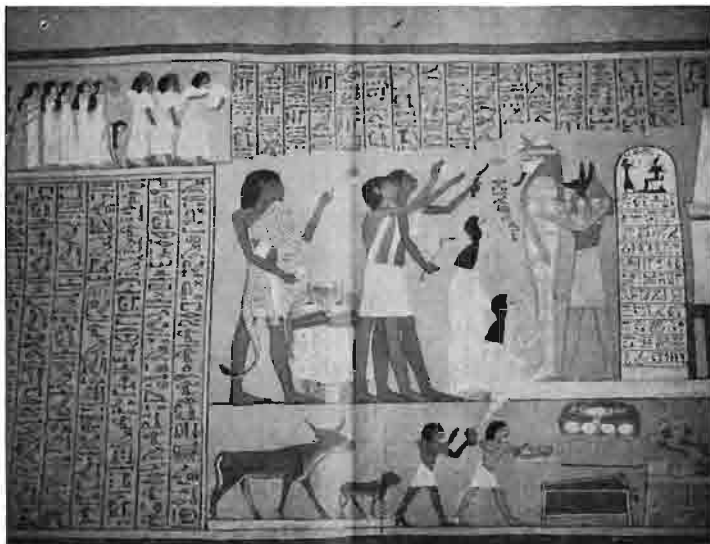
The astronomical implications are obvious. The constellation of Aries, the Ram, is the place of the sun's exaltation, and now coincides with the vernal equinox. The solar disk suggests the sun enthroned in Leo, the house of its essential dignity. The two plumes could represent the winter and summer solstices, and the four knives are the symbols of the Ammonian Artificers, guardians of the four directions of space. There is something almost Oriental in the way the Egyptians associated symbolical attributes with their deities, a practice commonly followed in Hinduism and Buddhism.

In the story of the Osirian ritual-myth given by Plutarch, the effort to restore the deity to life was frustrated because one of the fourteen parts of his physical remains could not be found, but in the older Egyptian accounts, the Great God was restored by the magical powers of Isis, Nephthys, Horus, and Anubis. In his resurrected form he became Osiris Khent-Amenti, the great ruler in the Fields of Aaru. Like most ancient peoples, the Egyptians differentiated between the ultimate heavenly state and a kind of super-terrestrial paradise. Aaru was not the final abode of the ultimate creating

power. Like the Western Paradise of Amitabha, it was a region where those dwelt who had earned a blessed state after death. It was not beyond the sky but hovered in the atmosphere above the beautiful land of the Nile's Delta. In this terrestrial heaven, in a mysterious place beyond the sunset, was the hidden world of Amentet, not actually a place but a condition of consciousness. Over this strange and misty realm of beauty, Osiris presided as the nocturnal sun, judge of the quick and the dead, and the blessed protector of the resurrection of souls.

Although the Egyptians were convinced that the human soul survived the death of the body, they do not seem to have developed any systematic concept of man's state beyond the grave. If we consider this a weakness in their theology, let us remember that the same uncertainty is common in our own time. Amentet was symbolized as a vast sanctuary with countless chambers and passageways. Its doors were guarded by monstrous creatures. Its gates were barred by almost insurpassable obstacles, and only those who had received the necessary instruction and came "duly qualified" could hope to reach the meadows and gardens where happiness reigned supreme. The strange and difficult paths eventually led to the Judgment Hall of Osiris, where the Psychostasia climaxed the symbolical ordeal. Here in the presence of Maat, the sightless goddess of justice, and in the presence of the forty-two Assessors, the deceased person pleaded the cause of his own salvation. By some intuitive kindness in the Egyptian consciousness, there was very little said about the probability of failing the tests which the pious must undergo. It seemed that there was sufficient virtue in the heart of man to assure his salvation.

To make doubly sure that all was well, there was the elaborate ritual of preparing the deceased person for the long last journey. The priestly preparers of the body set about the intricate procedure of mummifying the mortal remains. Each part of this process was attended by prayers, magical invocations and the placing of talismans on the body of the dead and in the folds of the mummy wrapping. At the same time the invisible spirit that hovered like a man-headed hawk above the empty house which it formerly occupied, was instructed by words of wisdom, admonitions and many strange rites, so that it would be prepared for the ordeals which lay ahead.



The Papyrus of Hunefer. Chapter One of *The Book of the Dead*, "The Chapter of Making to be Opened the Mouth of the Statue of Osiris, the Royal Scribe Hunefer."

The secret names of the guardians of gates were communicated in tones so low that they could not be heard by those still physically alive. When all was ready, the mummy was placed in its tomb, the walls of which were inscribed with sacred passages from the *Book of the Coming Forth by Day*. The lonely tomb was then sealed, and the dead rested forever in the heart of Osiris.

We are inclined to forget the relationship between the infinite duration of the past and that moment which we call the present. Even as we speak, our words are carried away to echo through the corridors of an infinite past. Our arts and philosophies, our religions, and our crafts, have descended to us from ancestors now dimly remembered. Socrates was born, lived and died within the span of sixty-nine years, but his character and achievements have already survived for twenty-four centuries, and will continue to be remembered as long as men honor the greatness of simple integrity. By death, Socrates was Osirified, for, like the great god, he abides in everlastingness. Man ceases but humanity lives. The aged die but agedness never ends. From the shadows of the Amentet flow

forth the streams of man's achievements. Not only is the earth strewn with the monuments of ancient glory, but there are great libraries of timeless knowledge and galleries of immortal beauty. It is wrong to think of the past as merely a shadow. Actually it is the dark and mysterious sanctuary from which comes forth the heroes of tomorrow. Each of us builds upon the past, contributes our own part to the future and then goes to sleep with the ages. From this past also must come the armies of heroes, who will rise against the despotism and tyranny of Set and his legions of infernal spirits. From the past comes moral guidance, the record of long experience, the wisdom of great scholars and the radiant examples of world sages and messiahs. As the dark subconsciousness of man will ultimately be redeemed by the dedicated industry of the living soul so the past—the subconscious of the world—must give up its secrets for the benefit of the tomorrows that are yet to come.

In the judgment hall of Osiris, Horus, the only begotten of his father, intercedes for the souls of the dead. Because Horus is in reality the embodiment of Osiris, the great god cannot deny the request of his son, who is his own reimpodiment. Horus was the rising sun of the great tomorrow and was therefore entrusted with the restoration of the spiritual intergity in man. He provided the new day, which was the hour of all-achieving. No matter how terrible the mistakes of yesterday, there is a tomorrow in which all things can be made right. Man must go forward to join the host of the redeemed. He must perfect his own nature, purify his own appetites, and cleanse his own soul, so that in the day of the Last Judgment he will stand with Horus as one of the army of the Golden Hawk. This is the legion of the perfected ones, against whom the powers of darkness cannot prevail. By this legion Set is overcome. His power is destroyed, and he is finally brought in humble repentance into the shining presence of the brother he sought to destroy. Here he is forgiven and becomes once more the faithful symbol of the nighttime of the world. The night is the symbol of dreams and sleep, of phantoms and specters, and most of all of creative imagination.

The close association between Osiris and the vegetation cult is indicated by a curious framework of wood preserved in the Cairo Museum. Fashioned like a trellis, following in general the outline



of a human body, it was covered with seeds of corn. When the grain sprouted it conveyed the impression of growing from the mummy-like form of the deity. There are also old paintings showing plants growing from the embalmed remains of Osiris. A similar practice was also recorded in connection with the Alexandrian God Serapis, who incorporated many of the characteristics of Osiris. In the Serapeum in Alexandria, there was a colossal figure of Serapis composed entirely of representations of plants and animals.

As the embodiment of the life-giving waters of the river Nile, Osiris became associated with rituals of baptism and purification by water. The arid and desolate region bordering the Nile was the habitation of Set, the Adversary, who forever conspired against the god of the river. If the inundations of the Nile failed to provide sufficient water for agricultural projects, famine could result, bringing great hardship to the Egyptian people. It is quite understandable, therefore, how the waters of the Nile came to be regarded as "the waters of life."

Another deity closely involved in the Osiris story is Anubis (Egyptian, Anpu), who is usually represented with the head of a jackal. Some early writers consider Anubis to be the son of Seb, the ancient god of the world, and in other accounts his father was Ra, the sun god. In the Osiris cycle, however, he is described as the son of Nephthys and Osiris, and was an important member of the pantheon of underworld deities. The Egyptians knew that jackals were frequently seen in those desolate places where tombs were located. Anubis was the conductor of those entering the underworld, and his role was similar to that of the shade of Virgil conducting Dante through purgatory.

In the ritual of the Osirian Cult, Anubis was given the sacred task of embalming the body of Osiris, and by this circumstance he was believed to preside over the many phases of mummification.

The Osirian rites were celebrated in Rome as late as the Second Century A.D., and may have been perpetuated secretly to a later time. Apuleius notes that in the Roman version, Anubis was regarded as the messenger between heaven and hell. He had the head of a dog rather than a jackal. In his right hand he held aloft the palm branch and in his left hand he carried the caduceus.

The Papyrus of Anhai.  
The God Ptah-Socharis —  
Osiris Enthroned.



These modifications would suggest identification of Anubis with the Greek Hermes and the Latin Mercury. There seems no doubt that the religions of Greece, Egypt and Rome were constantly changing as the result of improved communication between the countries. Initiates of Greek rituals were recognized in Egypt and were permitted to become spectators of the sacred dramas. Rome became a melting pot for many esoteric schools and was tolerant toward most religions. The initiates themselves interpreted foreign beliefs in terms of their own until mythologists were no longer able to distinguish between the various systems and legends.

A friend of mine, who is a high prelate of the Greek Orthodox Church, assured me that much of its symbolism, regalia, and ritual, originated in the Egyptian religion of Osiris. This deity, as Lord of the flocks of Souls, carried the shepherd's crook, the whip of small cords, and the Anubis headed scepter. From the shepherd's crook came the crosier, the most important of all Christian ceremonial staffs. The scourge is still to be found as a symbol among

Christian penitent orders, and the Anubis headed staff survives in the patriarchal scepter of the Eastern Church. Many Christian churches have a decoration in the form of an All-Seeing Eye, surrounded with rays and enclosed within a triangle. It is to be seen on the reverse of our one-dollar bill, suspended above a pyramidal structure, suggestive of an Egyptian sanctuary. The All-Seeing Eye, also found among the emblems of several secret societies, is certainly the eye of Horus. This is the eye single referred to in the Scriptures. It is the Uzat, the amulets of this type found in nearly all periods of Egyptian history. The Uzat is presented in two forms. When the eye faces to the left, it represents the moon, and when to the right, the sun. As an amulet, it was a protection from the evil eye. The Uzat was probably intended to represent the eye of a hawk, a bird remarkable for its keen vision. As the divine eye, it was associated with the power to see clearly in the dark regions of the underworld. There is reason to assume that it corresponds with the pineal gland, the third eye in the brain. This is especially true in cases where the soul entering into the afterlife is represented with a pinecone attached to the crown of the head. This is the same pinecone that surmounts the staff of Bacchus or Dionysus. It was believed that the enchantments of the Dionysian rituals resulted in visions and prophetic trances, in which the third eye revealed secret truths concerning the natures of the deities.

Another Egyptian symbol associated with Osiris was the ansate cross called ankh. This is perhaps the most universal of all Egyptian symbols and consists of a tau (T) cross surmounted by an oval loop. It represented salvation, the forgiveness of sin, pardon for crime or misdemeanor, and words of wisdom spoken by a deity. The ankh was worn as a pendant throughout the lifetime of the pious Egyptian, and in the embalming of the dead, it was placed on the chest of the mummy. Dr. Budge rejects the idea that this cross was of phallic origin, but it is generally assumed that it signifies the equilibrium of creator and creation. Osiris may carry this in his hand, in his aspect of redeemer or preserver of life.

The early Coptic Christian Church in Egypt showed a progressive transformation of Egyptian imagery into Christian equivalents. Coptic statuettes and relief carvings of the Second to Fifth Centuries A.D. reveal clearly the Christianizing of the Goddess

The Papyrus of Hunefer.  
The God Osiris Enthroned.



Isis, who is frequently shown seated nursing the child Horus. In the Coptic version, Isis is represented as the Virgin Mary with the infant Jesus. Though almost completely Christianized, she still wears an Egyptian headdress with plumes and the solar disk.

As we have no accurate knowledge as to the origin of the Egyptian civilization, it is difficult to dogmatize on the source of its religious system. It may have originated in Asia, and there are legends to support this belief. Also, there may have been a link with the lost continent of Atlantis and the prehistoric cultures of Ancient America. Lord Kingsborough was of this opinion, but has few supporters among modern scholars. If we do not know the source of Egyptian wisdom, we are able to trace its descent long after the collapse of its classical culture. It is part of the Osirified past, for the things of long ago have never died. They continue to influence the beliefs of modern man and will flow on like the celestial Nile through the broad fertile plains of eternity.

Those who resent personal discipline are also inclined to resent the concept of karmic law. We would all like to avoid the unpleasant consequences which follow negative or destructive attitudes and actions. It would be nice to assume that our mistakes will be forgiven, and we can live happily ever after regardless of our conduct. Unfortunately, there is very little evidence to support optimism in this direction. Experience teaches us that the law of cause and effect does operate, whether we believe in it or not.

Many religions teach that punishment for sins against God or crimes against society arise from the judgment of a personal deity. God punishes or rewards according to his own pleasure, and men must endure that which comes to them, whether it be for better or worse. Such doctrines are no longer accepted by thoughtful persons. We do not regard deity as an autocrat, and many have assumed that they can live as they please without very much danger of retribution. A number of philosophies have arisen which attempt to reconcile the Eastern law of karma with the Western belief in free will. We are inclined to consider punishment as unnatural and cruel, even though it may be well deserved. Some ingenious theories have been developed for the purpose of modifying the belief in cause and effect. However, modified laws lead inevitably to permissiveness and the breakdown of social integrity.

It might be wiser to realize that, essentially, karma is not punishment. It can be either good or uncomfortable, and it is wrong to assume that effects cannot be benevolent. Even when the law of karma is regarded as punishment, its operation is clearly defined. The individual is not punished *for* what he has done, but *by* what he has done. The consequence of every action is inherent in the action itself. Once a certain cause has been set in motion, the effect of that cause is inevitable. No evil spirits are leading us into temptation. Our only enemy is our own weakness of character. When the causes we have motivated produce their effects, no heavenly judge sits in judgment upon our merits or demerits. In due time, the causes we have set in motion bring their harvest of woe or weal. Personally, I find this doctrine very satisfactory. It restores my faith in a just

God and an honest world. Here in this mortal sphere, man-made laws are often corrupted so that the guilty escape the penalties that they deserve and the innocent are exploited and betrayed. If we assume that the universal law can be nullified by the pleas and petitions of mortals, we have very little hope for justice here or hereafter.

Some believe that man is weak and delinquent, and that his only hope for salvation lies in divine intercession. This does not strike me as straight thinking. Why should the universe create in its wisdom creatures that can never learn to take care of themselves, behave themselves, or live decently with each other? It would seem wiser to suspect that we are here to correct our mistakes, thus growing in grace and proving that the labors of divinity have not been in vain so far as man is concerned.

In many simple matters, we make no effort to avoid the operation of cause and effect. We are quite certain that if we drink polluted water we will be sick. If we are indifferent to our work we know we shall lose our job. If we break the rules governing mental and emotional functions, we will become neurotic; if we neglect our responsibilities to the state, the nation suffers. All wrong action leads to distress of some kind, and no amount of optimism can protect us from our just deserts.

Most religious people consider deity as a parental principle. God is the wise and loving parent, watching over the family of souls which he has fashioned. A wise parent must discipline his children, and while such parental guidance may be resented, it is the final proof of practical affection. If young people are not protected from the pressures of their own immaturity, they will develop wrong attitudes and bad habits which will become heavy burdens upon their lives. Permissiveness is not good for anyone concerned. The spoiled child may break the hearts of its parents and destroy its own security, happiness and health.

I have known a number of cases in which children have been forgiven too much and too often. They have been protected, at least temporarily, from the proper effects of causes they have set in motion. In most cases they have exploited the efforts made in their behalf. Instead of learning a needed lesson, they have come to believe that they can repeat the offense with impunity. Forgiveness

is a gracious gesture, but it can also be misinterpreted as weakness. The Bible tells us that if we spare the rod we will spoil the child. Few parents today take this statement literally, and physical punishment has very little public approval. The principle, however, remains true, and the law of cause and effect makes certain that we all receive our just deserts. We can protect the delinquent in some instances from man-made law, but we cannot save anyone from himself or from the destiny which his deeds deserve. It is far wiser to apply a preventive procedure. When we teach young people to obey rules which are obviously fair and proper, we give them the greatest benefits our affections can bestow.

Sometimes we become completely discouraged when we try to help others. They reject every recommendation we make. They bitterly resent guidance and often become so embittered that they leave home to live according to their own inclinations. Under such conditions we can only trust them to the eternal workings of universal law. In due time, karma will bring them back into line. Tragic situations may arise, but since the divine plan is not cruel, we will learn the lessons we cannot escape.

Let us also be mindful of the kindly ministrations of karma. Every day we learn something because we have earned the right to learn, and through learning we fashion for ourselves better opportunities for growth. A young man desires to become a musician. His dedication is strong enough to sustain him through years of highly specialized training. Ultimately, he accomplishes his purpose and has the satisfaction of contributing to the enjoyment and inspiration of many persons. Even this is not the end of the story. The unfoldment of consciousness which he has attained goes forward with him in future embodiments, bestowing special abilities and aptitudes upon which to build further progress.

The greatest single benefit which the understanding of the working of the law of karma confers is the realization that we are the architects of our own destinies. No arbitrary or fatalistic circumstance can stand between us and a good life. Strengthened in this conviction, we have a strong incentive to guard and discipline personal conduct. There is no area of activity in which cause and effect are inoperative. A most practical area is the field of health.

Most therapy today is concerned with rescuing sick people from the consequences of their own indiscretions. We expect the physician to interfere with the sequence of karmic law. We abuse the body, and when suffering results, we take the attitude that pain is an unjust punishment for some minor fault which should have been forgiven. Because of the confusion of modern living, the operations of karmic law are not always obvious. It may seem that some persons escape the penalties for their misdeeds. Others who are sincerely trying to live constructively appear to be unjustly punished. Those whose contact with human problems is more intimate, however, have noted that retributions and rewards are justly distributed. We can neither avoid nor evade the destiny that we have earned. It is the better part of wisdom, therefore, to be mindful of the words of Buddha: "Effects follow their causes as the wheel of the cart follows the foot of the ox." Death does not break a karmic pattern, which will continue until all debts are paid and all rewards have been bestowed.

There is a great deal of jealousy in this world. We envy people who are more handsome in appearance, better adjusted socially, and more talented. It is convenient to assume that the over-privileged have inherited their estates from some remote ancestor, or have enjoyed greater environmental privileges. It might be wiser to accept gifted persons as proof of the operation of karmic law. At some past time, they earned the right to their present talents, but must now use these superior endowments constructively and unselfishly. If present attainments are abused, if we use skill to injure, or defraud, or if we corrupt our associates, we open ourselves to a cycle of bad karma.

The law of cause and effect makes possible our final liberation from the cycle of birth and death. It delivers us from our own ignorance and selfishness and brings us finally to perfect enlightenment. If we were allowed to drift along catering to our own weaknesses and thinking only of personal pleasures, our spiritual destiny could never be attained. The accumulation of merit, as taught in the East, means the storing up of those treasures which are not of this world. The treasures referred to are the good works from which soul growth is possible. Gradually we are unfolding all the potentials of our compound natures. We are developing extrasensory per-

ceptions. We are gaining internal contentment and liberating our minds from the tyrannies of selfishness. This and much more is possible because cause and effect regulate human events. The child coming into a good home has earned the right to be there, and parents whose children bring them joy are being rewarded for merits accumulated long ago and far away.

If you have a natural tendency to be gloomy, critical, or self-pitying, this is the proof that you have failed to outgrow these attitudes in previous lives, so now you face them again. Unless you wish to be a born pessimist in your next embodiment, you must transmute the present neurotic tendencies. What you have not corrected will return to plague your spirit and spread sorrow among others. It is not necessary to know who you injured in some previous life. Your present character testifies to former action. You can resolve that this is the last time you will be confronted with this particular unpaid bill.

Karma also helps us to be patient. Some problems in life represent karma over which we have little or no immediate control. What we cannot change, we must bear with dignity. This is easier if we know in our hearts that the difficulty we face is legitimate and necessary. Those who buy merchandise on credit often pay for things that are discarded even before the contract is fulfilled. They used to call this "paying for a dead horse." The individual with a nagging marriage partner or the businessman outwitted by his competitors may take it for granted that he is being unfairly treated. Some have said to me, "It would be easier to carry my burden if I really knew that I deserved the punishment with which I am being afflicted." Setting a negative karmic process in action may seem very pleasant, but the hour will come when the pleasures are gone, and we too must pay for old mistakes. When this happens, we develop a deep resentment against the law of cause and effect. If we have forgotten our misdeeds, might not the universe be equally generous? We have said that the effect is inherent in its cause, for every action has a consequence of some kind. In some cases, consequences set in almost instantly. The individual who eats unwisely suffers from acid indigestion, and the person who sits in a draft on a chilly evening catches an uncomfortable cold. It is unlikely that this type of karma will be of long duration. The high school dropout suffers almost immediately from his mistake and dooms

himself to poverty and frustration. The type of karma that cannot be settled in one life is that which results from uncorrected defects of basic character. When a person performs actions that are detrimental to others, he further burdens his own future. If something we say or do leads another into trouble, we must take on his misfortune along with our own. This is one of the reasons why we must be extremely cautious in giving advice and refrain from dominating other persons. If our knowledge is insufficient but our intentions are good, the karma will be less, however, than in a case where selfishness is our dominant motive.

To deny a divine power at the source of life is to deprive oneself of spiritual strength and consolation. To deny that the creating power regulates universal procedures by just and immutable laws is to deprive oneself of ethical directives. Karma is recognized in the Orient as the law by which integrity is maintained throughout the creative universe.

Religion must be included in the karmic pattern for man. The core of his nature should be established in the love of God and friendship for his brother man. Failure to have religious instincts is a kind of negative karma. The individual can commit evil, or he can fail to do that which is right. The materialist is creating for himself a state of unbelief which cannot protect him in the emergencies which he will inevitably face. A universe seen only as a vast physical structure is not practical to the human need. He is stranded in an intolerable situation. He must create a way of life for himself which is lonely and futile. His only compensations are the immediate pleasures which he can create for himself. Inevitably, an hour of reckoning comes, and the man who has lived without faith must die without hope. This is his karma. Actually, nothing has been changed. The atheist continues to live as a citizen of the spiritual universe which he has denied. He has subtracted from his own peace of mind and not from the substance of anything that is real. He has merely held a bad attitude and suffered as a consequence.

A man sues his neighbor unjustly and loses the suit. The insulted neighbor files a countersuit and wins his case. This is a simple example of how effect is inherent in its own cause. Grudges are

especially good examples of karmic processes. In the larger theatre of action, wars to end wars have notably failed. Every war establishes causes for subsequent wars. They perpetuate national hatreds and leave old grievances uncorrected. Most of the earth's surface has been conquered and reconquered many times. War is a destructive action, and while no practical solution has yet been found to arbitrate the difficulties which arise between nations, it is more obvious every day that war has left the whole planet a heritage of hate. This is especially obvious in the Near Eastern crisis we now face and the rumblings of military thunder in the Indo-Chinese tragedy. It is not necessary to assume that a present or future war is a sentence imposed by some arbitrary deity as a punishment for past military violence. The link is much closer than this. Even while a war is being fought, antagonisms are deepened, hatreds are intensified, and plans for revenge are carefully considered. World War I in Europe was directly related to World War II, and this in turn made possible the heavy burden of frustration and disillusionment now building up further pressure in many European countries. With such evidence of karmic process, there should be no doubt that natural law demands integrity and penalizes all who compromise its principles.

Northern Buddhism sets a very high ethical example for its followers. According to the doctrine of Bodhisattvas, the supreme act of human consciousness is self-renunciation. This means that the karma which leads to Nirvana, or eternal peace, results from total unselfishness by which every negative element in human nature is transformed into a spiritual grace. The law of karma makes it possible for the thoughtful person to grow within a structure which completely protects all sincerity. We can build any kind of destiny we choose. For some, a proper destiny means a highly specialized dedication; to others, a more generalized procedure. However, we grow not by self-denial alone. Self-expression of the proper kind is also valuable. We enrich character by love of art and music and the attainment of useful skills. As Socrates pointed out, we must learn to honor the One, love the beautiful and serve the good. All interests do not have to be profound or restricted. We must earn the right to play as well as to work, but when we play our games must not be harmful or cruel. We are entitled to vacations, which we only

enjoy if there is already joy in our own hearts. Happiness is the karmic reward for a kindly life rich in small achievements. If we earn happiness, we will be happy, and we earn it for ourselves by giving it to others. There is an old saying that in this world the only things we can keep are those we have given away. To bestow grace of spirit upon all with whom we come in contact brings a happier destiny to ourselves. Perhaps the whole idea is a little selfish, but if so, it is the best type of selfishness that we know.

At present, many rather disillusioned persons are seeking solutions for their misgivings. They are trying to find a philosophy of life which can restore their faith in God, man and the universe. Reincarnation and karma are acceptable to those who really believe in universal justice. We should not assume that this justice corresponds with man-made codes, with their loopholes and inequities. The law of karma can be experienced as a lovable solution to a universal problem. It is rich with high adventure. It challenges us and bestows more courage and resourcefulness than any other concept of universal plan. We can face problems of the day with good hope if we know that they are the proper means of advancing our lives. If we want to accomplish something worthwhile, this is always possible. If we want to drown ourselves in addictive drugs, this also is possible. If we gain special satisfaction from anarchy, this career is within our reach. What we must realize, however, is that we must always stand ready to accept the consequences of our actions. The evils that we do return to us again. The anarchist must live with anarchy and may live to see it destroy the lives of his own children. The narcotic addict must be willing to experience the failure of the mind, the loss of memory, and the weakening of moral fibre.

It is good to know these things, for eternal law stands firm where all else fails. Those who cling to the law, abide by its rules, and accept its directives have nothing to fear. Those who break this pattern have one thing they must always fear; their own undisciplined lives. Though some fear the world, it would be better if they feared their own ignorance. Karma is a sovereign remedy against ignorance; and in due time it will accomplish its purpose.

## JAPANESE HAIR ORNAMENTS AND OTHER ACCESSORIES

Broadly speaking, Western adornment was comparatively unknown until the beginning of the Meiji Era. In primitive times, both men and women included necklaces as articles of personal adornment. These were usually composed of beads or fragments of stone, sea shells, or bone. The practice went out of fashion in classical times, and it was not until the present century that Japanese ladies wore necklaces, and then only with Western clothes. It is not appropriate to combine the kimono with modern adornments.

Rings, likewise, are occasionally found when excavating old tombs. They are now considered fashionable and may be worn with native dress. Colorful rings have become increasingly popular during the last twenty-five years.

Japanese women wore very little jewelry. However, it can be noted that the principle exceptions to this general rule are the oriental hairpin, called a *kanzashi*, and a variety of combs, or *kushi*. Of both these ornaments, there are two distinct types: one for daily wear which, although not expensive, was often quite artistic; and the other was for special occasions, and very elaborate. Styles changed but little, and valuable examples of these accessories were often handed down through several generations.

Hair ornaments were mostly made from tortoise shell, silver, gold, or lacquered wood, with carved or inlaid designs of great beauty. Those for daily use were hand-carved from various materials, especially wood or tortoise shell. The elaborate hair ornaments of the Edo period are no longer worn except for some festive occasion making use of old costumes. Fine examples are treasured for their high artistic craftsmanship and are now being collected by many Westerners.

Kushi, or hair combs, were originally symbolic of the presence of a sacred spirit and were, therefore, regarded as a potent charm against evil. The comb was a symbol that a woman was married, and was also an amulet protecting the wearers from danger to their

Hand-carved Tortoise  
Shell Comb with Gilt  
Bronze Decoration, Early  
19th century.



honor or virtue. Throwing away a comb meant that a woman was intending to cancel her marriage. It was very bad luck to pick up a comb found on the street. Those attempting black magic always disposed of their combs first. Such belief, probably originated in China, where there were many superstitions bearing upon garments and ornamental accessories.

Ornamental hairpins were most popular during the 18th century. They are of numerous sizes and styles and were adapted to the continuously changing hair arrangements of fashionable ladies. Those most commonly seen are from six to ten inches in length and are plain except for the ornamental head. They are usually two-pronged, much like our modern hairpin. The exposed part was ornamented according to the fancy of the wearer and many times displayed family crests or round balls of metal or semiprecious stones. Decorations could also include everything from paper flowers to gilded miniature cricket and firefly cages, and a few had miniature bird-cages attached to them. The pin was usually made from metal, tortoise shell, ivory, lacquered wood, silverplated brass, or any of several alloys resembling silver which are not in use among Western people. Those for young girls were especially elaborate, but mature women favored more severe hairpins of very fine quality. During the 19th century, beads were frequent ornamentations. The head of the hairpin terminated in a thin metal shaft. The bead or ornament was threaded onto this shaft and held in place by a finial,

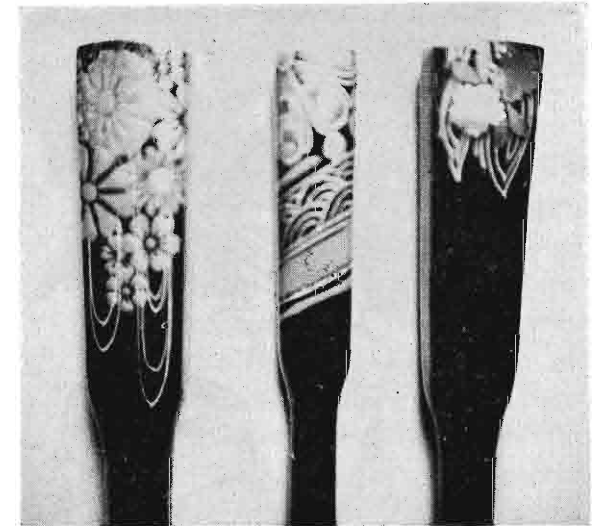


Hairpins with Metal Ornaments and Earpicks, Early 19th century.

a small, spoon-like earpick which had a very practical function. If the spoon was large, it probably served as an oil dipper, used for hairdressing. It is easier to picture these pins than to describe them, so we will depend largely on illustrations.

Many of the combs are outstanding works of art. They are of comparatively small size, averaging two and one-half to three and one-half inches in width. They were often worn at the front of the hair, directly above the forehead, as you will note in this wood-block print. When the Japanese ladies of the 17th century arranged their hair in a chignon, the demand for ornamental combs and hairpins increased rapidly. The combs themselves, made of tortoise shell, ivory, wood, or bone, were elaborately decorated, inlaid with semiprecious stones, and lacquered. They were as handsome as any piece of modern jewelry and provided an excellent opportunity for a Japanese craftsman to reveal his skill in creating miniature objects. The teeth are all cut out by hand, a most arduous procedure which was accomplished with consummate skill. Very old wood combs are also known, and some of these originated in China.

The 20th century brought with it so many changes in Japanese cultural trends that the comb gradually lost favor; however, it is used on ceremonial occasions and still worn by the geisha. Naturally, very exaggerated types of hair ornaments may be seen in the Kabuki theater, where a wig and its ornaments may weigh more than twenty-five pounds. Bobbed hair made the comb most inappropriate



Kogai, or Bodkins, Decorated with Lacquer, Inlaid Mother-of-Pearl, and Metal. Style of the Edo Period—18th or 19th century.

and, like the hairpin, the best examples are to be seen in museums and private collections.

One other hair ornament should be mentioned. This is the *kogai*, which may be described as a kind of bodkin. The simplest type is a flat, square, or rounded bar about a foot in length, and from one-half to three-quarters of an inch in diameter. It is usually tortoise shell or bone and is frequently undecorated. Perhaps originally this bodkin was the actual legbone of a small animal—it still widens at the ends in many examples. The bodkin may be somewhat narrowed at the center and must have been quite heavy and difficult to manage, as there are no means of attachment. A smaller and more refined type of this ornament is usually of lacquer and divides in the center. An extension on one part of the bodkin fits into an opening in the other part. The two ends of the complete ornament are often splendid examples of gold enamel work, inset with mother-of-pearl or fragments of polished metal. The three bodkins shown are beautifully decorated with raised designs in gold lacquer and small areas of inlay. As the designs are identical at both ends of the ornament, it is now quite fashionable to separate the decorated sections and remount them as matched earrings. The use of this ornament is now limited to court ceremonies, or formal observances





Detail from a Wood Block Print, Showing the Use of Hair Ornaments in the Late 18th century.

at Shinto shrines. The modern Japanese bride wears an elaborate wig during her wedding ceremony. The wig comes equipped with all the traditional ornamentation suitable to the occasion.

A good source for those interested in studying Japanese hair ornaments is the woodblock print. These nearly always reproduce faithfully the prevailing hair style of the moment. There are cases where a print, even though by a great artist, was a dismal failure financially because there had been a change of hair styles while the print was being published. Some hair ornaments are signed by good artists; others have small inscriptions, indicating the store where they were sold. It is rare to find a duplication, except in the case of the bodkin, which was a rather standardized item.

For Western collectors, the hair accessories offer an interesting field where very little research material is available in English. The articles are small and can be conveniently stored in a limited space. Prices are not prohibitive, but will certainly rise in the near future. Most of all, they are exquisite little objects, with strong aesthetic appeal.

## THE "UNWORTHY" ONE

### A VALUED CUSTOMER RETURNS



HE art shop of Mr. K. Nakamura was a wonderland of strange and beautiful products of Eastern skills. Although the treasures were predominantly Japanese, there were fine porcelains from China, clay figurines from Korea, and some faded old temple banners from Tibet. To cross the threshold of this crowded little store was like entering a different dimension of human consciousness. On this particular morning, however, it seemed for a moment that the establishment had changed hands.

My Japanese friend was putting the finishing touches on an extensive re-decorating project. Gilded Buddhas no longer gazed down from upper shelves. The images of old gods, with their many arms and faces, had vanished from their niches; and the saintly bonzes, with their horsetail scepters, were nowhere to be seen. Gone were the antique jades and the rare examples of ancient lacquer. The two ferocious looking wood carved giants who seemed to guard the premises had relinquished their accustomed places in favor of huge vases filled with artificial roses.

Mr. Nakamura was being assisted in his labors by a sad-faced young man who sat quietly on his haunches in an obscure corner when his services were not required. The beloved room, with its haunting memories, had been so completely transformed that it now resembled the knick-knack corner of Takashimaya's Department Store. There were rows of new and brightly painted bowls and cups, Western-style teapots, ashtrays, incense burners, and little clay dolls with colorful painted kimono.

As I looked about in astonishment, the shopkeeper explained apologetically, "At this season the government invites us to take on special appearance of respectability. Foreign visitors must see that we are very progressive."

Realizing that I did not grasp the full meaning of the occasion, Mr. Nakamura continued, "The Pansonia World Tour arrived last evening and is now resting quietly in the Miyako Hotel. The group is under the leadership of my respected friend, Bensen San, and will spend three days shopping and sight-seeing here in Kyoto and will then proceed to Nara. My humble store is on the approved list, and this afternoon, the tour members will be brought here so that they can observe a native shop, as yet untouched by the influence of Western culture. We shall be ready to welcome these honored guests of our nation. They must find what they expect, or they will be very disappointed."

After handing his stoical helper a large feather duster, Mr. Nakamura ushered me into his private office. Here, seated at the massive cherrywood table, we drank warm tea and munched some excellent pastries. Obviously resigned to his fate, the art dealer explained, "It happens every year. This is the best season to visit Japan. The climate is quite good, and the cherry blossoms are at their best. In the next several weeks, at least a dozen ships carrying tourists will dock at Yokohama. Many of the passengers will take the railroad to Kyoto. Here, they will recuperate from the long sea voyage before continuing on to the Inland Sea. We wish to make their stay as delightful as possible."

Suddenly, his eyes lit up with sly humor. "Haru San, how would you like to be my valued business associate for a few hours? After all, when the honored shoppers arrive, I shall suddenly find the greatest difficulty in speaking English. It is not expected that I can understand their language, so your presence will be especially convenient."

When I assured my Japanese friend that it would be a real privilege to be a temporary member of the firm of K. Nakamura, he appeared sincerely grateful. "It will not be difficult," he explained. "This is a one-price shop, and all items are clearly marked in Western currency. I have added enough to allow a twenty-five

per cent discount, however, because all tourists rejoice to get bargains."

It was an unforgettable afternoon, but the details are not important to our present account. At precisely two p.m., Mr. Bensen arrived with the first contingency of the Pansonia Tour. The members were somewhat the worse for travel but most enthusiastic. Incidentally, they were delighted at the reasonable prices and quickly depleted Mr. Nakamura's stock. After they left, a fresh supply was brought from the godown with all haste.

About an hour later, Mrs. Bensen brought a second group from the Tour. They were also entranced and departed with countless bright-colored packages tastefully decorated with paper bows fashioned by the sad-faced helper. As the tourists departed, Mr. Nakamura murmured something to the effect that even though the strain had been great, the profits for the day's business were most comforting.

It was then that we noticed that one lady had remained in the store. She was in very advanced years and wore widow's weeds. On her head was a small bonnet, from which hung a long black veil. In one hand she held a lorgnette through which she was peering at the objects on the shelves, and in the other hand was a small leather shopping bag. We learned later that she was not a member of the Pansonia World Tour.

The art dealer, with the natural Japanese respect for the aged, stepped forward, bowed deeply, and asked if he could be of assistance. She walked up to him, and pointing her lorgnette directly into his face, demanded, "Are you Mr. K. Nakamura, the son of my honored friend, Mr. Asa Nakamura? You look like him, so I guess you are. I am Mrs. Matilda Ainsley, and I did business with your father forty years ago. He was one of the greatest art connoisseurs of his time, and you have a shop full of rubbish! What has happened?"

Mrs. Ainsley smiled in my direction and favored me with a few words, "Please excuse me, young man, if I seem to be impolite." She then continued her conversation with the shopkeeper, this time in excellent Japanese. It was the first time that I had seen my friend in a state of obvious bewilderment. In a few minutes the

tone of the conversation became more friendly, however, and soon the art dealer's face was wreathed in smiles.

Mr. Nakamura again spoke in English. "I think that under the circumstances we should continue our discussion in the privacy of my own office. Mrs. Ainsley has decided that you may join us. It has been possible for me to explain to her your sincere interest in Oriental religion and art, and she feels that you may find her experience somewhat unusual."

When we were seated comfortably around the cherrywood table, Mr. Nakamura served light refreshments, and the elderly lady told her story. Mrs. Ainsley was the widow of a Korean diplomat who was stationed in Japan during the early years of Meiji. Having time and means at her disposal, she had studied the Japanese language and had become a collector of native art. She had spent many happy hours in the store owned by Mr. Asa Nakamura and had purchased several curiosities from him. One day, he showed her a remarkable little pocket shrine, mentioning, however, that it had a rather unfortunate history. It was supposed to possess magical powers, and the merchant was reluctant to sell it to her. Mrs. Ainsley insisted that she was not superstitious. Delighted with the beautiful curio, she immediately bought it for a substantial sum.

Our elderly guest opened her black bag and placed on the table a small circular box. It was beautifully lacquered and inlaid with flecks of gold. In the center was the crest of a famous feudal family. She opened the case carefully and laid the two parts side by side on the table. In the bottom of the shrine was a tiny relief carving of a sleeping cat with its head resting on its paws. We noted immediately that the eyes were tightly shut. On the inside of the lid of the shrine was a figure of Emma-o, ruler of death and the judge of souls. Beneath the figure of the stern-faced god of the underworld was an inscription in red characters: "Death is in the eyes of the cat."

After fifteen years of residence in Japan, General Ainsley and his wife returned to England and retired to their ancestral estate. The General was especially fond of the sleeping cat and had a special case made for it, which he kept on his desk. One morning while he was opening his mail, he chanced to look at the shrine

and was startled to see that the cat was gazing fixedly at him with both eyes. He mentioned the occurrence to his wife, who was disturbed but made light of the incident. Three days later, the General, who appeared to be in excellent health, suffered a fatal coronary. Mrs. Ainsley then put the sleeping cat in the drawer of a cabinet with other valuable antiques.

Some time later, an art dealer from London who was a friend of the Ainsley's spent a weekend in their home. While there, the visitor said that he would appreciate an opportunity to view the family collection of Oriental curios. Mrs. Ainsley's only son opened the various cabinets and came upon the shrine of the sleeping cat. When he lifted off the lid of the case, the cat was staring at him. Shortly after, he was thrown from his horse and died from the injury.

Alone in the world, Mrs. Ainsley then resolved to return to Japan. She had always loved the country, but most of all she wished to dispose of the shrine. It seemed a good idea to return it to Asa Nakamura's son. While she was preparing to deliver it back to the shop, she accidentally dropped it on the floor of her hotel room. The case fell open and as she stooped to pick it up, the eyes of the cat were staring at her. Arriving as quickly as possible at Mr. Nakamura's store, she found the establishment crowded with the members of the Pansonia Tour.

Closing the shrine, she placed it in the hands of her old friend's son with the words: "Take it, and do as you see fit. Destroy it if you think best, or place it in the treasury of some temple. Keep it if you so desire, but sell it to no one. I do not feel that the shrine is evil. I choose to believe that it merely announces the time of our departure from this world."

After Mrs. Ainsley had left, my friend sat for several minutes with the beautifully lacquered case shining in his hand. Then, without a word, he rose and, opening the safe concealed in the wall of his office, he put the sleeping cat safely away.

All this happened on Thursday, and on Saturday, Mr. Nakamura called me on the telephone. After the usual felicitations, he said quietly, "You will want to know that Mrs. Ainsley died peacefully in her sleep last night in her room at Miyako Hotel."

## RITUAL INSTRUMENTS OF NORTHERN BUDDHISM

### (PART II)

Another very important symbol is the ritual bell (Sanskrit *ghanta*, Japanese *rei*). This is used among all Buddhist nations, but in esoteric sects the bell has a half-thunderbolt for a handle. It may be a thunderbolt with one, three, or five prongs. In Korea, the handle is in the form of a trident. Ritual bells are identified by the number of prongs at the top of the handle, plus the term *rei*. Thus, if a bell is ornamented with a five-pronged thunderbolt, it takes the name *goko*, and the word *rei* is added, forming *gokorei*.

The *rei* may be cast from an alloy resembling brass or bronze, with silver added to improve the tone. It may be gilded or unglilded. The thunderbolt handle is always made from a separate piece inserted into the top of the bell. An opening in the lower part of the handle provides an attachment for the bell clapper. In Tibet, the bell is in the shape of a *stupa*, or religious mortuary monument, but in Japan it may also take other forms. The accompanying illustration shows a bell with a handle composed of the head of a *shakujo*. The handle may also be surmounted with the radiant pearl symbol. There seems to be considerable variation in these handles, which in some cases may have been adapted from other sources. The upper part of the bell may be ornamented with an open lotus, and in Tibet there may be a design of garlands around the upper part of the waist of the bell. In the esoteric sects, Sanskrit spell-letters standing for the five principal Buddhas may appear around the sides of the bell.

The *vajra* symbolizes the positive creating power, and the bell, or *ghanta*, symbolizes the negative agent upon which this power operates. The ritual requires, therefore, that these two objects must be kept in equilibrium, for balance is the absolute requisite for the attainment of enlightenment. The sound of a bell is one which gradually fades away. The *ghanta* is, therefore, an appropriate symbol of transitoriness. All things vanish from our awareness. All forms disintegrate, and all human ambitions perish in the void. It

follows that the dynamic and the static must be balanced, electrical and magnetic forces reconciled, and both life and death conquered by the Tantric Master. The bell also signifies the sweet harmony of eternity, and when the bell rings the symbolic spell-letters release their powers as the five Buddhas. Even these powers, however, fade away in the ultimate paranirvana. In Tibetan magic the bell was rung to call the deities, and the spell-letters were substantiated and made authoritative the call, which became equivalent to the presence of the Buddhas themselves. In the European version of Tantra as practiced in the Middle Ages, the bell acted as a symbol calling forth the spirits of the deep.

William Woodville Rockhill, in his *Notes on the Ethnology of Tibet*, provides some interesting information on Tibetan ritual bells. Describing examples in the collection of the United States National Museum, he notes that these bells are usually about two and three-quarter inches in diameter and may include eight mystical symbols, actually Sanskrit monograms of Buddhas and Bodhisattvas. The bell is usually held in the left hand, with the opening pointed toward the body. The *vajra* and the *ghanta* symbolize the male and female principles. The *vajra* represents Buddha, and the *ghanta*, Prajna Devi, whose head is occasionally found in the decoration of the bell handle. By extension they can represent operative and speculative wisdom, the former signifying the secret method for the attainment of liberation and the latter the theological and theoretical structure of Esoteric Buddhism.

In Tibet the *vajra* and the *ghanta* are so closely associated in ritualism that they are usually kept together in a decorated cloth or lacquer case. They are the most commonly used of the ritual symbols, both in Tibet and Japan, and very little difference exists between the design used in these two countries. It is possible that ritual instruments preserved in Japanese temple museums are the oldest now in existence. For this reason it is quite proper to assume that they are correctly designed and are just as valid for ritual purposes as those made in Tibet or China. Normally, the *vajra* is held in the right hand. These ritual symbols can be associated with Buddhas, Bodhisattvas, tutelary divinities, and famous priests. The distinguishing attributes of Kobo Daishi, the Shingon Master, are the *vajra* held in the right hand and the rosary held in the left hand.



Various Types of Ritual Bells. The second Example from the Right shows a Bell with Shakujo Handle.

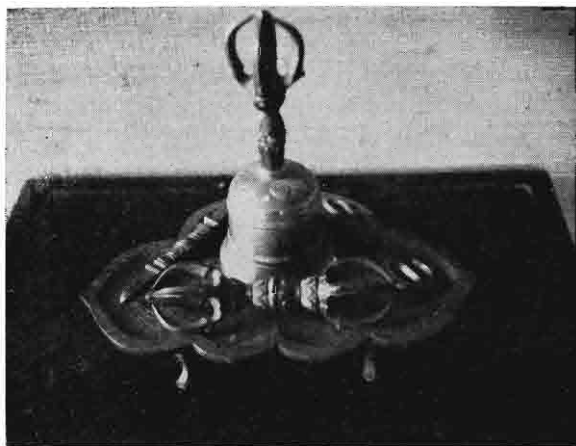
In ritual use the vajra and the bell are arranged on a low stand called a *kongoban*, usually of gilt bronze but occasionally of wood. This stand is described as four-lobed but the shape may differ considerably. The surface may be undecorated, engraved with lotus flowers, or shown with a chakra and vajra in combination. In arranging the altars, the set of implements is usually as shown in the accompanying illustration, or in a second form, also shown.

The Buddhist sistrum as used in Japan is derived directly from India. It is called *khakkhara* in Sanskrit, and *shakujo* in Japanese. The most common form of this implement consists of a wooden handle from ten to twenty inches in length, surmounted by a curiously shaped finial from which are suspended six or more rings. The actual design of the headpiece is difficult to describe. Some feel its outline is derived from the shape of a plant leaf. Others note a resemblance to the familiar radiant pearl often seen on Buddhist monuments, temples and ritual implements. The ornamental headpiece is usually rather small, measuring from two to four inches in height. It may be attached to a long staff carried by a mendicant or pilgrim.

The shakujo is especially associated with Jizo, the protector of souls of little children in Japanese Buddhism. I recently secured a remarkably large example of this ritual instrument. This headpiece weighs several pounds and must have been supported by a very heavy staff. In Northern Buddhism the shakujo is carried by Bodhisattvas, usually in their auxiliary hands, and it appears on many paintings of Arhats or Buddhist saints. Artistically represented, the head of the staff may be of several different shapes, including square or rectangular ones. In very rare instances, Buddhist figures may be placed on the vine-like structure ornamenting the inside of the instrument. The double shakujo has two of the basic shapes placed at right angles and united at the center. In this case twelve rings are present, unless some have been lost. The instrument is made of gilded bronze or of brass. Pictures of them occur as early as the 6th century A.D., and there seems no reason to doubt that this design was sanctioned by Buddha himself.

The similarity to the Egyptian sistrum has been noted by most writers. This device consisted of rattling rods rather than rings, and was used in ritualism to call the attention of divine beings to a ceremony in progress. It was also used as a means of warning the profane against approaching a sanctified place. Buddhist legendry tells that the shakujo, by its rattling sound, warned small animals that a holy man was approaching. This was to prevent any unintentional injury to one of the more humble forms of life. The same jingling of the brass or bronze rings could announce the approach of a monk, thus giving opportunity for villagers to assemble to venerate the holy person and to request his assistance on various community problems. If the wandering mystic came into the presence of discordant or distracting sounds which might interfere with his meditation, he could drown out these external noises by agitating the shakujo. Among the Tantric groups the shakujo bestowed protection during journeys through the regions of the subconscious mind.

Jizo is often represented carrying the shakujo in one hand and the precious pearl in the other. In his numerous journeys through the realms of the dead, Jizo announced his presence by shaking his ringed staff. This provided opportunity for the *oni*, or imps of darkness, to run away and hide; and the same sound was music to the souls of the dead seeking comfort and protection.



Ritual Bell and Three Types of Vajra Arranged on Stand (Kongoban).

According to the old concept, the shakujo with six rings was appropriate to Bodhisattvas, and the one with twelve rings was reserved for Buddhas who had attained liberation by the complete renunciation of all worldly attachments. Although these implements are now deeply involved in the practice of esoteric sects, especially in Tibet, there is much to suggest that in Buddhism the original meaning was strictly symbolical. As the universe is mental phenomena, transcendental magic (as the term is applied in the West) is not applicable to Buddhistic metaphysics. All the Tantric rites are internal experiences of consciousness. The various images exist only in the mind of the devotee. The deities are thought forms personifying positive and negative mental and emotional archetypes that exist because of the outworking of previous karma. They are not entities because they can be dissolved by elevation of consciousness. They correspond more to fixations or complexes, which can be immediately helpful or harmful, but which must ultimately be conquered and transcended.

The Buddhist doctrine rejects the concept that responsibility and the outworking of karma can be avoided by magical means. Many Buddhists, however, who practice Tantra have accepted its symbolism literally.

The arrangement of the ritual instruments upon the Tantric altar results in the formation of a mandara, or diagrammatic symbol of the universe. When this is accepted into consciousness, it produces an effect similar to that described by the Greeks in their com-

mentaries upon the therapeutic powers of symmetrical geometric solids. It was reported that in Egypt the Gods were all depicted by geometric forms. Those gazing upon these forms and receiving the harmonic patterns into their subconscious minds restored the equilibrium of their own souls, thus accomplishing a kind of psychotherapy.

The type of Tantra practiced in Tibet is the result of a literal acceptance of the ritualistic allegories. The underworld where the Tantric master works his wonders, consists of that part of his own consciousness submerged below the level of his objective faculties and powers. Like the mysterious subterranean regions described by Dante in his *Inferno*, the worlds of the sorcerer are brought into objectivity by a series of practices or exercises which force the submerged patterns to present themselves for conscious recognition. As in the case of dreams, these patterns assume the likenesses of the qualities which they contain. These likenesses constitute an alphabet of forms-images ensouled by psychic pressure.

The power of the ritual instrument is bestowed upon it by the mind of the believer. Having thus become substantiated, it can in turn appear to work wonders in the very regions of the mind. It must, however, always be in the region of that mind which strengthens it with belief and authority. Otherwise, each instrument is a smaller mandara through which an understanding of universal processes can be strengthened and defined. The effort to use such ritualism to dominate others is doomed to failure, for the influence of the implement cannot extend beyond the individual who has faith in its powers. Any influence attributed to these ritual phenomena can have no lasting effect, nor can it injure any other person unless the intended victim afflicts himself with his own fears or anxieties. Magic is an internal art intended to defend the believer against the evils within his own nature. As Buddhism points out that no evils exist outside of man himself, and sorrow results from wrong conduct, we are dealing with an intricate form of Oriental psychology. All the symbols become involved in the mystery of redemption through the conditioned exercise of the will, the recognition of the illusional nature of transitory existence, and the renunciation of all thoughts destructive to self or injurious to others. The implements represent internal achievements leading to enlightenment.



The Radiant Pearl (Cintamani) Supported on a Lotus-Form Base.

One of the most decorative Buddhist symbolic objects is the radiant pearl, Sanskrit *cintamani*, Japanese *nyo-i-shu*. It may be seen as a finial on the roofs of temples and the spires of pagodas. It is carried by several Bodhisattvas, including Jizo and the Nyoirin Kannon, as well as by deities brought over from the religions of India. Originally the Three Jewels of Buddhism—The Buddha, The Doctrine, and The Community—were represented separately, surrounded by a more or less triangular halo. In time, a single jewel with a triple halo became popular.

The accompanying illustration shows a flaming pearl made of glass, supported by a lotus base and an elaborate pedestal. A triple flame ingeniously fashioned from metal encloses the pearl. The flame itself rises to a point which terminates in a similar pearl-shaped ornament. This example encloses a miniature figure of Jizo, but we have another example in which the glass pearl is a reliquary for sacred remains.



Wood Block Print of Priest Holding Joo-I Scepter and Detail Showing the Triform Head of the Scepter.

When represented in painting, the cintamani resembles an egg which comes to a point at the top, and around the upper end are two or three concentric circles. Zen painters draw these pearls in a very impressionistic way, and sometimes the cintamani resembles a turnip or a horse chestnut. A sketch representing the cintamani was given to me by the abbot of the Nison-In Temple in Kyoto. He drew it while I was having tea with him at his temple. It seems probable that the flaming pearl is the same in meaning as the Pearl of Great Price, referred to in texts of Western Illuminism.

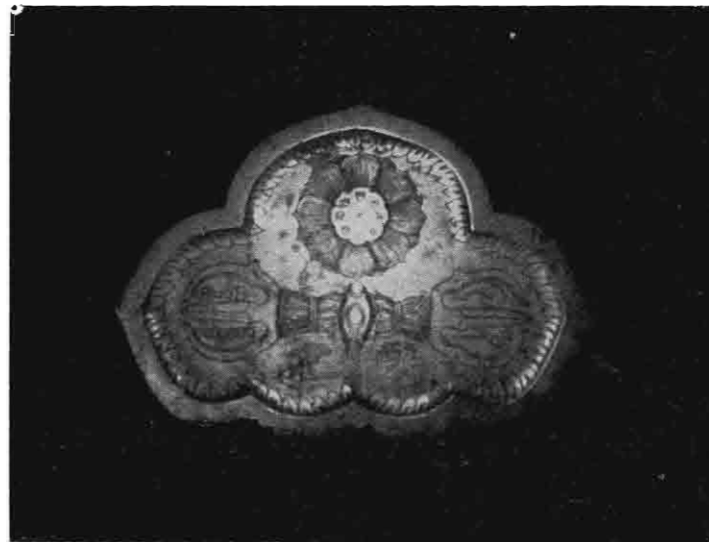
The flaming pearl is also included in Chinese art as one of the eight ordinary symbols and was embroidered on robes and vestments as a charm against fire. The Chinese believed that its creation was due to the power of the Moon, and that the mollusk which

produced it was only a foster parent. The pearl also occurs in Taoist legendry and is referred to occasionally in the writings of Oriental alchemists. Like the lonely hermit who departs from the world, the pearl is hidden in the depths of the sea. Both the hermit and the pearl bear witness to greatness in obscurity.

In addition to several types of thunderbolts, two other scepters are found among Buddhist symbolic instruments. The first is more common in China, where it is called the *Joo-I*. These were anciently made of iron and may have originally been used as protective weapons, but in the course of time they have become entirely ritualistic. The *Joo-I* is found in many sizes, but when intended to be carried by a priest or monk is from twelve to thirty inches in length. It has a long, slightly curved shaft, which turns over at the end and terminates in a three-lobed ornament. It is believed that the head of this scepter represents a kind of fungus which grows around the roots of trees. This material is almost indestructible after it has been thoroughly dried. There has always been a considerable traffic in the collecting and merchandising of this fungus. It has a medicinal value and is called The Plant of Long Life. The scepters were made of many different materials, and those used in the Imperial Court of China were often carved from solid jade.

Obviously the scepter is a symbol of authority and supports the temporal power of religious principles in the material world. Arhats and Taoist saints carry the fungus-headed scepter. It is also an attribute of feminine forms of Kannon, and may be carried by the venerated founders of Buddhist sects. The head of the *Joo-I* may be ornamented with precious pearls and further adorned with propitious emblems. It suggests the three precious Institutions of Buddhism—The Buddha, The Dharma, and The Sanga. It is one of the symbols that may have originated among the insignia of the World King.

The fly whisk, Sanskrit *camara*, Japanese *hossu*, is a short wand or baton, to the upper end of which is attached a long brush made of hair, fur, hemp fiber, or other material of similar appearance. The Tibetans use the tail hairs of the yak, but it is said that the most correct form of the *hossu* is made from, or designed to resemble, the tail hairs of a stag.



Ritual Stand (Kongoban) of Gilt Bronze with Ritual Ornamentations.

In very ancient times the fly whisk, as authorized by Buddha himself, was constructed of grasses, or from threads obtained by raveling out cloth. In its present use, the *hossu* is made from the tail hairs or manes of any animal that can produce hair of appropriate length. The whisk part may be from six to twenty-four inches in length. In early examples the long hairs may have broken off, resulting in a stubby tassel. The *hossu* is a mark of ecclesiastical dignity, carried by abbots and priests when attired in their full canonicals. When brushed across the shoulder or face of a devout person, the *hossu* dispels all error and illusion, and purifies the heart and mind of evil thoughts or emotions.

There is a parallel here between the Buddhist concept of the leader of the herd and the Christian belief in the shepherd of the flock. The sacred animal of Buddhism is the deer. The stag who leads the herd issues his commands by raising and lowering his tail. The underside of the stag's tail is white, and is quickly noticeable by the other deer. The priest becomes the guardian of the herd

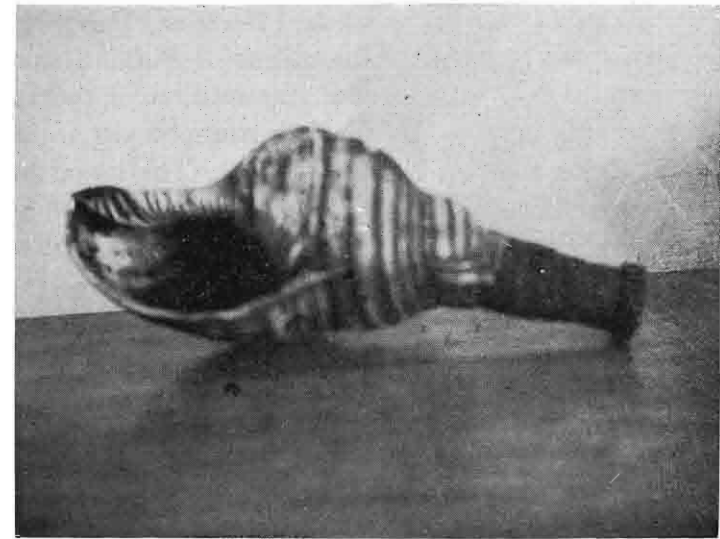




The Fly Whisk Carried by a Buddhist Abbot. This Example Has a Fine Lacquer and Inlay Handle.

and protects his followers with a symbolical representation of the stag's tail. In the same way, the faithful shepherd guarded his flock with the aid of the shepherd's crook (or staff). The Egyptian god Osiris also carried the shepherd's staff to indicate that he was the "Shepherd of men."

The hossu, like the shakujo, protects small forms of life. The devout person can use it to brush small insects from his path. Most of all, however, this type of scepter represents the purifying power of the Buddhist doctrine. Those who are touched by it and accept the leadership of Buddha, join the herd of the faithful. Then no ill can befall them in the mortal world or the regions that lie beyond. We reproduce here a fine example of the hossu. The elaborately decorated handle indicates that it belonged to a most distinguished prelate.



The Conch Shell Trumpet Still Carried by Yamabushi, or Mountain Priests.

The conch shell trumpet, Sanskrit *dharma-sankha*, Japanese *hora*, is used mostly by Yamabushi, or mountain priests. Recently in Japan I saw a group of five of these priests in one of the Tokyo railroad stations. They were still dressed in yellow garments exactly as in ancient times, and each carried a conch shell suspended over his shoulder on a heavy cord. The shape of the shell probably contributed to its sanctity. It was, and is, one of the most venerated Buddhist symbols because its twisted shape is associated with the hair of Buddha. Of this C. A. S. Williams writes: "Like Buddha's spiral curls, these shells through ages enumerable, and over many lands, were holy things because of the whorls moving from left to right, some mysterious sympathy with the Sun in his daily course through Heaven." Williams also notes that conch shells were used as fog horns by fishing boats. (See *Outlines of Chinese Symbolism and Art Motives*.) In India the conch shell was a special attribute of the deity Vishnu, because its sound traveled far and had a terrifying quality. It was a symbol of sovereignty and the special insignia of the rulers of the Indian States of Cochin and Travancore.

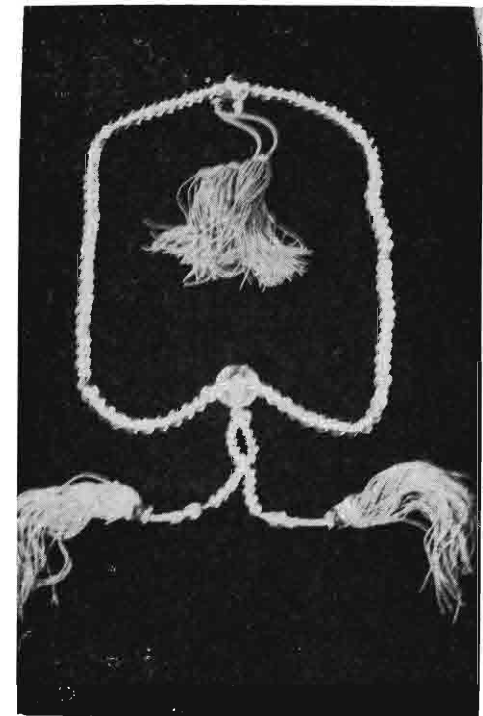
The sonorous tone of the conch shell trumpet was likened to the preaching of Buddha, which filled the whole universe and an-

nounced the dissemination of the Blessed Doctrine. This shell is one of the emblems depicted on the footprints of Buddha, and these footprints were used to indicate the transmission of the teaching from one country to another. Conch shell trumpets vary in size and may be from six to eighteen inches in length. The larger ones are quite heavy. Sometimes there are elaborate fittings, but more commonly a mouthpiece of bone or metal meets all practical requirements. Spiral shells have long been considered symbols of evolution and the circuitous journey of the soul through various physical embodiments. A similarity exists between the sound of the conch shell horn and the trumpeting of an elephant. As the elephant symbolizes wisdom and has been closely associated with Buddha, there is the implication that Buddha leads the great army of the faithful, guiding his followers by the majestic utterance of the Four Noble Truths.

The Buddhist rosary, Sanskrit *mala*, Japanese *nenju*, consists of a string of beads used as a means of counting the repetitions of a prayer or mantram. According to V. F. Weber (See *Ko-Ji Ho-Ten*), it was introduced into China from ancient India during the reign of the Emperor Chang Ti (76-89 A.D.). The rosary used at that time had 108 beads, which was a sum of the twelve months, the twenty-four terms of the solar calendar, and the seventy-two divisions of the Chinese year. The more elaborate Chinese style was included in the ceremonial costumes of the nine grades of mandarins during the Ch'ing Dynasty. In the Imperial Court of China, therefore, rosaries included beads made of precious stones and the embellishments were of gold. They were worn either around the neck or were used to form a girdle. Those of less exalted rank used beads of wood, nuts, pods, shells or the vertebrae of small animals. Legends tell us that rosaries which had been buried in the earth sprouted, and the trees or plants that grew from them were held in special veneration. It was customary for priests to wear rosaries at all times.

As the rosary came from India, its explanation in terms of the Chinese calendar may be considered fortuitous. It is more probable that the number of beads corresponds with the 108 divisions of the Scripture, the 108 weaknesses inherent in human nature, and the 108 priests who formed the Ecclesiastical Assembly of Asoka.

Elaborate Rosary Suitable to be Carried by an Abbot of the Esoteric Sects.



The Japanese rosary is used by nearly all of the Buddhist Sects, but its shape, number of beads and other details vary considerably. It should also be noted that modern examples are less elaborate than those of older times. The numerous charms and symbols to be found attached to Tibetan and Chinese rosaries are apt to be missing in Japanese examples. The number of beads intended is further complicated because many of the older rosaries have been broken or restrung, and there are often traces of beads that have cracked or broken off.

I have recently secured a large group of old Japanese rosaries, and it appears that for practical purposes the number of beads is not constant. An elaborate example contains 132 wooden beads on its main string. There are also four white beads which may represent the Guardian Kings. In addition, there are twenty crystal beads and two large beads of similar material to mark the principal division of the rosary into two parts. On the pendant are twenty small wooden beads and four small glass beads of teardrop shape.

The rosary is complete with four tassels of medium size. Thus, there are all together 182 beads.

Another example, a crystal rosary, consists of ninety-two major beads, six colored beads, two very large beads of crystal with metal trimming to divide the two halves of the rosary, twenty-one small crystal beads, two crystal pendant beads with metal decorations in the shape of thunderbolt heads, and four tassels of reddish-brown silk. It would seem that this rosary belonged to the esoteric sects.

One recent acquisition includes an unusual type of rosary. The number of beads is impossible to determine, as the string has been broken and several beads are obviously missing. The significant detail is the major bead from which the tassels are suspended. This bead is of ivory and approximately three-eighths inch in diameter. In the front has been set a small glass lens. Inside is a tiny black and white picture of the Buddha Amida, so small that it can scarcely be seen without a powerful magnifying glass.

An entirely different type of rosary consists of twelve beads, of which eight are polished pods. Just above the tied cord, which serves as a tassel, are three special beads. The one in the center seems to be of jade, and those on each side are coral colored. Opposite the big bead has been inserted a large bead of agate, approximately the same color as the polished pods. This rosary has been supplied with a brocaded silk case. Usually, the eight beads of similar nature represent the eightfold path and the eight spokes of the Buddhist wheel. In some sects, the four principal Buddhas and their corresponding Bodhisattvas also form a group of eight. Fudo Myo-o has eight attendants. The one agate bead could represent the Supreme Buddha, and the jade bead Amida, with his Bodhisattvas Kannon and Dai-Seishi, the coral beads forming a triad. It is also possible that the green bead represents Gautama Buddha, and the coral colored beads the metaphysical reflexes Monju and Fugen. This simple type of rosary is usually worn on the wrist.

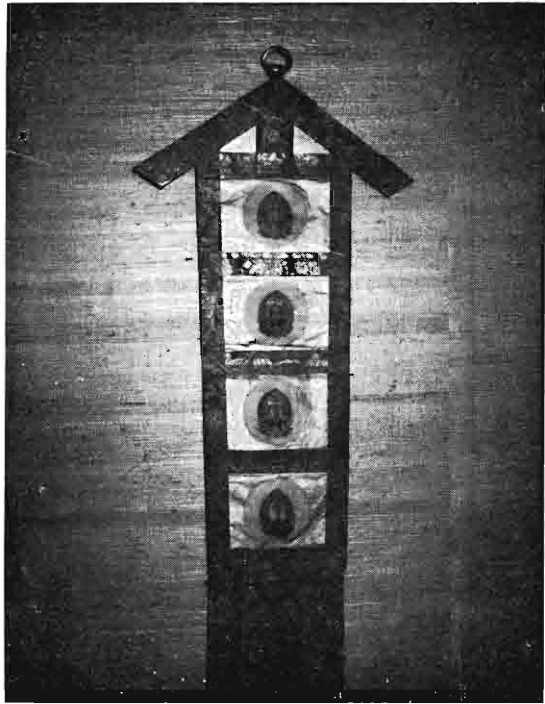
Many years ago, when I was in Japan, a Buddhist priest gave me a simple hand rosary consisting of seventy-four disc-like black beads, two round beads, and one large bead from which the tassel was suspended. These latter three beads were made of agate or carnelian. The tassel was of green silk, and when it was inverted it made a

perfect representation of a pine cone surrounded by its needles. As the pine is the symbol of good fortune, long life, and peace of soul, it might well take the place of the more conventional types of pendants. Rosaries are sold as souvenirs at most of the temples, and small shops in the courtyards of the various sanctuaries.

Rosaries are carried by Kannon and in the auxiliary hands of several Tantric deities. In China, a rosary may be suspended above the head of Kannon by a dove. They are also among the attributes of venerated priests, especially Kobo Daishi, who carries the rosary and the five-pronged thunderbolt in his traditional portraits and statues. Rosaries were believed to possess magical powers and could be used as a defense against ghosts and evil influences. Rosaries are also a standard property of the Noh and Kabuki theaters. They are nearly always carried by actors impersonating priests. These rosaries are assumed to possess powers by which the souls of the troubled dead are pacified. Japanese rosaries are seldom included in books dealing with religious art. They have a high degree of charm, however, and contribute greatly to the rituals in which they are used.

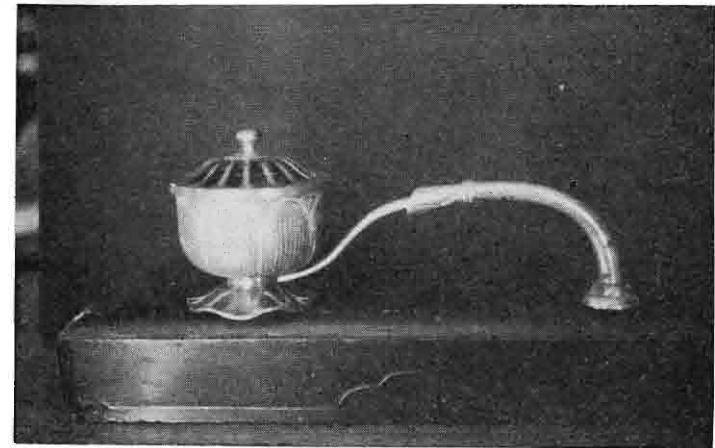
A curious form of the Japanese rosary is called the *hyakumanben*, which means one million prayers. Such a rosary is used in group worship, and examples are known in which the string of beads reaches a length of sixty feet, the beads sometimes being the size of grapefruits. We secured not long ago a rather conservative example of the *hyakumanben*. The beads are only about one inch in diameter, but the length of the string is over twenty feet. The beads are of wood, and the rosary was not made for the tourist trade. From a description which accompanied it, the rosary was prepared for the use of children offering veneration to the Bosatsu Jizo.

According to standard texts available on the subject, very large rosaries are used for special services held in the principal room of a temple. Those participating in the ritual sit in a circle, sometimes around a priest or a statue of Buddha. The worshipers place the huge rosary on their laps and with each chanting of the "Namu Amida Butsu," each participant moves the bead he has just used to the person beside him, until finally the rosary has made a complete revolution around the central image. The ritual may last for many hours, for when the circle is completed, it is repeated.



A Kongo Banner, or Ritual Flag. These Are Hung on the Pillars of Temples or on Poles at Entrances to Sacred Places.

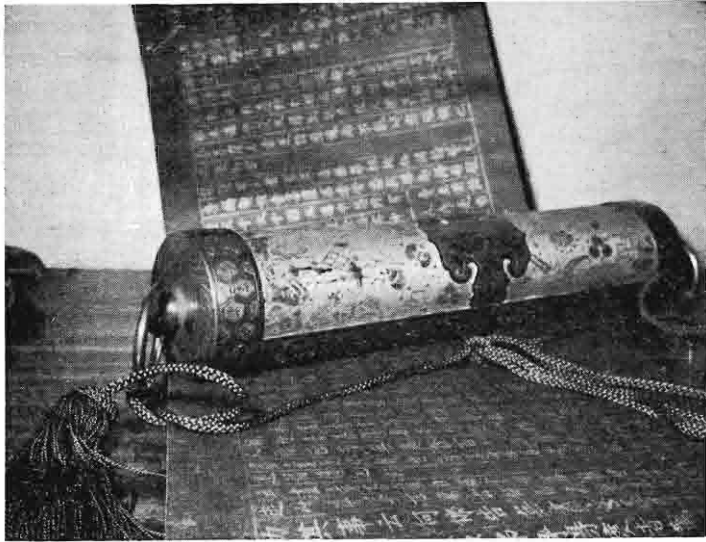
In addition to the objects listed above, a number of other symbolic implements occur in Buddhist ritualism, especially in the complicated rites of the esoteric sects. More than forty symbols are carried in the hands of images representing the thousand-armed Kannon. Most of these, however, are not used in actual worship. We might mention the Kongo banners, or thunderbolt flags. These are in the form of hanging pennants, with long streamers, supported by a pole decorated at the top with a halberd head or a half-thunderbolt. Huge flags of this type border the path leading to the tomb of Kobo Daishi at Mt. Koya. Similar pennants are associated with the Vajra Deities brought over to Japan from China and Tibet. A flag or banner is a prayer symbol in the Tibetan system, and when agitated by the wind the pennant is supposed to possess magical attributes.



Long-Handled Gilt Bronze Incense Burner of the Classical Style.

An unusual type of censer is found among Buddhist ritual instruments. Prince Shotoko, when pictured in ceremonial vestments, often carries a long-handled bronze incense burner. The handle curves downward at the end and contributes to the support of the censer, which is placed before images of Buddhas or Bodhisattvas during the celebration of a mass. The example shown here is in gilt bronze, so shaped as to suggest a stylized lotus. This instrument has been frequently reproduced, but modern copies are too elaborate and lack artistic distinction.

Another comparatively rare religious object is the sutra case. The fittings are usually gilt bronze with beautifully engraved designs. The case itself may be covered with old brocade. One end is removable and the sutra roll or scroll is inserted in the case by which the container with its precious contents can be attached to a special hook on the upper part of the handle of a ritual umbrella. This permits the sutra case to be carried under the protecting canopy of the umbrella itself. Cases of this kind have been made for a long time, but better examples now available belong to the 17th and 18th centuries. Small sutra boxes to protect sacred writing are found in most temples. Massive ones, however, often consisting of a series of nested cases, were buried in the ground to preserve the sacred writing for future and more righteous generations.



Buddhist Sutra Case in Gilt Bronze and Brocade.

The Shingon altar includes vases, small bowls, saucerlike dishes, an incense burner, and a central device which may be a *sharito* or reliquary. Most Buddhist altars include a set of five ornaments, consisting of two candlesticks, two small vases, and an incense burner. The candlesticks may be quite conservative or depict a crane standing on the back of a tortoise. The bird supports the candleholder with its beak.

Books of Buddhist religious paraphernalia list drums of several types, small cymbals, stone or metal resonances and hanging lamps and candleholders. Most of these objects require very little special interpretation, and are comparatively abundant.

There are pictures of many types of symbolic objects in old scrolls, but most of those described were never used regularly. The Japanese never indulged in the more complicated Tantric symbolism found in Tibet, Nepal and Mongolia. Those objects which we have listed are of the greatest interest to the collector of religious implements and are well worth the effort required to find unusual examples. Interest in this type of art is now increasing in Japan, which means that before long only reproductions will be available. Even now, fine examples of early original pieces can seldom be seen outside of museums.



## In Reply

### A Department of Questions and Answers

*QUESTION: It is very difficult for me to reconcile the concepts of a benevolent God with man's abuse of animals and the cruelty everywhere obvious in the animal world. How would you explain the reason why the predator lives by destroying other creatures, many of them helpless and unoffending.*

*ANSWER: This problem is not only difficult for the sensitive person to understand but has been used to excuse, and even justify, man's cruelty to the members of the animal kingdom. The majority of human beings feels no compunction in hunting animals for sport or for their skins. It is also assumed that cattle should be raised for food and that we are fully justified in subjecting animals to the torture of vivisection. We take it for granted that the birds of the air and the beasts of the fields were created for our benefit.*

Among the major religions of the world, the only one which has taken a firm stand against cruelty to non-human creatures has been Buddhism. In modern times, however, some Buddhist sects have permitted their followers to eat meat. Early Buddhism taught that the lower kingdoms of nature are younger brothers of humanity and are entitled to protection because the one life of the universe moves through all animate beings. While the Buddhist has never taken a fanatical attitude on the subject, he has stood firmly against all forms of unnecessary killing and has regarded the abuse and neglect of animals as a crime against ethics and a sin against morality. For example, up to the time of the opening of Japan to the West, the Japanese had never slaughtered domestic animals for food, and they

built a memorial over the remains of the first cow that was killed to supply meat for the newly established American Consulate.

Probably the Buddhist point of view is representative of the feeling of many sensitive people confronted with the preservation of animal life as a humanitarian gesture and a solid contribution to the newly recognized ecological crisis. Anti-vivisection organizations have been active for many years and are now making considerable headway in protecting animals from human abuse. All of this is constructive and appropriate to the nobility of man, but there are still basic questions for which basic answers must be found. Man is the most sophisticated of the predators. He has always believed himself ordained by God and nature to exploit the resources of his environment. Among the disturbing issues now coming to his attention is the basic one of his own survival. In many ways he has endangered his continuance on this planet by his selfishness, his ignorance and his thoughtlessness. Unless he pauses and reflects upon his own indiscretions, he must face the future with the gravest anxiety.

The balance of nature, as it has been called, depends upon an involved pattern of processes which man heartily chooses to ignore because it interferes with what he likes to call his free will. He resents the evidence everywhere around him that he must obey certain natural laws in order to protect his own species. These laws also indicate that if he wishes to live, he must also protect countless other living creatures who contribute to his security.

Western man assumes that he is a unique creation and by divine intent, or natural circumstances, he is lord of all he surveys. This concept is not consistent with our present knowledge. It may have seemed reasonable long ago in a primitive environment where the struggle for survival was serious and inevitable. As long as we assume that deity has complete control of the universe, and as the supreme autocrat, can legislate kindness and cruelty, according to personal preferences, we are on the horns of a dilemma. The good-hearted than we are, for surely if we were omnipotent, there would and all-loving God permitted sin and death to go forth conquering and to conquer. We often ask ourselves why God is less kind-hearted than we are, for surely if we were omnipotent, there would have been no war, crime, poverty, or pain in the first place, nor

would it have developed later. As these evils do flourish among us, we are disturbed and sometimes even disillusioned. In this emergency, we must come to certain conclusions, and upon these we must build a philosophy of life. If we decide that creation is amoral, that justice is merely a human concept and that our planet is a highly glorified jungle, we can always find some evidence to support such attitudes. On the other hand, if we are convinced that God is real and that God is good, we must then attempt to understand the lawfulness of unpleasant facts. There is much to suggest that Universal Law is wiser than we like to admit. It may well be, therefore, that we must seek out the reasons for inescapable facts, rather than to simply rebel against them.

One thing is certain. Regardless of how we estimate him, man is a unique creature. Like the mythological centaur of old, he is part man and part beast. He is a conscious being in an animal body and, as the neoplatonists pointed out, his higher nature aspires to union with the beautiful and the good, while his lower nature struggles for survival in an animal environment. By this very dual existence, man is capable of the conscious experience of compassion. Unlike the animal, he can reflect upon his own conduct and experience the pangs of a bad conscience.

Humanity, though a single species, is composed of many levels of insight and reflection. The majority of human beings is still concerned principally with physical survival and a considerable percentage of the world's population is still hungry, poorly housed, and with slight understanding of sanitation. The one force that might have made the individual sensitive to life around him—his religion—has been most often completely silent on this subject. There is no doubt that the time comes in the life of civilized man when conscience is outraged by cruelty. We choose to live in kindly relations with each other and envision the possibility of world peace and gracious association with all forms of life around us. We are touched by the account of St. Francis d'Assisi preaching a sermon to the birds and calling them his little brothers and sisters. The gentle spirit of this devout man is honored throughout the world but the little brothers and sisters have not fared so well.

Public opinion in favor of animals has been strengthened by a number of excellent books, organizations dedicated to the pro-

tection of animal life, and a number of outstanding television programs. The latter, because of their powerful visual impact, have probably exercised the greatest influence. We now know that there are many groups in various nations, sustained by governments and private resources, dedicated to the preservation of wildlife. Research has given us a new appreciation of the wisdom which underlies the laws governing the animal world. Spared the tragedy of human interference, the animal world is so perfectly balanced that within the larger structure of natural environment, it could continue as long as the earth endures in a relatively healthy state. The predator, by destroying weak or imperfect animals, protects the vitality of the life stream. In an area set aside as an animal refuge, there can never be a population explosion. This is regulated by natural law. When man moves in, however, building his communities in the wilderness, polluting the water supply, poisoning the air, and spraying the vegetation with insecticide, he is the one who is committing the principle offense against natural law. When the hunter and the trapper were lonely wanderers bringing in a few pelts to some trading post there was very little effect upon the balance of nature; but today, destruction has been organized into a massive program which could lead to tragic consequences.

Many useful reforms can be instituted without disturbing the delicate balance of our economic structure. Hunting animals for their skins is now totally unnecessary, except perhaps in the Arctic or among the few surviving aboriginal tribes. Synthetic materials will not only meet every requirement, but in most instances, are better wearing and less costly. Hunting or fishing as a sport is completely inexcusable. There is no reason why civilized man should find his pleasures by destroying harmless lives. We would strenuously oppose the gladiatorial combats of ancient Rome, and in many modern Latin countries, there is increasing opposition to bullfighting.

The use of animals in vivisection is being attacked by prominent scientists in many countries. The much heralded pronouncement that vivisection is necessary for the advancement of the healing arts is highly questionable. I know at least three medical students who gave up their careers because they refused to be party to the useless and needless tormenting of animals. I have long maintained

that vivisection should be curtailed, that no experiments should be duplicated, and where it is deemed indispensable, the animal should be fully anesthetized. If curtailments are imposed, it will not be long before the entire practice is abolished. With it will go a program which has already made the United States the most overly medicated country on earth. Today, medications are in many cases more dangerous than the ailments for which they are prescribed.

The food problem remains the most difficult to solve. It is evident that there would be very few meat eaters if each citizen was required to do the slaughtering in his own home. We choose to be blissfully ignorant and purchase our meat tastefully packaged. Nutritionists are at variance, especially on the problem of animal protein. Many hold that a moderate use of meat is actually necessary for good health. In the distant future, however, we will probably find it necessary to obtain other sources of nutrition. Land for stock raising is less available every year, and various pollutants are already endangering nearly every type of seafood. Of course grains and vegetables, together with fruit, are being made inedible by insecticides. It is dismal to realize that we are quietly poisoning ourselves to death.

Are we entitled to assume that God is responsible for the present state of affairs? Is there some kind of an evil spirit interfering with the innate nobility of the human being? According to available information, selfishness and stupidity are at the root of our dilemma. Nature is finally concerned with survival, and it does everything possible to preserve the living organisms which it has produced. Man, by breaking faith with nature, has brought heavy penalties upon himself. He will continue to be afflicted until he mends his ways. Instead of questioning divine Providence, it would be wiser for him to contemplate his own delinquency. As we move toward an uncertain future, is it prudent to take the attitude that there is no integrity in the universal procedure? Existing conditions bear evidence that universal integrity is a reality, and we are the delinquents. Circumstances often appear to be cruel, but in the mystery of the Divine Mind, it is certain that all things are working together for ultimate good. Experience alone teaches us the way of survival. Ultimately, we will learn that the need for experience is the reason for the type of existence through which we are passing.

Nature does not teach by words. We all learn by doing and, usually, we make many mistakes before the truth is apparent to us.

The animal world seems to be governed by group intelligence. Instinct is the most important guide, and any creature deficient in instinct soon perishes. There is no place in the jungle or on the veld for rugged individualism. The animal that rebels, strays away, or fails in alertness, seldom makes the same mistake twice. Man, on the other hand, is nursing his weaknesses rather than overcoming them. We have infinite patience with strays and dissenters. We try with every means at our disposal to save the individual from his own mistakes. Yet, we cannot actually save him, and he becomes part of a social structure which is weakened by a continuing process of the perpetuation of the unfit.

If we assume that nature has a plan and that we are moving toward a destiny which requires spiritual, ethical, and moral maturity, we will also realize that there must be discipline. The animal survives in its own world by obeying the rules of its environment. Man in a larger and more complicated society must also learn to obey or suffer the consequences. This is not cruelty but a just and enlightened policy, established by a wise and compassionate power which alone has the right to command.

Very few animals hunt for thrills, sport, or as a wanton display of destructive power. It must find food for itself and its young, or perish. Without some perspective, the whole process might seem dismal. The Buddhist has probably the most reasonable explanation. It was developed as a result of experience and observation, motivated by firm resolution to justify universal processes. To the Buddhist, life is a continuous unfoldment. The vital principle in every being is eternal and indestructible. Existence in the material plane of life is periodic. Animals, like human beings, are in the process of continual evolution. Like man, the animal evolves through the experiences of birth, growth, maturity, decline, and death. The learning acquired relates to the material world and its lessons. Material things, however, are all symbolical extensions of universal processes. In the larger sense of the word, all change is apparent rather than real. Everything seems to die, but nothing actually ceases. In the process of growth, episodes are meaningful only in terms of the instructions they bestow. We have no under-

standing of what lies behind animal evolution. We have hardly a glimpse into the psychic life of the animal. Luther Burbank once told me that plants have many more sensory perceptions than man, and that animals have still greater endowments. We measure all this only in terms of our own consciousness and, therefore, have no vital insight concerning the spiritual existence of the animal or the plant. Scientific research in India indicates that even plants can experience fear. A lowly carrot revealed a desire to escape from danger. We live in a universe of life and that part of it which we do not understand, we call death.

The best we can do with the problem of cruelty in the animal world is to assume that the animal pattern of conduct is necessary to its kind and is permitted because it is according to the will and wisdom of the Infinite. There is no source of nutrition on earth except that which is derived from living organisms. Our physical bodies depend upon this nutrition. We must find it somewhere, and we will never find it in any source that is not itself alive. Our problem, therefore, is to live as harmlessly as possible and choose such sources of nutrition as are least injurious to ourselves and others. Because consciousness is in a sense apart from body, we should regard our physical structure as a part of the animal kingdom. We may regret this kinship, but we cannot change the pattern without destroying our ability to continue material existence. In time, humanity will exhaust its physical resources and must find other sources of nutrition. We may be able to live directly from the atmosphere or create synthetic foods which will be adequate to our needs. At the present time, the animals cannot do this or even dream of such an achievement. They must live their own lives in their own ways and attain liberation through evolutionary process. The best thing that man can do is to build what the Orientals call good karma, or merit, by doing everything possible to ease the suffering of all sentient beings. Man is truly the older brother of the animal. Because his understanding is greater, his responsibilities are heavier. It is wrong to exploit weaknesses or to destroy simply because we possess the means of destruction. If man will perfect his own world and learn to dwell together with the various racial, cultural, religious, and political systems which he has established, he can achieve a better destiny for himself. As his integrity develops, he



will also exercise a wiser stewardship over other kingdoms of nature.

A kindly humanity may also exercise a considerable influence over the animal world. The majority of animals are not antagonistic to man unless he molests them. In most cases, man has found many sincere friends and delightful companions among animals. Even as early as Greek times, the extraordinary intelligence of the dolphin gave rise to myths which we now know were not far from the truth. The seeing-eye dog has truly been a friend in need, and throughout Asia the ox has labored in the rice paddies with a patience that has brought it into close association with the farmer and his family. Many creatures, such as birds and fish, are things of beauty in their own right. They make this world a better place to live in and are an endless joy to small children.

If we will allow the animal to live its own life in properly protected areas and do all that we can to preserve endangered species, we will be amply rewarded for our humanity. As to the inner structure of animal society, it is best that we leave it alone, for the wisdom that governs it is greater than ours. The number of animals is always limited by its food supply, and everything benefits when the balance of nature is maintained. The moment we disturb this balance, we set a cycle of destruction in motion. Pythagoras is said to have declared, "All men know what they want, but only the gods know what they need." We can all help, but it must be a simple and humble service. The plan is too big for us, but we can cooperate in a friendly and constructive manner by protecting the right of every creature to live according to its own laws and its own environment.

There is no life in which there is not both pain and joy. Tragedy strikes us on freeways, in fires, earthquakes, storms and tidal waves. We do not deny God when suffering comes to us. In fact, we seek closer identification with divine love when tragedy strikes. Should we not assume, therefore, that the animal world likewise has its pain and its sorrow, although the pain is brief and the sorrow of short duration. A famous naturalist I once knew said that unless in captivity, very few animals die a natural death. For them, there is no infirmity of years, no lingering illness; for when strength wanes, they are cut down. If they cannot easily be attacked, older animals will die of malnutrition. They can no longer hunt suc-

cessfully, and their teeth are so worn down that they cannot chew their food. In a world where there is no social security, old age pension and retirement villas, the animal is not subject to the grey years of age, which confront a large part of humankind. An animal is not saved from one disease to die of another. His life span ends with adulthood. When his eyesight grows dim and he can no longer fend for himself, there is a moment of pain and the life is finished. Is man really more fortunate? It all depends upon the purpose for which we live. The mentality of man makes possible for him years of philosophical maturity. When he is not able to do arduous physical work, he can contribute to the wisdom of his tribe. The animal is not so endowed. When it fulfills its purpose, there is no advantage in limping along under the burden of infirmity. Ask a veterinarian what is best for an animal that is sick, tired, old, and obviously no longer able to care for itself. Only a selfish owner would want to perpetuate misery. Many human beings, incurably ill, have begged for the right for a painless termination to their suffering. We will not grant this right to humans, but because we are merciful, we advise it for animals.

If you have been watching recent animal films, you may have noticed that death is quick in the jungle. To us it is a most unpleasant sight. The predator, by instinct, knows exactly how to strike immediately at a vital point. What we term natural death is infinitely more difficult. We keep the dying alive, even when hope is gone, mistaking a certain selfishness for sincere consideration. It would be wiser for us if we could have greater faith in the benevolence of providence. Nature is not cruel, but it is aware that birth and death are both painful moments. After the pain of birth, we rejoice because a little life has come to us. With death, we are less joyful because we do not understand what lies beyond. I think the Indian classic *The Bhagavad Gita* has given us one of the greatest statements in religious history, "Certain is death for the living, certain is birth for the dead, over the inevitable we shall not grieve."

We must remember that there are no hospitals and clinics in the animal's natural environment. There are no doctors to set broken bones, no surgeons to remove diseased organs, no psychologists to relieve fears and anxieties, and no lawyers to arbitrate territorial disputes. There are no schools to educate the young, no orphanages

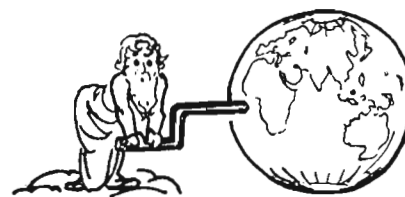
for the deserted, no pension plans, and no insurance. The animal lives comparatively alone from the beginning to the end of its existence. It bears its young without even a midwife, must train them with its own skill and convey to its offspring all of the experience necessary for its survival without any of the advantages of higher learning. Its government is of the most rudimentary type. There is no police force and no sanitary facilities. Yet, so deprived and apparently underprivileged, the animal is in many ways a very noble being, living with a courage and fortitude almost beyond human comprehension. Its life-way is according to its requirements, and what right have we to say that this is wrong or cruel or a proof that God is not in His heaven. If we could exchange places with the animal—even for a moment—we might well come to know that its life is a rich and fulfilling experience so far as it is concerned, unless man, the insatiable carnivore, brings human cruelty to the ancient wilderness.



## A TESTAMENT OF FAITH

By  
JOHN W. ERVIN

Someday all doubt and mystery will be made clear  
The troubled clouds which now we see will disappear  
Someday what seems punishment or loss or pain  
Will prove to be God's blessing sent for very gain:  
Someday our weary feet will rest in sweet content  
And we shall find that we were blest by what was sent  
And looking back with clearer view o'er life's short span  
Shall see with wondering eye God's perfect plan.  
And knowing that the way we went was God's own way  
Shall understand his wise intent someday.



## HAPPENINGS IN THE WORLD

Some time ago, we wrote an article on the possibility of an archetypal factor in problems of weight. Human beings seem to divide into three basic groups. The first of these can be considered as unproblemmed. These people remain very close to ideal weight regardless of what they eat and without any special program of exercise or diet. The largest group by far is overweight according to prevailing standards, and is said to include about sixty per cent of the population of this country. Overweight people must be considered under two headings. The younger group is now believed to have a weight problem which may be congenital. Those who put on weight after middle life probably overeat or have reduced physical activities without cutting down food intake. The third group consists of underweight individuals who find it difficult, if not impossible, to add a few pounds. Under present conditions, they receive very little sympathy. In fact, they are more likely to be envied.

A recent issue of the *Wall Street Journal* includes an article which is not entirely encouraging for those suffering from superfluous poundage. It is possible that weight patterns are hereditary, a convenient explanation when all else fails. Early diet may be a factor and this includes even the nursing period. It may well be that the battle to control weight is actually lost before we are five years old. This reminds one of the attitude of Komensky, the father of the public school system. He pointed out that education is a superstructure built upon what a child experiences, learns, and observes before it is five years old. A poor start markedly reduces the probability of a well-integrated adjustment with life.

We have also noted an interesting phenomenon that occurs in Japan. The people of that country are comparatively small and usually well-proportioned. Occasionally, however, an exceptionally large child is born. By the time it is three or four years old, it is

decidedly on the obese side and may also exceed the normal height. Such a boy is not regarded with disapproval; the family is likely to cater in every way possible to his appetite. Built on the proportion of the folk hero Kintaro, who at the age of twelve is said to have uprooted trees and wrestled with mountain bears, it is taken for granted that the juvenile giant will become a Sumo wrestler. If he is fortunate, he may reach the height of seven feet six inches and weigh from 300 to 450 pounds. He will have prodigious strength, and at the same time he will be as light on his feet as a ballet dancer. After his public career is over, he will probably buy a restaurant and live happily ever after. The point is that the Sumo wrestler is born to be a giant and is treated accordingly.

Old Dr. Fowler, the phrenologist who is said to have "read bumps" for tourists on the Coney Island Ferry, declared emphatically that the approximate life span of the human being can be determined in early childhood by certain peculiarities of the skull. Fullness directly above the ears promises a long and health retirement. Perhaps there is something to the idea of biological predestination.

The Chinese have a system of character analysis which has been practiced with great success for thousands of years. They can infallibly detect the sex of an unborn child by a tiny fold in the corner of the mother's eyelid. They are also quite certain that length of life is determined at the time of birth and that there are many markings on the body which testify to the probabilities of attaining the highly venerated patriarchal estate.

If it should happen that a person is predestined and foreordained to be on the plump side, it may be a serious mistake for him to live a starvation regime for the greater part of his life. He or she will do better to be satisfied with a moderate program of disciplined eating which will prevent weight from increasing beyond a reasonable point. Excessive dieting, largely dictated by cosmic consideration, can lead to serious health problems. Doctors are now counseling young women against cultivating an anemic appearance. All dieting, to be effective, must deprive the system of some necessary elements. It is not certain that specially prepared nutrients are equivalent to natural foods in providing the body with minerals, vitamins, and various trace elements.

Many people with minor psychological disturbances claim that their difficulties arise from the inability to control weight. From a practical point of view, it is difficult to understand why the majority of persons consider it essential to weigh the same, regardless of bone structure, racial background, or emotional habits. For those who have been heavy-set for the greater part of their lives, a reducing program in their closing years simply compounds the miseries of the aging process.

Weight is also a convenient excuse for developing an antisocial tendency. In our archetypal thinking, however, it would be difficult for us to imagine an emaciated Santa Claus or a corpulent mortician. More dispositions can be ruined by self-imposed malnutrition than by a few pounds of undesired flesh.

It has been noted that young folks growing up fifty years ago did not receive balanced nutrition. There was a good cook in almost every family who enjoyed catering to the appetites of both friend and stranger. A typical breakfast at the turn of the century would feed a healthy modern for two or three days. It consisted of oatmeal, eggs, steak, and hotcakes, along with rich milk, stacks of buttered toast, and jars of homemade jams and jellies. I met a man not long ago who is now in his nineties who still enjoys memories of those old meals. Many children of today are also unwisely fed, but in a different way. We are now being raised on adulterants, preservatives, pollutants, and insecticides. Add to these the candy bars, the soft drink, budget ice cream, and attractively packaged empty calories; as a result the child may be thinner, but not healthier.

We must also take into consideration the adapting of eating patterns to the problems of psychic stress. Worry and fear deplete our energy resources very rapidly, and the popular practice of condemning nearly everyone and everything will tear down the most robust constitution. The overweight person can protect himself against heart ailments by cultivating placidity. The great killers of today are stress diseases. These seemingly work their greatest hardship upon those who are overweight. If you cannot reduce successfully, it is desirable to cultivate quiet contentment so as not to subject the body to the intensities of temperamental violence. In any event, the weight problem is not solved, but we can learn to live at peace with our own poundage.



## Happenings at Headquarters



The PRS library exhibit for April was especially colorful. It consisted of thirty-four woodblock prints of The Kannon Pilgrimage Cycle. These are original impressions from blocks by Hiroshige and Kunisada. Each print is divided into two parts horizontally. The upper section shows a view of the temple and its environs by Hiroshige. The lower and larger section presents a colorful episode from the history of the sanctuary. Complete series of these prints, which were made over 100 years ago, are extremely scarce. The display also included a complete set of hand-carved miniature shrines with images of the thirty-three Kannon, together with examples of souvenirs given at each of the temples, related religious prints, and a large painting bearing the seals of the thirty-three temples.

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The May exhibit featured a series of photographs taken by Mr. Hall in Germany and Japan. Included were views of Oberammergau taken last summer during the celebrated Passion Play. Scenes along the Rhine included ancient castles set in verdant countrysides and several views of the great cathedral at Cologne. In addition to these were selected photographs of Japanese gardens, temples, shrines, and the world-famous religious community on Mount Koya. Many of these pictures were in color, and there were a number which have not previously been shown.

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During the summer months, the library will present displays of Sumi and colored sketches by Japanese artists of the 18th and 19th centuries. There will be a wide diversity of subject matter, including landscapes, animal studies, decorative designs for fabrics, lacquer and metal work, and humorous sketches concerned with incidents of daily life. The display will be changed occasionally through the summer months.

Tibetan Painting of Buddha and Hierarchy Recently Painted in Nepal by Refugee Artists.



Tibetan communities in Nepal, Bhutan, and Northern India, are producing some excellent works of art, especially paintings of a religious nature. While these are contemporary productions, they are being made by trained artists who have given their lives to study their religious iconography. As there is a real demand for such works of art, and they are now being studied throughout the world, they will help to perpetuate the skills of a persecuted and scattered people. We have recently secured seven such paintings, one of which is reproduced herewith. It represents the Tibetan hierarchy of deities and lamas arranged on the branches of the world tree. The colors are brilliant and pleasant, even though slightly barbaric. Many of these paintings are made from memory from originals destroyed during the Chinese Invasion. We might add that we have recently received a request from the library sponsored by H. H. The Dalai Lama for our publications. We have immediately arranged to present most of our publications to this library.

We mentioned, in the last issue of the Journal, that we had received an interesting collection of ancient artifacts from the Mediterranean area from the estate of Mr. Henry A. Steigner. Since our last announcement, we have received additional material from his estate. Of first importance is an interesting terra cotta group of the Hellenistic Period. It would seem to belong to the Tanagra classification and may have been excavated from tombs in Boeotia. It consists of five female figures arranged in a banqueting scene. With the exception of slight repairs, the composition is in far better than average condition. The Tanagra School flourished between the 5th and 2nd centuries, B.C., at a time when sculpturing and modeling were becoming secularized. Pieces such as ours were not always buried as votive offerings but as part of the personal property of the deceased. Three fine examples of antique glass have also come to us through this collection.

Dr. Henry L. Drake, Vice-President of the Society, spoke recently before a meeting of the Group Psychotherapeutical Association of Southern California. His subject was Abraham Maslow's "A Positive Approach to Psychotherapy." Dr. Maslow maintained that there is greater need to examine the lives of those of high attainment who have lived constructively and contributed to the improvement of society. It should be assumed that it is more important to recognize and honor integrity rather than to examine in great detail the negative aspects of conduct. Maslow considered the Taoistic Pattern to be essentially correct. Powerful constructive motivations arising within the individual should be considered normal rather than extraordinary. What we now consider to be "average" should be considered to be mildly pathological. He believed that we should not consider "average" to be synonymous with "normal." It was a stimulating occasion, and Dr. Drake's remarks were well received.

In April, Dr. Drake flew to Nassau, in the Bahamas; and while there, he was invited to give four lectures to the Swami Vishnu-Devananda group. Among his subjects were: "Therapeutic Aspects of Yoga Discipline," "Methods of Dealing with the Emotion of Anger," and "Proper Handling of Guilt as an Energy Procedure."

On February 15, Mr. Hall gave his annual talk for The Chinese Culture Society of Los Angeles. He chose as his subject Confucian

and Taoist Philosophy in Modern Living. The Chinese were able to reconcile the moral and ethical structure of the Confucian code with the strongly idealistic and mystical teachings of the sage Lao Tse. Mr. Hall is a life member of The Chinese Culture Society and has spoken to this organization for more than twenty years.

The program for the spring season opened on Sunday, April 4, with Mr. Hall speaking on the subject of "The Magical Medicine of Paracelsus—The Physician as a Secretary of Nature." On the following Sunday, he discussed "The Essenes of Syria and the Lebanon, their contributions to primitive Christianity." Other talks by Mr. Hall included "Confucius on the Generation Gap," "How Attitudes Affect the Aging Process," and "Citizens of the Cosmic Commonwealth." Also on Sunday mornings, Dr. Robert Constat (a trustee of PRS) gave two talks: "Psycho-Spiritual Growth and Development—The Life Cycle of Initiation;" and a month later, he spoke on "Zodiacal Signs as Symbols of Individual Unfoldment." Our old friend, Dr. Bode, flew in from San Francisco to speak on "Meditation—Medicine for the Healthy Mind." In June, Dr. Drake will give three talks on the theme, Conditions of Creativity. His subjects will include: "The Structure of Life—A Sound Philosophy, the Means of Achievement;" and "Meta-Motivation—The Source of Man's Energy Supply."

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There were also many other interesting activities planned during the spring quarter. On Monday evenings, from April 5 to May 31, Mrs. Ruth Oliver, who is a member of the American Federation of Astrology, presented a course in Advanced Astrology. Among the titles of her lessons was "The Astrology of Edgar Cayce—Interpretation of Reincarnation, Karma, and Soul-Growth." Mr. Hall gave two Wednesday evening courses, one on The School of Pythagoras, and the other, An Interpretation of Taoist Mysticism in Modern Living. Beginning June 2, one of our most popular speakers, Dr. Douglas Low, who is especially remembered for his discussions of Chinese metaphysics, presented a series of five lectures. Among the subjects of Dr. Low's talks are "The Power of Ritual Meditation," and "The Power of Transcendence." The seminar by Joan Gladish and Gisele Daland on graphology and graphotherapy has been so popular that a new series was scheduled

on Thursday evenings from April 8 to June 17. An idea of the intensity of the work can be gathered from the themes of two of the lessons: "Graphology, A Link with the Subconscious;" and "Symbolism—Jung, Psychological Types; Le Senne, Characterization; and Carton, Hypocritic Temperament."

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Our good friend, The Reverend Maezumi, returned to Japan in 1970 for special Zen studies and was elevated to the rank of a Soto Roshi. In December 1970, he received Inka from Yasutani Roshi. These honors we feel were well deserved. Now, Koun Taizan Maezumi Roshi has returned to us to give a series of five talks on Vital Aspects to Zen. Those attending his previous discussions of Zen have gained much internal serenity from their studies with Maezumi Roshi.

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On Saturday, May 15, Dr. Framroze A. Bode presented a special workshop on Philosophy and Integral Psychology. The morning session was devoted to "Preventive Therapy Implicit in Philosophical Principles," and in the afternoon, "The Integrative Aspects of Integral Psychology" was considered.

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The Spring Open House at PRS was held on Sunday, April 4. After the morning lecture, light refreshments were served by the Hospitality Committee. At 2 P.M. a remarkable film on Tibetan Buddhism was shown in our auditorium. This film has been honored at the New York International Film Festival and won certificates at CINE and The Columbus Film Festival. The film was made on the borders of Tibet and has a sound track by Huston Smith. Included are a number of Tibetan Tantric Buddhist chants. Of these, Mr. Smith says, "So the Tibetans chanted, periodically in a way that was extraordinary. They discovered ways of shaping their vocal cavities to resonate overtones to the point where these became audible as distinct in their own right. So each lama, thus trained, could sing chords—by himself . . ." Mr. Hall introduced the film and gave a brief discussion of the efforts being made in many parts of the world to preserve Tibetan culture. The library and gift shop were open, and there were many interesting displays. The open house continued until after 4 P.M.

## Library Notes

### THE USES OF A SPECIALIZED LIBRARY

There are many learned organizations that have found it expedient to maintain reference libraries. Such research facilities, though not actually excluding the general reader, make little effort to attract his attention. Due to prevailing conditions, restrictions on the use of library materials are more strictly enforced than ever before. In spite of such precautions, however, the number of books mutilated or stolen is appalling.

At the same time, there has been a phenomenal increase in the number of persons desirous of consulting rare books and manuscripts on unusual subjects. Actually, the subjects now in most constant demand have never been well represented in the average public library or even in famous collections to which readers may occasionally have access. The most difficult book to find is the one that is neither common nor exceptionally rare. Current publications are relatively simple to find, and if you should have serious need to consult a first edition of Bunyan's *Pilgrims Progress*, it can be found in great collections, even though the selling price is in the neighborhood of \$100,000. Manuscripts, magnificently illuminated on velum, were once the prize possessions of Popes. Now they can be seen and, if necessary, consulted in the British Museum, Bibliotheque Nationale in Paris, or the Vatican Library in Rome. Editions of revered writings that first came to print in the second half of the Fifteenth Century are now desirable collectors' items, although they seldom contain much information that cannot be found in a modern reprint. Letters of Marie Antoinette, Madame duBarry, or Lady Emma Hamilton are certainly rare, but it is doubtful that they will contribute much to the advancement of learning, secular or divine.

One group of material that is extremely fascinating but largely neglected sets forth the opinion and experiments of the alchemists of the Fifteenth to Eighteenth Centuries. These esoteric chemists

were sober scientists, although they were supposed to be afflicted with the madness for gold making. It has never been proven to general satisfaction that they actually transmuted base metals into precious substances, but there seems to be a considerable mass of evidence in their favor. Others certainly used alchemical terms and techniques in their research for the universal medicine that would cure all the diseases of mankind. A few killed themselves testing their own elixirs; similar conditions prevail at the present time. On the other hand, Paracelsus, the great Swiss physician born just before Columbus discovered America, is reported to have found a cure for diabetes and venereal diseases.

We hear more everyday about the psychological implications of alchemical symbols. Dr. Carl Jung in his work, *Psychology and Alchemy*, comes to the conclusion that the whole field should be deeply and sympathetically investigated—a most intriguing prospect.

It seems to be dawning on a number of minds that alchemy was the universal reformation of human society. Even the first and greatest masters of the art declared emphatically that they were not trying to line their purses with synthetic gold. The intricate symbols could well veil some secret system of spiritual culture similar to the Yogic, Tantric, or Zen disciplines practiced in the Orient. This possibility is strengthened by the curious circumstance that alchemy was also practiced in China and India, where it was considered an esoteric art, appropriate to saints and sages.

The principle contact between East and West for many centuries was the Great Silk Road, a caravan route connecting the court of the Chinese emperors with the distant imperial cities of Rome and Byzantium. After the rise of the Ottoman Empire closed the great highway leading to India and the wonders of the East, the efforts to find a sea route inspired the program of navigation and the rediscovery of the Western hemisphere.

Many of the learned men of Europe, realizing medieval education to be hopelessly dogmatic, sought the more liberal atmosphere of Moorish Spain, North Africa, and Arabia the Happy. From the land of the *Arabian Nights* came a wisdom that seemed more incredible than magic or sorcery. Later, the returning Crusaders brought the lore of the Saracens to the feudal principalities of

Europe. Hungry minds grasped the new learning as more precious than any worldly treasure. The Dark Ages ended, and the dawn of Humanism was at hand.

The literature of this field is one of the most confusing and challenging problems that can face a systematic thinker. Books on alchemy published between 1500 and 1800 certainly number several thousand. No complete listing is available, but one of the largest collections was assembled by Ferguson. The rare index of his library has recently been republished, after being practically unavailable for many years. Most of the printed books on alchemy were produced in Germany or England and later appeared in a number of languages. The fact that the best of them found their way back into the English language is not accidental.

Of the printed books, some were issued anonymously, others under pseudonyms, and still others were falsely attributed to venerated scholars of antiquity, including Solomon and Aristotle. The larger number of these volumes were small tracts distributed inexpensively; but some were remarkable for their size, scope, and their amazing engravings which revealed both profound erudition and prodigious imagination. In addition to the strictly alchemical theses, there was a small but influential group of Rosicrucian items and mystical interpretations of alchemy, as found in the writings of Jacob Boehme, the German shoemaker. Christian Cabalism was revived, and, as might well be expected, a number of tirades against the whole subject found temporary popularity.

Early in the development of literature, many an illuminated manuscript made its appearance. These were not the skilled labors of monkish painters. They were distinctly an alchemical folk art, produced for sober purposes, but deficient in aesthetic elegance. Actually, many of these manuscripts were translations of printed works. A book published in English was translated into German and circulated more or less secretly among the philosophic elect in Frankfurt en Main. Conversely, a prize German volume might be done into French, Low Dutch, or possibly Czech. Thus, manuscripts that are not copies of a previously printed work are quite rare. It is also unfortunate but inevitable that alchemical manuscripts are likely to lack a few pages, or have the text mutilated for purposes of secrecy.



The Sages as Personifications of the Human Virtues Venerating the Symbols of Alchemical Transmutation, from Ashmole's *Theatrum Chemicum Britannicum*, London, 1652.

Our library has an outstanding collection of works dealing with alchemy and related items. We are fortunate in having a number of excellent alchemical manuscripts, some of which appear to be unpublished. Most of the honored names in the alchemical sphere of learning are well represented. We have, for example, an early edition of the complete works of Paracelsus in three folio volumes in Low German. We have extensive printings of Boehme's works in German, with the metaphysical plates by Gichtel and the English edition translated by William Law, with the magnificent symbolical figures attributed to Peter Paul Reubens. Nearly all of the Rosicrucian manifestoes are present in first editions, with early English translations of each work. There are many fine volumes of plates and diagrams, including the famous *Mutus Liber* (the book without words). The presence of secret information is obvious from the use of ciphers, and we have examples of extensive alchemical information entirely written in code. In Carl Jung's book, there are many illustrations from rare sources. A diagram from our book, *Codex Rosae Crucis*, was reproduced with full credit by Dr. Jung.



The Convent of Troyes. The Golden King is Depicted in a Retort, Accompanied by the Symbols of the Sun, Moon, and Mercury, from a 17th Century Manuscript by Brother Michael Adulph.

Our library offers both psychologists and mystical chemists access to one of the finest available collections in the United States. Much of the material was secured in Europe prior to World War II, several fine items coming from the Hauser sale at Sotheby's in London. In recent years, almost nothing of interest to alchemists has appeared on the market. Even reprints are uncommon because the market is not great enough to assure a quick sale. It is also noted that even comparatively undesirable items have become unreasonably expensive.

The Japanese authority on Oriental art, Okakura Kakuzo, liked to divide the philosophy of the Chinese sage, Lao Tze, into what he called Laoism and Taoism. He felt that the philosophical idealism as originally taught by Lao Tze had been corrupted by contact with Buddhism until it no longer resembled the original doctrines of the



Master. The modern Taoists have long taught a spiritual alchemy, and the accomplishment of the Great Work was concealed under the symbolism of cinnabar. The Taoist immortals flew about the sky on cranes, ascended to heaven on a flash of light, and travelled instantaneously from one place to another. They concocted the mysterious medicine of eternal youth and, retiring from association with mortals, communed with divine beings. They are a whimsical lot, providing inspiration for countless artists.

Associated with these Chinese chemists, crouching in front of their tiny furnaces, were a number of very unusual creatures that have found no place in modern texts on zoology but were favorites in medieval Europe. These include the dragon, the unicorn, and the phoenix bird. Here, East and West shared an identical symbolism. The alchemical dragon, often associated with Greek lore, was certainly a first cousin to the Chinese variety. The unicorn, a favorite of chemists and troubadours, is the Ch'i-lin of China, whose advent heralded the birth of Confucius. When it was reported that a Ch'i-lin had been killed in the forest, Confucius wept copiously, saying that this heralded his own death, which followed with reasonable promptitude. The phoenix bird, under one name or another, is a universal symbol. It was known to the Egyptian, is still venerated by the Hopi Indians, and is an imperial insignia of the Chinese monarchy. It is also probably the original bird used on the great seal of the United States. Benjamin Franklin himself expressed his delight that the bird on the original drawing was *not* an eagle.

While it is assumed that these creatures were imaginary, little has been done to interpret their symbolism in the human subconscious. Carl Jung has done the most, and others will certainly extend his researches. Some have suggested that the unicorn with its single horn, represents the human will which cannot be conquered by anything but pure love. The dragon, by the same token, can be total consciousness that cannot live upon earth, but twists and turns in space, reaching out with its five claws (the five sensory perceptions) to grasp the luminous pearl of cosmic power. The phoenix has always been the symbol of transformation, associated with immortality, because it rises from the ashes of its own dead. It is the psyche, ever reviving itself through the mystery of progressive re-embodiments.



The Basic Materials of the Alchemical Mystery Represented by a Phoenix, a Dragon, a Toad, and a Lion, from Barchusen's *Elementa Chymiae*, Leyden, 1718.

If the European and Chinese alchemists held the same symbols in common, is it not quite possible that they shared the method of interpreting these symbols? The European alchemists declared the whole secret of their art to be concealed in the immaculate conception, birth, ministry, death, and resurrection of Jesus Christ. In the rituals of the Hung Association, Chinese alchemical symbols were used interchangeably with those of Buddhism and Taoism, testifying to the secrets of human regeneration.

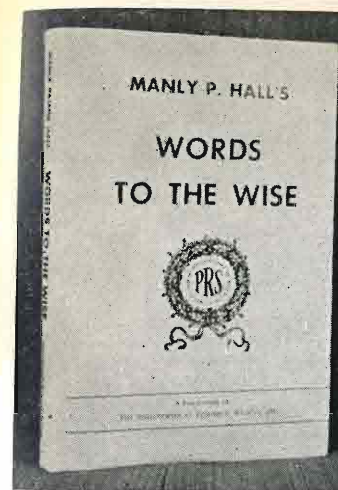
As a stamp collector, I was interested in a recent postage stamp issued in Czechoslovakia, depicting the street of the gold makers in Prague. If the old houses could speak, what strange stories they might tell. The Emperor Maximilian II who ruled Prague in the Sixteenth Century brought celebrated alchemists from all parts of Europe and housed them on Gold Street. It was not because the Emperor was interested in chemistry; rather, it was the depleted state of the Royal Treasury that inspired him to bring old chemists from every part of Europe. He hoped to pay the national debt by the manufacturing of artificial gold.

Could it be that this narrow thoroughfare with its humble houses was devoted to the greatest of all transmutations—the restoration of the Golden Age? The alchemists and the Rosicrucians were also the Utopians, and their objectives intermingle. The Rosicrucian *Fama* proclaims a new way of life for all men. It heralds the rights of man and the recognition of his spiritual destiny. Though set forth with certain Lutheran implications, the *Fama* announces the quest for a universal wisdom by which man can resurrect himself from the grave of his own ignorance.

There is much drama, mystery, human hope, and bitter disappointment in the story of alchemy. These chemists made a number of incidental discoveries, including porcelain and illuminating gas. Although alchemy has been called the mad mother of chemistry, it seems that modern chemists have some peculiar superstitions of their own. Alchemy is from an Arabic word, *alchemia*, meaning divine chemistry. All arts and sciences are essentially spiritual and material only when principles are involved in material processes.

We hope that our unusual collection of alchemical material will be of use to sincere students seeking an understanding of the “universal mystery.” The old alchemists lived in times of limited opportunity, labored at night by candlelight, and kept their secrets from their nearest neighbors for fear of persecution. They were good people, firm in their faith, industrious and hospitable to strangers. They attended church, firmly convinced that the Bible authorized their chemical researches. Some alchemists, like Nicholas Flammel, are said to have manufactured gold to build new churches and advance other charitable purposes. One of the best available texts on metaphysical alchemy is *A Suggestive Inquiry into the Hermetic Mystery*, by Mary Atwood. We have her annotated copy in our library. Another excellent work is *Remarks upon Alchemy and the Alchemists* by General Ethan Allen Hitchcock. This work is rare but can be consulted in our library.

Carl Jung was able to show the affinity between individual dream symbolism and the symbolism of medieval alchemy. Many of the rare works cited by him are available for examination in our own collection. We are introducing a few illustrations from alchemical texts which indicate something of their ingenious artistry and psychological significance.



## WORDS TO THE WISE

A Practical Guide to the Esoteric Sciences

by MANLY P. HALL

In the last few years the number of letters coming into our office from persons seeking guidance in religious and philosophical problems has increased greatly. There seems to be a growing tendency for people to become involved in confusing and contradictory doctrines, or to attempt various mystical disciplines and exercises which lead to unfortunate results.

Many of the questions most frequently asked are answered in *Words to the Wise*. The reader is invited to develop discrimination and thus avoid negative entanglements. Useful advice helps serious and sincere persons to evaluate all types of psychical and psychological phenomena. We feel that this book contains valuable suggestions that will enable truth seekers to work out appropriate programs for study and self-improvement. The book is based upon Mr. Hall's intimate knowledge of the entire field of idealistic and metaphysical philosophy.

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