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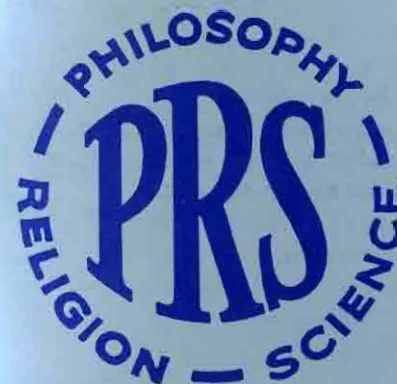
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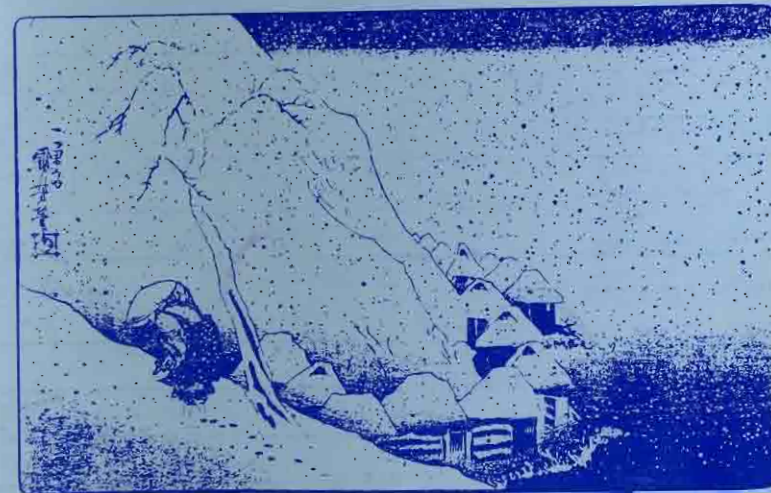
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Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of The Philosophical Research Society.

ABOUT THE COVER: Nichiren in the Snow, by the wood-block artist, Kuniyoshi. See page 22 of text.



FALL, 1973

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## THE EDITOR'S POINT OF VIEW

### A HEALTHY SKEPTICISM

According to present usage, skepticism is a system of thinking which advocates systematic doubt or suspension of judgment in certain areas of knowledge. The classical skeptics were especially uncertain in the area of religion and held such doctrines as the immortality of the human soul, the benevolence of Providence, and spiritual revelation of the divine will as highly problematical. In present thinking, skepticism is often regarded as synonymous with cynicism, which is usually prejudiced and at least indirectly opposed to such changes as might well contribute to progress.

It is obvious that the conflicting nature of man's beliefs, both religious and secular, recommend a cautious attitude on most subjects. Actually, dogmatism is by no means limited to religion: it is present in most systems of philosophy, continues to dominate the physical sciences, and is an essential element in political allegiances. We have the easy believer on the one hand and the easy unbeliever on the other. I am reminded of a conversation between a somewhat bigotted intellectual and an old Indian medicine man out on the Navajo reservation. The palefaced brother was pontificating on the superiority of the white man's thinking. Taking a little stick, he made a dot in the sand, explaining, "This is what the Red Man knows." He then drew a circle around the dot, remarking, "This is what the White Man knows." After a few moments of meditation, the Navajo asked for the stick and drew a



larger circle enclosing the smaller one. He then murmured softly, "Out here, Red Man and White Man are extremely foolish."

If we mean by higher skepticism a genuine open-mindedness, a willingness to consider all beliefs and opinions impartially, we might find considerable benefit for all concerned. Such intellectual liberality is a most uncommon virtue, for it would be necessary for the honest skeptic to be skeptical about his own skepticism. He must also work within a larger reference frame than is generally available. Before he can compare two religions, such as Moslemism and Hinduism, he must be thoroughly informed about both. There are several accounts of scholars examining doctrines in order to condemn them, who later become converts.

There is also the question as to the validity of the faculties by which we can decide to be or not to be skeptics. It all seems to depend upon the mind, and in the course of time a number of reasonable doubts have accumulated about the validity of the thinking process. We usually take it for granted that we have been endowed with a mental instrument possessing extraordinary skill and erudition in matters of judgment. Alexander Graham Bell, for example, while working on the telephone found himself completely surrounded by skeptics. Most of them probably believed in progress but were strongly opinionated against Mr. Bell. If it had not been for Emperor Dom Pedro of Brazil, the inventor would have received little encouragement. Of course, Dom Pedro was not a scientist, but his imperial dignity had a very soothing effect upon the prevailing skepticism.

When Robert Fulton announced that he was going to propel a boat on the Hudson River by means of steam, a large audience gathered at the shore for one purpose only: to laugh at "Fulton's Folly." When the boat actually chugged along, most of the spectators were offended, or at least bitterly disappointed. A similar occurrence took place while Thomas Edison was in the process of assembling a trolley car. Those who went down to East Orange, New Jersey were there for only one purpose: to see Tom Edison fail. Such incidents are often referred to as examples of healthy skepticism, but this type of open-mindedness has deprived the world of many useful and valuable contributions to the advancement of human life.

Some of the Greek idealists and most of the Oriental mystics have been convinced that we can never approach the substance of reality by intellectual means. We must depend upon the wisdom of the heart and the cultivation of intuitive powers that can transcend the limitations of so-called factualism. As may be expected, this point of view is also assailed by many skeptics, but there is considerable logic in favor of the classical opinion. Do we live in a universe that is actually mysterious? Or are we defeated in our search for truth by the limitations of our own minds? Sensory perceptions are far from perfect, but we cling to the conviction that we can understand the Infinite by the use of finite faculties. Color-blindness is accepted as a scientific fact, and it is also true that many musicians have defects of hearing, usually restricted to one note. After a series of special ear treatments, a man went to a concert in the Mormon Tabernacle in Salt Lake City. He had attended before, but this time he was forced to leave because he could not stand the explosion of sound which almost deafened him. Taste buds refuse to agree as to what flavor is delectable. A dietician recently declared that marmalade flavored with lecithin was extremely tasty, but most people heartily disagree.

We know that minds develop various kinds of sicknesses, and a Greek sage observed that opinionism was a serious disease of the reason from which very few recovered. Unless the mind is disciplined against its own peculiarities, its conclusion must be accepted with caution. Too many factors play a part in mentation; possibly some of these are hereditary and others environmental. Many prejudices are established in childhood, and others are accumulated during teen-age years, when judgment is far from infallible. There are styles in thinking which are largely dominated by the intelligencia who are products of systems which have been reactionary for centuries. They resent most ideas that arise outside of their own groups, and for one motive or another strive in every way possible to perpetuate the status quo in learning. There are exceptions, but they only make the general rule more obvious.

There are two basic attitudes toward universal mystery, and they have descended to Western man through the followers of Plato and Aristotle. Plato was an idealist, whereas Aristotle gained the reputation of picking at ideas like one plucking a fowl until

nothing but the bones remained. Plato is credited with being the Grand Patron of the *a priori* approach to truth. He established causes by reasoning processes, and moving from grand concepts he descended through the various levels of phenomena until he reached the material world. This world became to him the visible manifestation of unchanging invisible principles. Aristotle preferred to apply the *a posteriori* procedure. Having analyzed things obvious and everywhere observable, he projected his findings into the abstract dimensions of space, thus arriving at his hypothesis concerning first cause. It has been said that Plato studying the tree looked first at the roots, whereas Aristotle immediately started counting the leaves. We know from surviving historical trends that Aristotle, while a member of Plato's academy, was regarded as a skeptic. He questioned everything and finally concluded that Plato needed to have his archetypal ideas debated, reformed, and finally discarded. It became so unpleasant that Speusippus, Plato's nephew who succeeded him as the head of the school, demanded that Aristotle show some respect for Plato, who was nearly eighty years old, or else leave the group. Aristotle promptly departed.

Plato was not exactly an amateur thinker. He had excellent teachers in most fields of knowledge and studied under Socrates, who was accused of being a devastating realist. Plato traveled considerably and would have reached India had it not been for wars that made the route impassable. He was for a time involved in Athenian politics but resigned when he realized that men could not have virtue thrust upon them. Plato enjoyed the respect of most of his contemporaries, and his dialogues have been translated into nearly every language in the civilized world. Some years back, his *Republic* was reprinted in a daily newspaper because of its relevance to modern policies of state.

Plato firmly believed that faith is the most important of all human attributes. In the later years of his life, he turned strongly toward mysticism, which was one of the reasons for Aristotle's dissatisfaction. According to Plato, wisdom has only one basic function: to build a rational foundation under faith, converting the mind to those realities lying beyond the region of the intellect. Socrates also pointed out that we should judge values in terms of utility. If we must believe something—and there seems to be no

escape from the need to ponder the substance of things unseen—then we should cling to those ideas that are of the greatest good to the greatest number. This has always been a guide to morality and ethics. When research was done on nuclear fission, scientific possibilities were soon established beyond reasonable doubt. Unfortunately, the physicists did not consider the ethical consequences of their discovery by censuring their programs with the *Categorical Imperative* of Emanuel Kant by asking themselves: "If this knowledge is possessed by all men, will they use it only for mutual good?" It is also neatly summed up in the less formal statement of the Golden Rule, which is found in every religion of the civilized world.

In the course of the years, I have had considerable contact with healthy skeptics. In New York I tried to arbitrate between the members of two prominent schools of modern realistic philosophy. The difficulty was that they refused to meet in the same room—even at different times. They could not stand each other's pollution of the mental atmosphere. There is no evidence that this wholehearted antagonism resulted in any tangible effects except hard feelings.

What reason have we to assume that there is no more to the universe than we can understand at this moment, and why are we so certain that future discoveries will substantiate prevailing prejudices? If we wish to accept the notion that there is nothing "out there" but an infinite expanse of mechanistic processes without rhyme or reason, why should we take it for granted that this extremely prosaic viewpoint has special significance simply because it contributes to nothing? By the same token, when we explore within ourselves, is there nothing that animates us except some type of electricity which stimulates the body and agitates the mind. If we should say, "I am part of nothing in particular, and I am going nowhere," why does this elevate us to the level of the intellectual elite?

If we modify this extreme point of view and simply take the ground that we know very little and that it will be a long time before the condition improves, how shall we live in the meantime? Materialistic humanism developed in the seventeenth century, and by some curious coincidence marked the beginning of most of the disasters which burden us today. Man probing into the secrets

of nature made a number of useful discoveries in manufacturing, merchandising, publicizing, and propelling the human sphere toward quicker and larger profits. We have created massive structures that prove beyond all doubt that we are the cleverest of all the bipeds. But the real problems of survival have not been solved and have received little enthusiastic attention. It would seem that a mind that can invent spaceships and computerize the industries of the world should already have solved such immediate difficulties as war, crime, pollution, and the common head cold.

What, then, are the advantages of religious and philosophical systems based on revelation? Some say that revelation is difficult to justify, but for that matter so is the alternative: revolution. It is also extremely doubtful if any type of a materialistic, industrialized society can contribute to nature's program for the unfoldment of man's inner potentials. The most we can do is distribute wealth and insure creature comfort.

On the other side of the world, some of our fellow creatures have approached the subject differently. Is it inevitable that they should be wrong just because they hold a number of contrary views? If experience contributes to enlightenment, it should be remembered, Colonel Ingersoll observed on one occasion, that the Chinese were writing libraries while European Man was still gnawing raw bones without even the knowledge of fire. It would seem that thousands of years of rather thoughtful living by a majority of the earth's population should entitle the Orient to a respectful hearing. The danger is obvious, and the Russians have just discovered it. You cannot explore Oriental culture far without contacting religion—the great heresy of science. We have always assumed that the Orientals lived poorly for lack of knowledge. The Occidental lives poorly because he has too much knowledge which contributes nothing to his self-improvement.

Many skeptics have the unfortunate habit of concealing information which is inconsistent with their own opinions. A friend of mine who studied Platonic philosophy under a number of prominent scholastically acceptable authorities completed his studies without discovering that Plato believed in reincarnation. The professors seemed to feel that it would open their hero to severe criticism. I have noted another annoying peculiarity when trying to

check references relating to the fields of our interest in the writings of prominent thinkers. If the original author spoke favorably of astrology or suggested the possibility of extrasensory perception, his comments were omitted from the index.

Skepticism may be legitimate, but both sides of every question should be honestly presented. If we wish to say that there is no available proof of the immortality of the human soul, it is only decent to add that there is no conclusive evidence that the human soul is *not* immortal. While learning emphasizes only the physical aspects of knowledge, it cannot claim to be an authority on the superphysical, invisible, or intangible parts of man's compound constitution. One skeptical gentleman whom I knew was fair and forthright. He would open his remarks with the statement, "Our entire conversation must be kept completely on the physical level. Beyond this, we are in no position to dogmatize."

An army doctor that I knew told me frankly that a materialist was the poorest military risk. Many individuals who had faith in nothing and considered themselves emancipated intellectually fell apart before they finished basic training. Some became seriously neurotic, and a few actually psychotic. One officer who returned after World War II, where he had served in the Asiatic theatre, said quietly, "There are few atheists in foxholes." Under stress, faith is indispensable to survival. As our daily living becomes more difficult, we are all in need of positive convictions. It is no longer a question of trying to disprove ideals. We must strengthen our natural instinct to find courage in a power superior to our own, and this is the secret of the effectiveness of such organizations as Alcoholics Anonymous and new groups being formed to combat narcotics addiction.

If we say that we cannot prove the existence of God—that we doubt if there is any such thing as universal morality, that we reject life after death as unscientific, and that we cannot prove to our own satisfaction that the world is going anywhere—just what do we have left? If we suffer from a futility complex, how are we going to build good homes and teach our children nobility of character?

Among the mentally ill, there is an abrupt deterioration of the patient's ethical standards. The sick often become skeptical and



cynical. Such destructive attitudes as the persecution complex are easier to justify if there is no sovereign principle of good and the distressed person considers himself the victim of the injustices of a mindless and soulless universe. I know many who have rejected religion, claiming that they can live just as well without it—their own high principles will sustain them. But such constructive convictions, named or unnamed, are religious and ethical.

The intellectual gap between religion and a materially oriented cultural structure is mostly a result of poor semantics. The tendency has been for skeptics to assure that religion has no existence except when embodied in theological structures. We have inherited from the past such noble documents as the Bible, the Koran, and the Dharmapada. Religions were built up around the teachings contained in these writings and have descended to our time because they have long served the spiritual needs of mankind. Priesthoods have always been inadequate to some degree because they have tried to prove their spiritual convictions by philosophical and scientific means and have been generally unsuccessful.

Many young clergymen today are devising defenses against skepticism but have overlooked a relevant point. I talked with a graduate physicist attached to one of our most important technological institutions. He admitted that he was a religious man and intended to bring his children into direct positive contact with the church of his choice. I asked him how he reconciled this attitude with his professional duties and the research projects which absorbed much of his time. He replied that there was no problem of reconciliation; he had not the slightest intention of trying to prove his religion scientifically or impose spiritual opinions upon his associates. He explained that there could not be a real disagreement because the two structures were on different planes, and it was not possible for them to meet in a head-on collision. In fact, because of the differences in their essential natures, they could both occupy the same place at the same time. He admitted that he needed religion, and no amount of scientific skepticism could weaken his faith in God and the immortality of the human soul. Argument was futile because neither concept could add anything to or subtract anything from the other.

The question arises as to what idealism actually accepts as the

minimum requirement for a constructive and purposeful belief. First of all, there must be some power, principle, or process either overshadowing creation or embodied in it. The alternatives to this hypothesis are not especially attractive. If there is no consciousness in space, how can man be a conscious being? If there is no universal mind, from whence does the human being derive his intellectual precocity? If there are no laws in space, why has the universe functioned with the regularity of clockwork for billions of years? If it is going nowhere, where did it come from, and why? Julian Huxley, one of the most brilliant scientific minds of the nineteenth century, stated that we would all remain comparatively uninformed until we could answer the following questions in a meaningful way: What is consciousness?, What is intelligence?, and What is force? Buddha, a more practical and immediate thinker, also had three intriguing questions: Where did man come from?, Why is he here?, and Where is he going? He had his own answers, but they have not been especially popular with Western skeptics.

One of the hindrances to free will is the concept that all creation exists within a pattern of inflexible and eternal laws. This idea is especially obnoxious to rugged individualists. Some years ago, a popular thinker made a concise statement: "The world is my apple and I shall eat it when I please." Apples, incidentally, have been rather prominent in the traditions of mankind, including the one eaten by Adam and Eve and the other one which did not fall on Newton's head. At least his great-grandson assured me that his illustrious ancestor discovered the law of gravity as a result of a dream.

Is it true that natural law does not exist because it appears that man can violate it at will? A health expert I once knew pointed out that there is no greater proof of natural law than nutrition. One day a person ate unwisely, developed dyspepsia, and tried to relieve the symptoms with bicarbonate of soda. When asked the cause of his stomach ache, he ruefully admitted that it was because he had broken a natural law, but my dietetic friend said that this was a ridiculous statement. He had not broken a law, but the law had broken him. He either would have to change his ways or ultimately die of stomach trouble.

Civilization is an unbroken record of man's disregard for the

rules governing human conduct and the inevitable punishment which follows with mathematical exactitude. Every action has produced a reaction suitable to the quality of the circumstance involved. Buddha expressed it rather tersely: "From that came this, and from this comes that." Aesop the slave declared that the principal occupation of the gods was to cast down the arrogant and raise up the meek. Long ago we developed a series of false assumptions. No one is to blame, for at that time the experience needed to transform attitudes was not available. However, we have continued to live according to man-made rules that never have worked very well. Convincing ourselves that change would be more difficult than continuing in the present course, we have done all possible to justify our own mistakes. In fact, we have gone so far as to build justification into our science of living and call it "realistic" philosophy.

The final argument in defense of idealism, however, is its immediate utility. What we do not believe can have very little constructive effect upon conduct. Always, when society is faced with a serious crisis, we hear talk about ideals. Folks should be more honest, charitable, and cooperative with the necessary reforms. Having failed to educate the ethical side of man, we cannot possibly find the nobler human characteristics available upon demand.

In every part of our society integrities are breaking down, and there is only one possible solution. Either by choice or necessity, the human being must change his ways or become extinct. He is an endangered species threatened with destruction by his own kind. What can skepticism really offer to rescue the individual from the slough of his despond? The skeptic has been questioning reforms rather than mistakes. He has torn down old superstitions one by one, only to replace them with new superstitions. Among the most dangerous of modern myths is that which presents us with the materialistic hero of the world. He is a combination of the superman of Nietzsche and Schopenhauer with a touch of the noble Aryan of Dr. Rosenberg and the all-powerful member of the masses glorified by Marx and Engels. He is a marvelous creature of rather peculiar appearance who exists only in emancipated human minds.

The hope of the world seems to be the person of moderate edu-

cation who has not renounced his religion and still believes that he was predestined and foreordained to earn his own living and support his family. He is not glamorous, but has what our Founding Fathers called "nature and nature's god" on his side. He finds freedom by keeping rules that exist for his own good, even though he may be a little skeptical about tyranny and the wisdom of his leaders. This moderate doubting may lead to improvement, but when prejudices compromise principles, we are all in trouble.

Life is not just a vast arena of collective emergencies: it is very personal. Every human being faces moments when nothing is left but hope. When an only son is invited by the president of the United States to defend his country in a foreign war, his mother gains very little solace from her four years in college. She turns instinctively to God, praying for the safe return of her boy and placing his life in the keeping of a merciful Father—invisible but ever-present. Another mother, seated by the bedside of a dying child, is no longer part of our intensive industrial system. She may return to it later, but at the moment she is trying to understand the tragedy through which she is passing. She must find the love of God in what appears to be an act of cruelty. To tell her that there is no scientific proof of life after death would only add to her spiritual pain. I remember a wife sitting quietly and patiently beside the death-bed of her husband. They had been married fifty-four years and for both, a world was coming to an end. In her heart this woman knew that in a short time she would join the man she loved. There was only a little waiting, and she knew that he also would be waiting.

Just what has skepticism to offer? Perhaps it might be thought that such occurrences are rare. Actually, they are far more common than we realize. Every life faces tragedy. Every child is born in pain, and everyone who leaves this world is faced with the same desperate need for hope. In the presence of these eternal facts, sophistication is of slight value. Perhaps it is true that youth is fascinated by science, and middle age by merchandising. The aged, however, return to religion. It is good to be open to new ideas, but I am inclined to agree with the Chinese who have always maintained that no matter how many new ideas you have, it is a mistake to give up old ones that are still useful.



The Daimoku. The principal mandala of the Nichiren sect designed by the great priest himself.

GENERAL ASPECTS OF THE NICHIREN SECT

The Nichiren sect, also called Hokke Buddhism, is a Mahayana school sect and was founded in the fourteenth century by the priest, Nichiren. From the beginning it differed markedly from traditional Japanese Buddhism and frequently came into conflict with the powerful families which had given their allegiances to the more conservative factions. As early as the seventeenth century, the political aspect of Nichiren's teaching contributed to public unrest, and the rights and privileges of the sect were vigorously opposed by the government. It required more than a century to cool the ardor of the Nichirenites, but by the middle of the Edo Period (eighteenth century) they were living in relative peace with their religious neighbors. Hokke Buddhism took very little part in the Meiji restoration, and according to Dr. Anesaki, the sect was quiescent until the rise of a strong militaristic group in Japanese government in the years preceding World War II. Nichiren's strongly nationalistic preaching found favor among those envisioning Japan's complete domination of Southeast Asia. Since the war and the social complications resulting therefrom, the sect has gained considerable numerical strength, and in 1960 had over ten thousand places of worship, nearly fifteen thousand priests and other religious persons, and a total following of about ten and one-half million.

As Dr. Anesaki also notes, Nichiren trusted his case largely to the proletarian class. He was not able to cause them to revolt against what he considered to be the religious abuses of his time, but his influence was felt primarily among small merchants and the laboring classes. During the present period of racial and social turmoil in Japan, it is inevitable that activists of various degrees should be attracted to the personality of Nichiren and his evangelistic methods. Although most of the members of the sect in Japan and abroad are Asiatic, it has gained some footing among minority groups in other countries, including the United States.

There is some difficulty in deciding whether it is the person of

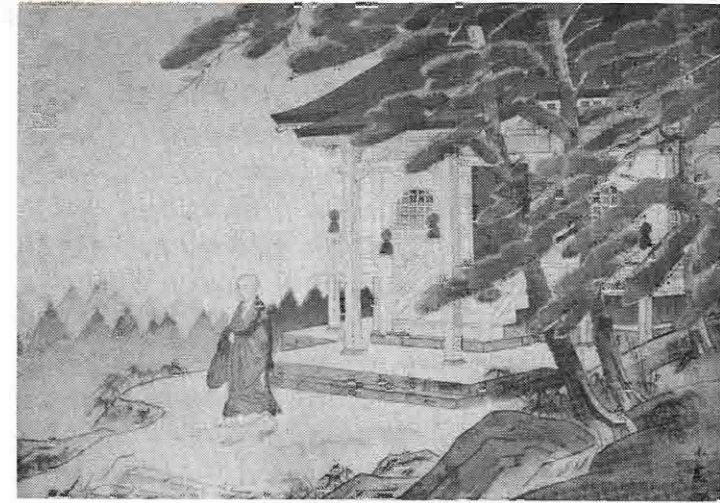


Nichiren or the teaching which he expounded which is now receiving the greater veneration. Actually, Nichiren was a spectacular individual and a suitable candidate for hero worship. Miraculous events added authority to his ministry and strengthened his own conviction that he was a man of destiny. Much of Nichiren's philosophy was in the true spirit of Buddhism and originated in the teachings of the earlier sects, but he overemphasized the differences between his beliefs and those of other contemporary schools. Actually, it was his presentation rather than his message that is unique. Most religious groups nurse nonconformists within their structures, but in the present century there has been a strong tendency to let bygones be bygones. This is true of the Hokke Buddhists. Although their allegiances are firm, they are cooperating wholeheartedly with the program of industrial expansion that now distinguishes the Japanese social motion.

#### LIFE OF NICHIREN

According to existing records, Nichiren was born on the sixteenth day of the second lunar month in the first year of Jo-o (March 30, 1222). His father was a fisherman residing in the village of Kominato in Chiba prefecture, not far from the present city of Tokyo. From early childhood, Nichiren was fascinated by the splendor of the sunrise, which became to him a symbol of the original teachings of Buddha. He saw the great orb of day ascending in splendor over the deep blue surface of the Pacific Ocean as the radiant manifestation of the victory of truth over error and life over death. The boy was originally called Zen-nichi-maro, but after dedicating his life to religious purposes he changed his name to Nichiren, which means "lotus of the sun." There is a story that prior to his birth his mother had a vision, and it was after this dream in which she saw a sun and a lotus together that she conceived her child.

When he reached his twelfth year, Nichiren became a novice in the famous temple of Kiyosumi-dera, which was located about ten miles from his birthplace. At the age of sixteen his record was so outstanding that he was ordained to the priesthood, receiving the name, Rencho. There is no doubt about his early contact with Shingon esotericism and Tendai metaphysics, but he was not tem-



In his twelfth year, Nichiren left home to become a Buddhist priest.

peramentally suited for the complicated ceremonialism of Tantric Buddhism. Nichiren was not by nature a joiner and deeply resented priestly authority. Japanese Buddhism was more or less decadent in his day, and the leaders of the various schools often lacked the courage of their convictions.

During prayerful vigils, Nichiren became convinced that somewhere among the Buddhist sutras, or sacred texts, there was one that embodied the very essence of the doctrines of Gautama Buddha. Nichiren conceived this one text to be the "Sutra-King," the scripture of scriptures, the infallible guide to the true path of salvation. In his search for this precious work he besought the superhuman assistance of Kokuzo Bosatsu, the compassionate teacher especially associated with inspired wisdom. In accordance with the instruction of Kokuzo, Nichiren set forth on a tour of the principal centers of Buddhist learning. His travels extended over a period of sixteen years; and as his learning grew his vision cleared, and he discovered the *Hokekyo* (Sanskrit: *Saddharma-Pundarika Sutra*) to be the priceless treasure he sought. The Sanskrit name of this gospel can be freely translated into English as the scripture of the *Lotus of the Perfect Truth*.

We should note that the *Hokekyo*, or *Lotus Sutra* as it is generally referred to, is one of the most important of the Mahayana

scriptures and was probably compiled, or written, about the beginning of the Christian era. From his studies and meditations upon the *Lotus Sutra*, Nichiren became convinced that the only Buddha suitable for human worship was the Indian teacher, Gautama, who lived in the sixth century, B.C. There is grave doubt, however, that the occurrences described in the *Lotus Sutra* and the teachings unfolded therein can be directly associated with the life of Gautama Buddha. It is one of many strange works that originated in India among teachers closely involved in the rise of Esoteric Buddhism.

Nichiren has been described as the Martin Luther of Japanese Buddhism. His years of study and travel convinced him that all the existing Japanese Buddhist sects had fallen away from the original teachings and had been subjected to well-intentioned religious misinterpretations, or not-so-well-intentioned political considerations. Nichiren deemed it his duty to restore the original revelation by propagating the *Hokekyo*. Only by this ministry could the people of Japan come to learn spiritual discrimination so that they could judge between true and false doctrines and realize that they were being led astray in their search for Buddhist wisdom. Fired with holy zeal, Priest Nichiren then took his great vow which includes the following statement: "I will be the pillar of Japan; I will be the eyes of Japan; I will be the great vessel of Japan. Inviolable shall remain these oaths!"

It is obvious that such determination would result in open conflict between Nichiren and the teachers of the other sects. In the course of time, considerable bitterness arose, and Nichiren's adamant and belligerent stand caused him to be regarded as intolerant and opinionated. As most Buddhist sects were inclined to be gentle, liberal, and tolerant in their attitudes, Nichiren's crusading spirit was strongly resented. Life is always difficult for those who feel an irresistible impulse to reform other people. Nichiren believed that his place in the descent of true Buddhism was set forth in the *Hokekyo*. The thought even crossed his mind that he might have been present at Buddha's great sermon at the Vulture's Peak.

The reverend Zejun Kobayashi, a priest of the Nichiren-shu, states that in all probability Nichiren was an incarnation of the Bodhisattva Visishtakaritra (Japanese: *Jo-gyo*, which means "eminent conduct"). References to this Bodhisattva occur in chapters

fourteen and twenty of Kern's English translation of the *Saddharma-Pundarika Sutra* (see *Sacred Books of the East*, Volume 21, edited by F. Max Müller). In the historical outline of the sect, Kobayashi therefore refers to Nichiren as "Dai-Bosatsu," or "Great Bodhisattva." It is held by many Buddhists that when a Bodhisattva takes on physical incarnation for a special ministry, he does not remember his former state but may become aware of it prior to disembodiment.

Having firmly decided to attempt a major reformation of Japanese Buddhism, Nichiren returned to the Kiyosumi Temple, and early in the morning of May 17, 1233 (the thirty-second year of his own life), he climbed to the summit of Mount Kiyosumi. Standing there alone at dawn, he gazed intensely into the rising sun and spoke for the first time the sacred phrase which was to be the mantrum of his sect: "Namu myoho renge kyo," which means "Adoration be to the Lotus of the Perfect Truth."

To Nichiren, his duty was immediately obvious: he must denounce all doctrine inconsistent with his interpretation of the



In the thirty-seventh year of his life, Nichiren stood alone at dawn on the summit of Mount Kiyosumi and recited for the first time his mantrum, "Adoration be to the Lotus of the Perfect Truth."



*Lotus Sutra*. As the result of his loudly-spoken and repeated attacks upon the religions of his time, Nichiren passed through what are referred to as "The Seven Persecutions." It is very difficult for any person driven by a sense of complete certainty to be patient with the opinions of others. Tolerance becomes a compromise of principles. Often regretfully but nevertheless resolutely, those who have received a powerful religious ministry must preach the truth as they see it, regardless of consequences. In Nichiren's case, there were consequences, but he was already completely resolved to give his life and sacrifice even those nearest to him if necessary rather than be led away from the true teaching. It was here that the miraculous also introduced itself. Rejected by the temple where he received ordination, subjected to physical violence by religious opponents, driven from the school where he preached and the building burned, he was finally exiled by the feudal government.

The most famous of the miracles associated with Nichiren occurred when he was brought to Tatsunokuchi to be executed for his heretical teachings. After using every possible means to subdue this indomitable priest, the government reluctantly decided to silence him forever. At the last moment, as Nichiren knelt awaiting death, an effort was made to save his life, but he refused to change his practices even in the slightest degree. Finally, the executioner raised his sword to decapitate the priest, but at that moment there must have been an earthquake or a storm of considerable violence. Thunder and lightning terrified the assemblage, and it is said that a bolt of lightning struck the executioner's upraised sword, shattering the blade. Those who gathered to watch the priest's death departed in terror, as Nichiren shouted after them, "Come back you cowards and kill me!" When the report of this incredible incident reached the Kamakura government, no further efforts were made to harm the priest, and his reputation among his followers was greatly enhanced.

On another occasion, fate also supported the cause of Nichiren. About 1261 he predicted that Japan, in punishment for its spiritual delinquencies, was in danger of invasion from the mainland. In 1268, Mongol envoys arrived, demanding that Japan pledge allegiance to Kublai Khan. The Japanese ignored the threat and refused to negotiate with the Mongols. About five years later a



Nichiren preaching. It was the result of his fiery speeches that sent him into exile.



A commemorative wood-block print of Nichiren awaiting execution at the moment the miracle occurred which preserved his life.

Mongolian fleet attempted to invade the western islands of Japan but was repulsed. In 1281 a huge armada again assailed the country, but a few weeks later the Mongol fleet was completely destroyed by a tempest so violent that according to tradition not a

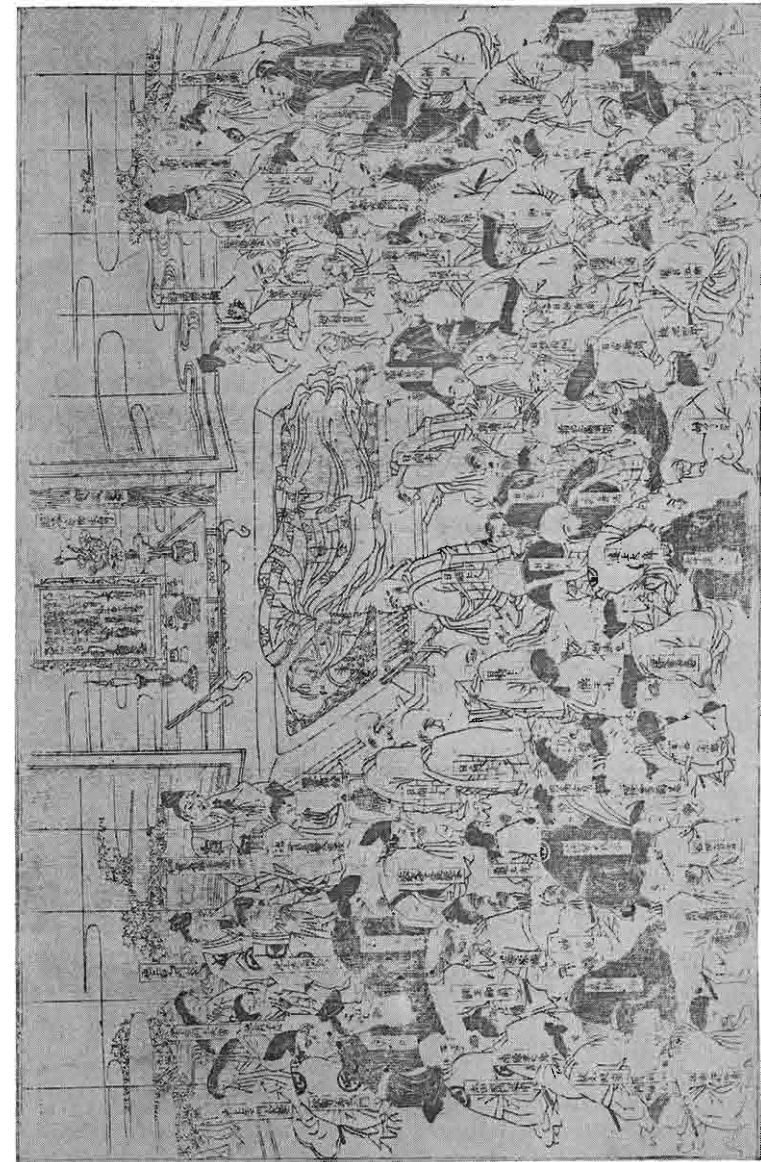


single ship was saved. This tempest which saved their country was called *Kamakazi* (heavenly wind) by the Japanese. The Mongolian invasion seemed to be a complete fulfillment of Nichiren's prophecy. While he may actually have received information about the Mongol plans from traveling priests who had visited China, the public in general chose to believe in his prophetic insight.

When Nichiren was exiled at Sado Island, the vessel transporting him was endangered by a storm of terrible magnitude. In this emergency the great priest took one of the oars of the ship and traced the characters, "Namu myoho renge kyo," on the waves. The writing remained for some time floating upon the surface of the turbulent waters, and shortly thereafter the storm cleared miraculously. This occurrence has been pictured in several wood-block prints by famous Japanese artists, including Kuniyoshi.

The life of Nichiren was one long struggle against the antagonism which he himself had created. As he approached his sixty-first year, it was evident, as he put it, that his body was crumbling into ruin. It is now suspected that the actual cause of his death was an internal cancer. While discussing health problems with which he was certainly preoccupied near the end, he made some curious observations. A plague was afflicting the country, and the epidemic was attributed to the agency of evil spirits. According to this great priest, devils were only the delinquent tendencies which exist within each person and are responsible for the evils from which he must suffer.

Even on his deathbed Nichiren continued his teachings. It is regrettable that his exact words are not recorded, but they certainly must have included his beliefs concerning the future of humanity and the continuance of the sect which he had founded. On November 14, 1282, he recited with his most intimate followers the *Stanzas of Eternity* which concluded with the words, "Thus, my constant solicitude is, how can all beings be led to the incomparable Way, and ere long attain Buddhahood?" He passed away peacefully in the early hours of the morning. The death of Nichiren is generally referred to as his nirvana. In religious woodcuts he is shown reclining, like Buddha, on his right side with his arm under his head, and his mystical monogram is suspended from the wall behind his head.



The Nirvana of Nichiren. Notice the Daimoku behind his couch.



Nichiren is represented in art as a heavy-set man with a massive head wearing black robes with a white undergarment. His cult image is usually seated holding in his right hand a *shaku*, a flat baton or scepter carried by distinguished persons, secular or religious; and in his left hand, a closed scroll of the *Lotus Sutra*. Small shrines for the family *butsuden* (home altar) are abundant, and representations of his famous mandala are found in the homes of all the members of his sect. A handsome portfolio of wood-block prints representing the life of Nichiren was issued during Taisho (1914-1926), and we include several pictures taken from this series. The well-known print of Nichiren in the snow by Kuniyoshi is extremely rare and is one of the most famous pictures designed by this artist. In 1922 the emperor Taisho bestowed upon Nichiren the honorific title, "Rissho Daishi," the highest honor that a priest can receive. It is remarkable that the priest should be so recognized hundreds of years after his death.

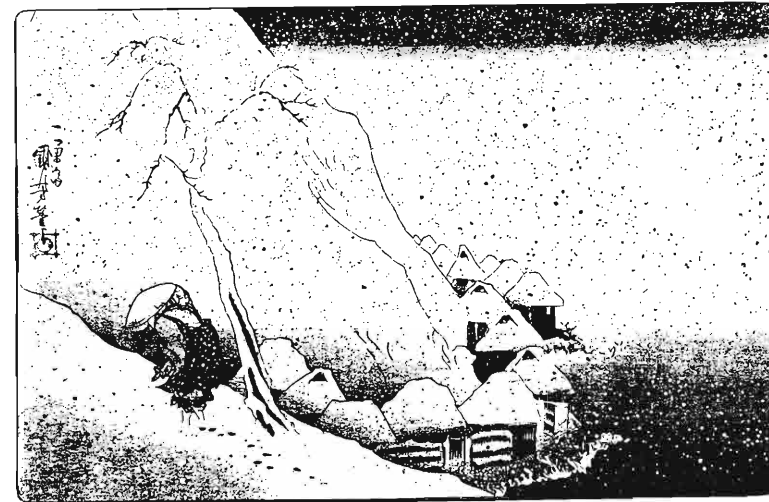
#### THE *Lotus Sutra*

For a discussion of this celebrated sacred book of Mahayana Buddhism, the reader is referred to my article in the *PRS Journal*, Summer, 1970. It seems necessary, however, to briefly summarize the *Lotus Sutra* and the problems associated with it, as these apply directly to the teachings of the Nichiren sect. A complete English version of the *Lotus Sutra* will be found in Volume 21 of the *Sacred Books of the East*. It is believed that the *Sutra* was originally written about 200 B.C., and the earliest known Chinese translation was made about 250 years later. Japanese versions are derived from the Chinese texts.

The trend in early Buddhism was toward the formalizing of a religious system which was not deistic. In other words, divinity, though not denied, was not directly an object of worship. It was obvious even in India that religion implied veneration for a supreme power or being. In the *Lotus Sutra*, Gautama Buddha is transfigured and appears as a radiant personification of infinite life, light, wisdom, and love. It is in this sense that Nichiren interpreted the apocalyptic vision set forth in the *Lotus Sutra*. Buddha suddenly becomes the infinite life in all things—the ab-



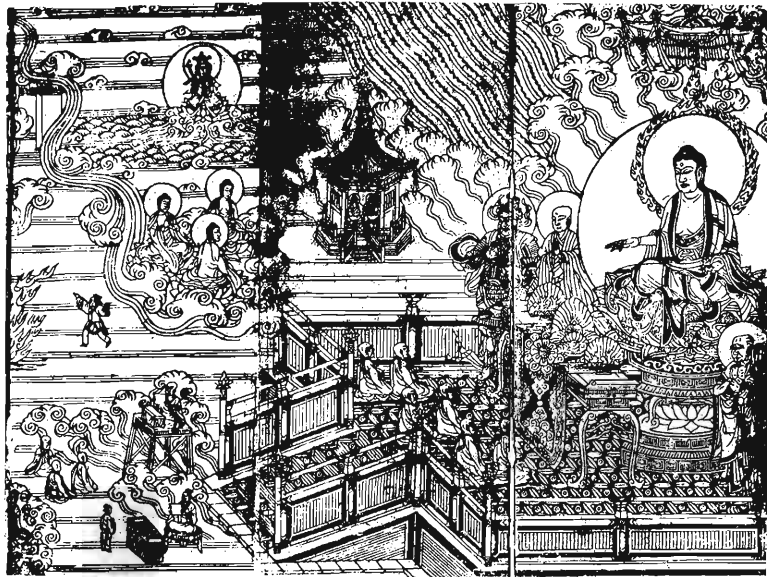
Portrait image of the priest, Nichiren.



Nichiren in the Snow. A representation of the priest in exile by the wood-block artist, Kuniyoshi.

solite unity at the source of diversity and the reconciliation of all conditioned forms of existence. He is therefore the total image of a cosmotheistic faith. He is made to appear seated on a magnificent throne attended by countless millions of Buddhas, Bodhisattvas, and Arhats, who wait breathlessly for the ultimate revelation of unconditioned truth. The earth opens, and a great pagoda rises in the air. Within this pagoda is seated the Extinct Buddha Prabhutaratna. This illustrious saint had already departed into the Absolute, but before his parinirvana he had taken the oath to be present when Gautama preached the *Lotus Sutra*.

In this sacred writing, we observe the process by which a revered religious leader is deified by his own grateful followers. The Historical Buddha considered himself to be an ordinary human being who, through intense dedication to universal laws and the needs



The *Lotus Sutra*. Detail from the frontispiece of a Ming printing depicting Gautama Buddha addressing the vast assembly of Bodhisattvas and mortal beings, with the pagoda rising from the earth before him.

of his fellowmen, had attained enlightenment. He was born prince of Kapilavastu and renounced his temporal heritage to preach along the dusty roads of Bengal. The old masters of Mahayana Buddhism did for their venerated teacher what Saint Paul accomplished in the transformation of Syrian Christianity. In the *Lotus Sutra*, Buddha presents an anachronism: he seems to be a god presiding over a cosmic concept which is non-theistic.

Nichiren believed that this deified Gautama existed primarily as an actual reality within the heart of the believer. This is the way in which the ethical structure of Buddhist philosophy was held intact. The glorified Gautama becomes the perfect experience and the experience of perfection. According to Nichiren, other concepts do not result in the transforming power of spiritual transmutation. The acceptance of the divine Gautama clears the inner life of error, making possible a simple but absolute faith which is itself the secret of salvation.

Apparently, Nichiren did not realize that this same principle of interpretation was already operating in the Japanese Buddhist world. All of the Meditation Buddhas are actually based upon the Historical Buddha. Amida, the metaphysical father of Gautama, is therefore Gautama himself, manifesting as infinite love. Dainichi of the Shingon sect, and Yakushi, the Healing Buddha, are also based upon the Gautama archetype. Thus the reconciliation of the sects would have been possible, but Nichiren was a controversialist and mistook sectarian limitation and misunderstanding for internal errors of belief.

The *Lotus Sutra* also explains that from countless universal systems Buddhas and Bodhisattvas floated in on clouds to attend the perfect discourse of Gautama. The implication is that the universal law is applicable throughout the cosmos: the great rules do not change; and even the most remote star, if it is the parent of planets, must obey all the rules set forth in the Buddhist doctrine and reveal these rules to creatures that evolve within the regions of the solar system belonging to that star.

In explaining the broad view expounded in the *Lotus Sutra*, Dr. Anesaki writes:

According to Buddhist view, the sphere of fellowship comprises not only all living creatures, but also supernal beings high in heaven, and the

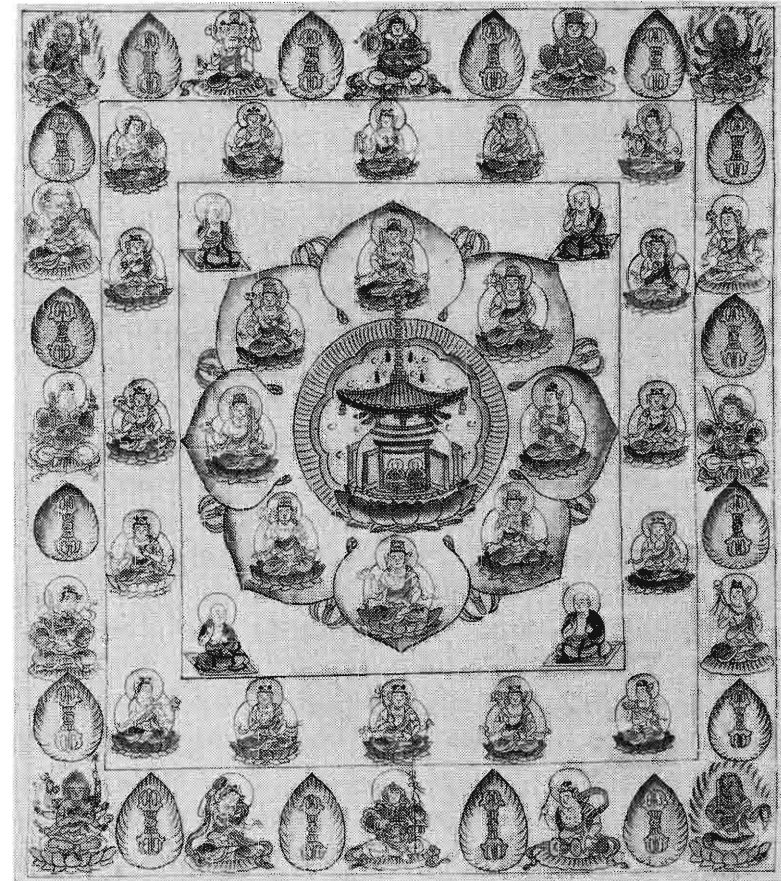


spirits inhabiting nature. Moreover, the strong impression received by Buddha and his followers from animals and plants and the imposing landscapes of India, worked so deeply upon their minds that their feelings towards nature played an essential part in their idea of fellowship. Perhaps in no other religion are animals and flowers treated with such intimacy as in Buddhism, not only in the way similes, but also in concrete manifestations of tender sympathy . . . . Thus the ideal communion of the Buddhist faith comprised all kinds of existences, actual and imaginary, in man and in nature. The expansion of Buddha's spiritual being, wrought by this new conception of life, became the fountainhead of an inexhaustible inspiration in religion and morals, in art and poetry. (See *Buddhist Art in its Relation to Buddhist Ideals*.)

The *Lotus Sutra* is the source of this exalted concept of the Buddhist communion, an eternal brotherhood consisting not of the governing and the governed but of the forever sharing, serving, and seeking. It is inevitable that the *Lotus Sutra* should inspire highly dramatic artistic compositions, and some of these are truly magnificent. At the Hompo-ji in Toyama Prefecture there is a series of twenty-two paintings graphically depicting the mysteries of the *Hokekyo*. These paintings were made before 1326, and the Japanese government has designated all but one of them as National Treasures of the first class. The picture depicting the vision of the stupa shows this sacred tower floating in clouds above the earth accompanied by celestial musicians, Bodhisattvas, and other heavenly beings.

We have in our collection an extensive group of Buddhist scriptures printed from wood blocks of the Sung or Ming dynasties. These are in the form of accordian books, and many of the volumes have elaborate frontispieces covering from four to six folds. In the *Lotus Sutra*, illustrations nearly always include the vision scene. Japanese versions of the Chinese scriptures have similar illustrations, and some of the earlier examples are breathtaking as works of art. An example of the Chinese woodcut illustration is shown herewith.

The Shingon sect also holds the *Lotus Sutra* in the highest esteem, and examples of the Hokke Mandala are found in the iconographic scrolls of this sect. The intent of the mandalas is to pictorially summarize the principal mystical elements of the book itself. We reproduce herewith an example of this mandala from a series of hand-illuminated rolls formerly in the Toji collection in



The Hokke Mandala, from a hand-illuminated manuscript formerly in the collection of the Toji Temple.

Kyoto. In the center of the diagram is the stupa, or tower, which arose from out of the earth and is supported here on an open lotus blossom. Within the shrine, the Buddhas Gautama and Prabhutaratna (Japanese: Tahe) are seated together. Around this central theme is an open lotus of eight petals with thunderbolts between them, and on the petals are seated eight Bodhisattvas with their proper attributes. This lotus is enclosed within a rectangle ornamented in the corners with small figures of Arhats, or disciples. The complete picture is further enclosed within two other rectangles, the inner adorned with Bodhisattva figures and the outer

with deities formerly belonging to the Hindu pantheon. Prominent among these are the Four Guardian Kings and other protectors of the faith. The arrangement implies the universe, with beings of all types arranged in their proper ranks and orders listening to the great discourse delivered by Gautama Buddha. The three regions are actually the three bodies in which the Buddha is invested. The highest of these is the *dharmakaya*, the garment of the eternal law in which resides the immutable source of all the manifested processes of existence. The second enclosure is the *sambhogakaya*, the body of infinite light, actually, Buddha manifesting through his Bodhisattvas, or saints, which are in reality extensions of himself. These correspond, to a degree at least, with the Church Triumphant of Christianity. The outer enclosure is the *nirmanakaya*, which can be compared to the Church Militant. Here, the guardians of the faith assume responsibility for the protection of the truth throughout all regions of creation. Pictures of this kind were certainly available to Nichiren, and meditation upon their secret content finally led him to the "King Sutra."

#### THE DAIMOKU

Nichiren probably painted the first version of his great mandala, the Daimoku, during his exile on Sado Island. This is the most famous of the Nichiren symbols and consists entirely of a written inscription. During his lifetime, the great priest drew a number of these word pictures which are preserved in the various temples of his sect. Copies were made by hand and also by wood-block printing, and a traditional example is reproduced here. The Daimoku is described as a cosmological diagram setting forth the holy universe as conceived by Nichiren. The sacred words, "Namu myoho renge kyo," are placed vertically in the center and dominate the design, suggesting that all creation moves on the axis of the *Lotus Sutra*. At the four corners are written words signifying the Guardian Kings who preside over the four directions of space, and near the top on either side of the central inscription are the names of the two Buddhas described in the apocryphal vision of the *Lotus Sutra*. These are the Extinct Buddha, Parabhutaratna, and the Lord Gautama himself. With these are also listed the four most intimate disciples of Buddha from all eternity. Below are the

names of both Indian and Japanese deities, including Amaterasu Omikami, and Hachiman. They are among the heavenly communion who guard the scripture of the *Lotus of the Perfect Truth*. The involved pattern of strokes at the bottom of the mandala is the signature of Nichiren. On each side of the diagram, placed vertically and forming a kind of border, are two elongated Sanskrit letters forming the monograms of Fudo Myo-o and Aizen Myo-o. Nichiren declared that this mandala was the most valuable and unique to appear in the world since the nirvana of Gautama Buddha. The summary which we have given here for the meaning of this mandala is according to authentic texts of the Nichiren sect derived directly from the instructions and explanations provided by the great saint himself.

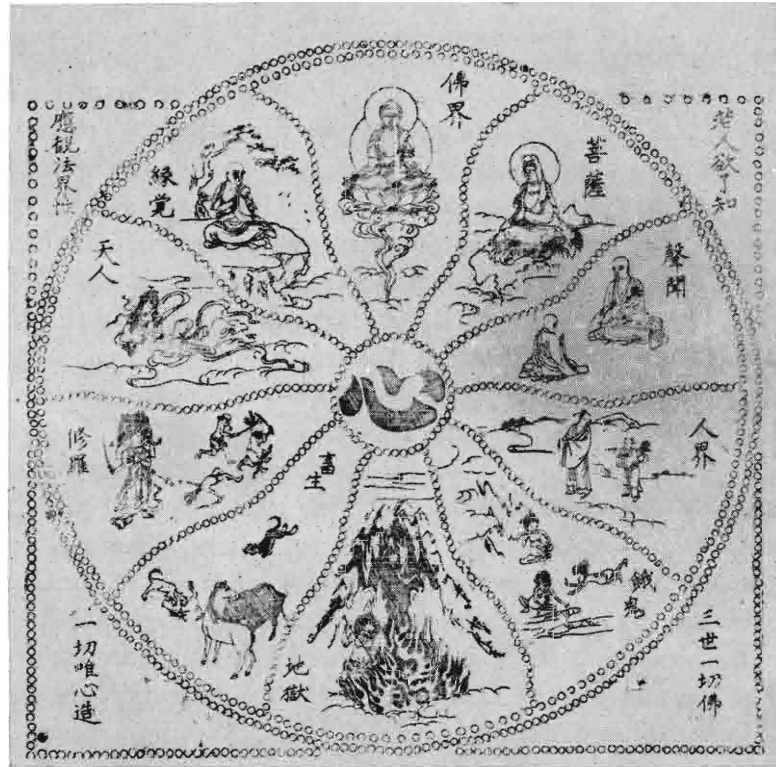
In the Christian mystery of the Eucharist, bread and wine are substantially transformed into the body and blood of Christ. By a similar transubstantiation, the Daimoku is no longer a cosmic diagram but the living presence of Buddha himself. To look upon the Daimoku is to see Buddha, to worship it is to venerate Buddha, and to become one with it is to attain enlightenment in the present life. The Daimoku is the *Lotus Sutra*, the ten regions of the world; and the *sila*, or body of moral precepts.

The Daimoku is the principal object venerated by members of this sect. Those who sit in front of this picture will discover, as though reflected in a mirror, the original enlightenment within themselves. They will experience their true relationship with the spheres of mental and physical phenomena, and by diligence and devotion will perfect the revelation of the Buddha nature in themselves. Those of lesser attainment gain merit through simple prayer and the recitation of the Daimoku formula. Nichiren was convinced that Buddha was attainable by all persons who live earnestly, are honest in their dealings, and meditate upon the inner content of the *Lotus Sutra*. Paradise is near for those who devoutly repeat the words, "Namu myoho renge kyo."

#### THE TEN WORLDS IN THE MIND

The *Kokori-no-kagami*, or mirror of the heart, is the Japanese Buddhist Wheel of life with its ten conditions, or psychological divisions. This symbol is much used by the Nichiren sect, and a





The Ten Regions of the Mind.

good example of the ten-region diagram is shown here. In the center is a Japanese character which has been described as signifying the Edo, or center of self-consciousness. As this is only a mental focus, it is the source of the illusionary phenomena radiating from the axis of instability. In the philosophy of Nichiren, the ten regions are as follows:

1. When the upper central region where virtue and wisdom have transcended mental limitations, the Buddha world has been completely experienced.

2. When the truth seeker has accomplished his own redemption and has become capable of redeeming others through compassionate realization, the Bodhisattva world is realized through the symbolism of Kannon.

3. When it is possible for the disciple to redeem himself only, and he has perceived the twelve causes of delusion, this is the Engaku world, pictured as a novice receiving instruction from his master.

4. The next compartment contains two figures, a scholar, or poet, and his attendant. These suggest humanity with its two polarities, the informed and the uninformed. Such persons can accomplish salvation for themselves and are aware of the four hindrances, or causes of conditioned existence. This section shows the nature of the Shomon world.

5. When one lives merely to enjoy the pleasures of sensuous existence, this is the Deva world, shown in the diagram as the abode of angelic beings and celestial musicians. This is also the abode of all deities who believe themselves to be creators or rulers of the universe.

6. The sixth region is that of honorable existence. It is here that enlightened beings live virtuously because of personal integrity within themselves. This is referred to as the Human world.

7. The Asura realm is the abode of those who are only honorable for motives of self-interest. They seek fame and wealth and have made for themselves laws which give a measure of self-protection for the selfish and self-centered. The Asuras are dark spirits like the elementals of European folklore. The great vice of the Asura realm is war.

8. When a human being endowed with the capacity for self-improvement remains a fool and is not ashamed of his own folly, his estate is that of a beast; and he inhabits a region symbolically depicted as filled with animals.

9. A person who is covetous, sordid, and perverse is said to be dwelling in the Preta world, the pitiful realm of ghosts. These ghosts are always hungry and thirsty, and signify the inevitable discontent which burdens the unenlightened. Here are those who strive to attain happiness through indulgences.

10. The lowest of all the regions is the Infernal world, reserved for those who are cruel, lawless and vice-ridden. Their punishment is not eternal, for actually it is only the inevitable result of a bad conscience. For the corrupt learn in the end that they are punished by their own corruptions.

None of the ten regions—even that of the Buddha—can exist outside of man, for they are suitable only to reward or punish qualities peculiar to human thought. Each of the regions permeates the others and in any of them the Buddha experience may arise instantaneously. Regardless of the limitations of the mind, illumination is possible because of the inevitable presence of the Buddha within ourselves. If the true thought arises in the mind for a moment, it is referred to as “a momentary Buddha.” If the Buddha characteristics endure for a day, this is called a “day Buddha.” If for a year, it is described as a “year Buddha.” If the experience is eternal, it is considered an “eternal Buddha.” Although men live by human comprehension most of the time, they can have exalted moments, and these testify to the universal truth forever waiting to express itself through the activity of the regenerated mind.

The momentary Buddha, the day Buddha, and the year Buddha are not unknown to the general experience of mankind. By intuition or by some mystical apperception the devout heart becomes aware of its relationship with infinite life, wisdom, and compassion. By the same token, we can have mystical experiences of the Bodhisattva state. In an instant of unselfish compassion, we are Kannon. When we stand firmly by universal principles, we are Fudo Myo-o. And when we acknowledge ourselves to be guardians of the best in human culture, we may briefly feel the Bishamon-ten consciousness.

Because we cannot maintain exalted states of internal enlightenment, we relapse back into our human condition. If, however, we could attain the realization of the eternal Buddha within ourselves, our world and all its inhabitants would abide forever in the glorious light of perfect realization. In this spirit, Nichiren wrote: “The Buddha did not die in past time, nor will he be born in the future. He is one and the same with those whom he enlightens. His mind contains all phenomena in time and space.”

Nichiren considered the Daimoku, (“Namu myoho renge kyo”), as the most vital element in his method of human redemption. The Amidist monk Honen placed his faith in the words, “Namu Amida Butsu,” and in the closing years of his life devoted a great

part of his time to the repetition of this mystical formula. Obviously, the virtue does not lie in the words themselves but in the “forever remembering” of the law of salvation. The mantram is a means of psychic union with a deeper stratum of inner consciousness. Apart from this particular devotion, Nichiren’s system was essentially ethical and well within the basic pattern of Buddhist morality. His doctrine has been summarized thus:

Do not care for your own future! It is better to be good at present than to care for the future. Help the poor, save the weak, take up charity work, salve evils with diligence and patience . . . if we everywhere practice the Doctrine of the Hokke Sutra, it will fit us to be a Buddha, there is the paradise which is inhabited by all the Buddhas. We must work good enough honestly, positively, patiently, in the absolutely pure and right way of the Daimoku.

#### THE NICHIREN DOCTRINE

The most important doctrines of Nichiren are called the Three Great Secret Laws. These include the mysteries of the spiritual body (dharmakaya), the mysteries of the body of compassion (sambhogakaya), and the mysteries of the body of transformation (nirmanakaya). These three laws are also called the Honzon, Daimoku, and Kaidan. These terms correspond with the threefold foundation of primitive Buddhism—the Buddha, the doctrine, and the brotherhood.

The Honzon is the body of Buddha as represented by the mandala of the ten worlds. It is also called the Buddha’s spiritual body, or dharmakaya, consisting of the five elements (earth, water, fire, air, and ether) manifested in the ten regions. The elements are associated with the *skandhas*, or aggregate which result in the forming of the mental entity. The *skandhas* are the “heaps” or piling up of form, perception, name, conception, and knowledge. The six organs of sense for all beings in the ten regions which form the body of Buddha are capable of transformation. There are also three actions called body, speech, and thought, and four postures or positions: going, remaining, sitting, and lying down. Of course, these terms are not to be understood literally. Going is a motion of the mind toward some objective, remaining is a motion of the mind which is still or fixed upon a proper purpose, sitting is the mind at rest, and lying down is the mind entering nirvana.

In the Daimoku are revealed the ten transformations of the



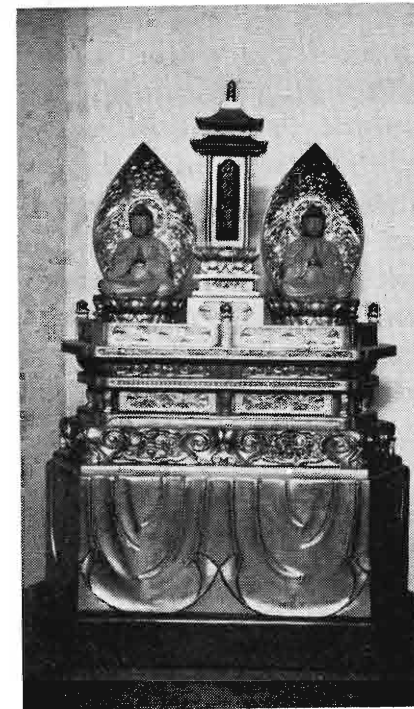
original Buddha insight, and down the center of the diagram the five characters of the Daimoku are like the spine holding up the body and from which radiate the nerves which animate the functions. To the original characters is added two others: *a* and *mu*, meaning adoration. As explained previously, the Daimoku is the radiation of Buddha, the expanding of the infinite as in the great transformation scene in the *Lotus Sutra*.

The Kaidan, which corresponds with the place for receiving instruction in the sila, or moral precepts, is not a location but a condition in which the negative aspects of the mind are held in suspension. It is the peaceful receptive awareness of those who devoutly expect to be blessed and preserved by the infinite truth itself. In a sense the Kaidan is both the place of instruction and the instruction itself. Its moral code is the same as that taught in all the Mahayana or Hinayana schools of Buddhism. The disciple is instructed to teach the precepts of the Buddhist doctrine, practice the virtues, and aspire toward enlightenment, whether it be immediate or ultimate. The shrine, sanctuary, or teaching room where the believer keeps or holds this doctrine is itself the Pure Land of the calm light called the Kaidan.

The truth seeker should remember that the original Buddha is in his own body. Thought is the Daimoku, and the Pure Land is the ennobled state of his own thinking. By the higher morality, man refrains from wrong conduct; by the higher thought, he brings peace and quietude to his own mind; by the higher learning, he becomes free from confusion and attains to enlightenment. If one keeps the three secret laws, the three trainings are quickly accomplished and perfection of practice is completed. Nichiren was convinced that even a person of weak understanding but true and sincere dedication could enter the precious ranks of the enlightened in his present embodiment.

#### ICONOGRAPHY

The principal objects displayed on the altar of a Nichiren temple represent the assembly of the *Lotus Sutra*. The highest place is occupied by the *Sambo*, or the Holy Three. This triad consists of the two Buddhas, Gautama and Prabhutaratna, seated on lotus thrones, and between them is a tablet with a pagoda-like roof on which

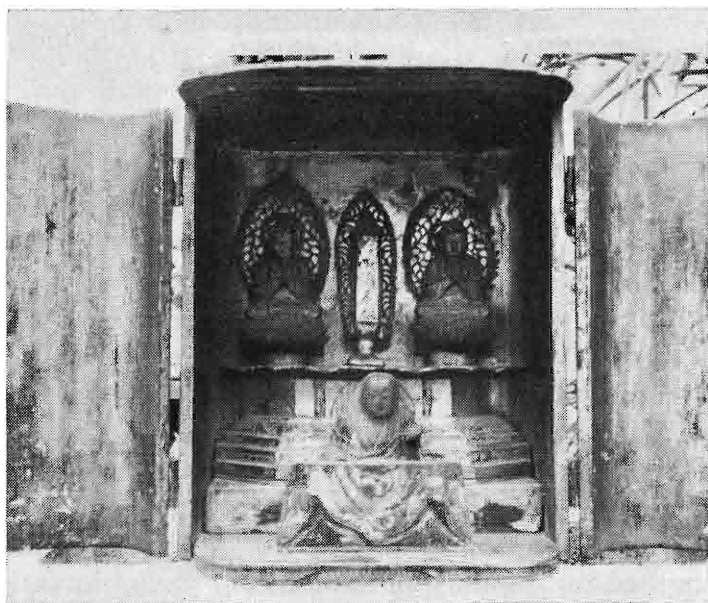


The Sambo, or Holy Three. The two Buddhas are seated on lotus pedestals, and the Daimoku is inscribed on a tablet between them.

is inscribed the Daimoku. The Buddhas are usually shown with their hands in their laps, but sometimes the hand postures differ. In front of them seated on a dias is the sanctified Nichiren. These images are attended by figures of Bodhisattvas, the Four Guardian Kings, and some icons derived from Hindu mythology. The Bodhisattvas are the same venerated by the other sects, and their number depends upon the generosity of various donors who have contributed to the temple. Some of the figures are rare and old, and the ensemble is a splendid depiction of the apocalyptic scene which inspired the founding of the sect. For use in the home there are also portable shrines in which the Sambo is accompanied only by an icon of Nichiren.

This great priest had a particular fondness for the Indian deity Indra, known in Japan as Taishaku-ten. He is depicted in robes

combining the vestments of a Bodhisattva with ceremonial armor and usually wears a coronet. One of his symbols is an eight-sided mirror, and he is of benign and gentle appearance. Nichiren personally drew a picture of Taishaku-ten, and this was reproduced at an early date as an Ofuda, or wood-block souvenir for distribution among the faithful. The drawing is extremely crude, and we have in our collection a print exactly the same as the one produced by Louise Norton Brown in her book, *Block Printing and Book Illustration in Japan*. According to this author, the block from which the early prints were made is four feet three inches long and about nineteen inches wide. It is a treasure of Kyoyei-zan Daikyo-ji, a temple located in Shibamata-mura not far from Tokyo. As this design originated in the thirteenth century, it is considered an important example of block printing of the period as well as a unique work by Nichiren. Taishaku-ten was a powerful protector of Buddhism, and together with Bonten (Brahma), is represented in



Portable shrine for private worship in which the Sambo, or Holy Three is combined with a cult image of Nichiren.

attendance upon Buddha in Gandhara carvings of the second and third centuries, A.D. His palace is on the steep sides of Mount Meru, the axis mountain of the earth.

In moments of extreme crises Nichiren also called upon Hachiman, the Shinto kami of war, who is probably a deification of the emperor Ojin (A.D. 270-312). There are many legends about Hachiman, and he is usually depicted in knightly armor riding on horseback. That Nichiren should also hold Amaterasu Omikami in high esteem is only natural. She was the ancestress of the Imperial line and the goddess of the sun, that splendid orb which inspired the establishment of the Hokke sect. Cult images of the Sun Goddess are usually standing, and she wears a pagoda-like tower on her head.

Pilgrimage is commonly practiced by devout followers of the Nichiren-shu and includes a visit to the temple on Mt. Minobu which contains a small part of the ashes of the great priest in a miniature shrine of exquisite workmanship. The portable shrine shown herewith is typical of those used for personal worship. It is also customary to consider Nichiren as the personification of his total doctrine and therefore his likeness is a suitable object of worship. All the essential imagery of this sect is summarized in the Daimoku Mandala.

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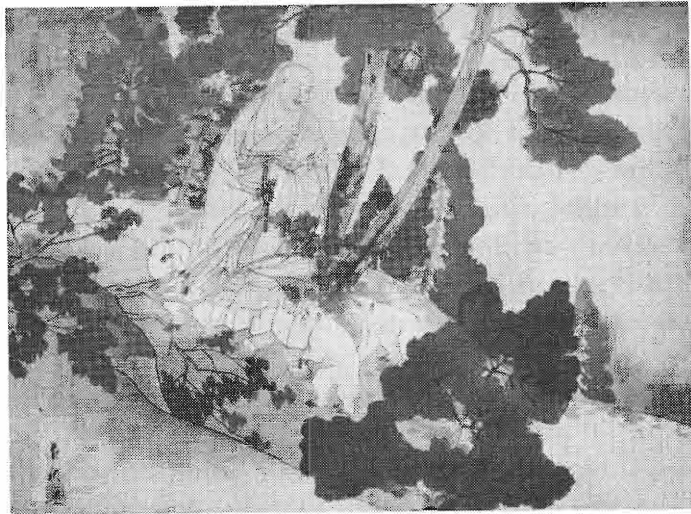
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To be strong  
Is to be happy!

Longfellow—*Christus*

A day, an hour, of virtuous liberty  
Is worth a whole eternity in bondage.

—Addison

## THE CONCEPT OF CONSCIOUSNESS IN NEOPLATONISM

The word *consciousness* as used today has numerous and divergent definitions. These arise from the doctrines of various philosophic groups, religious systems, and physiological schools. Ideas out of context have slight meaning, and in order that we may think together, we must base our discussion upon the firm ground of common insight.

For the purpose of our present study, we will explore the concept of consciousness in the light of Neoplatonism. To these enlightened mystics, consciousness was total reality and total awareness of that reality, states which can exist only in the nature of God. On the level of human experience, consciousness is the summit of all knowing, the highest faculty or power by which man can comprehend and experience that reality which abides forever in the creation, the creature, and the Creator.

Neoplatonism flourished in Alexandria in the first three centuries of the Christian era. Because of its strategic location in one of the principal centers of ancient commerce, this school became justly famous for breadth of understanding and profundity of insight. Within its system mingled streams of Greek, Latin, Christian, and Asiatic thought and belief. It was able to harmonize Eastern and Western symbolism even to the extent of blending the essential teachings of Plato and Buddha. The best-remembered names in Neoplatonism are Plotinus and Proclus, the former an Egyptian, and the latter a citizen of Athens. These two men were especially skilled in the interpretation of the mystical theology of Plato, and are still regarded as the Platonic successors. Neoplatonism also contributed strongly to the rise of a philosophical mysticism in Christianity, especially through the writings of St. Augustine and St. Thomas Aquinas.

Obviously, all reasonable persons desire to know that which is true. In the course of time, every part of visible nature has been explored, and the conduct of all creatures weighed and examined. It has become evident that truth, as something apart from opinion and superior to common knowledge, eludes our ordinary abilities

and remains obscure, abiding forever in its own substance. Yet the search must go on, not only for the satisfaction of the mind, but for the security of existence. The dilemma impelled Plotinus to declare, "This region of truth is not to be investigated as a thing external to us, and so only imperfectly known. It is within us. Consciousness, therefore, is the sole basis of certainty."

Proclus defined consciousness as the internal instrument of knowing by which it is possible to discover the nature of a thing as it is. Consciousness is even more than this, for it is the power within man which reveals to him that truth actually exists, and enables him to examine the levels of knowing, at least by intellectual speculation. Thus, we have become internally conscious of the fact of consciousness. We have come to assume, through certain experiences, that there is a core of life within us by which we are bound to all that lives. Superior to our senses, thoughts, and reflections, is a luminous principle, suspended from a principle of principles. Thus, we are bound by the golden chain of Homer to the pinnacle of Olympus, even though our physical natures are held in bondage to the earth and to the earthiness which has polluted our own souls.

God abides forever in the state of truth, and creation is the extension of this truth through all the planes of existence. This truth is Being, manifested as ever-becoming. Here, Neoplatonism was influenced by the teachings of the Gnostics. According to the Gnosis, universal life emerged from its own root through a process called *emanationism*. This is the rhythmic outpouring of active agencies, coming forth out of silence, conditions emerging from the unconditioned, truths pouring from Truth, even as Truth itself was the first manifestation of absolute reality. The Gnostics further taught that man himself is able to emanate faculties and powers from his own core. These are of ascending quality, for the emotions are superior to the body, and the mind is superior to the emotions. The ascending consciousness of man, mingling with the descending emanations of universal consciousness, seeks in this way to achieve union with the sovereignty of Truth.

In his "Letter to Flaccus," written about 260 A.D., Plotinus writes: "Knowledge has three degrees—opinion, science, illumination. The means or instrument of the first is sense; of the second,



dialectic; of the third, intuition." These correspond with the various degrees and qualities of *thing as it is*—namely, fact, truth, and reality. By the extension of his senses, man is able to experience the universe as fact. By the unfoldment of his reason, here referred to as a "dialectic discipline," he is able to become aware of truth as a state of integrity. And by the cultivation of his intuitional powers, he is able to transcend the mind and participate in the living substance of reality.

On a philosophical level of consideration, opinion, the lowest part of knowledge, is concerned with those common acceptances or rejections which have no substance in themselves, but pass as current coinage in the mortal sphere. By science is implied the disciplining of the human faculties through adherence to methods of exact procedure, as training in mathematics, astronomy, or music. The end of science is that man shall have the power and skill to censor his own thoughts, restrain the tendency to vagary or uncertain generalization, and attain preciseness and conciseness. To this, Plotinus added the concept of theurgy, or a divine kind of magic, not arising in sorcery, but in the mysteries of the spirit. This he defined as illumination—a qualitative kind of radiance by which the secret causes of things become evident or are revealed at first gradually and then more rapidly, until the Divine Power is itself experienced as the ultimate Cause of all causes.

The disciplines of Neoplatonism invited the neophyte to advance his own inner life in an orderly way and by degrees, so that in consciousness he could ascend from opinion to science, and from science to illumination. This mystery Plotinus declared to have been arcanelly represented in the wanderings of Ulysses, who, returning from the siege of Troy, set the sails of his little ship and sought his own far-distant native land. The Neoplatonists assumed that man had originated in the consciousness of God, and having descended into the mystery of illusion in search of experience, and to perfect the power of experiencing, he would, in due time, return to his Father's house, becoming one with the Eternal Glory. We can well understand, therefore, why Plotinus describes the mystical path of discipleship as the "journey of the alone to that which is forever alone." The "forever alone" is consciousness, which exists only in itself and by itself. The best in man hastens forth to join

the best in space. This is also the burden of the mysticism of St. John of the Cross.

The indebtedness of Lord Bacon to the Neoplatonic doctrine is evident in the unfolding of this plan for the *Institutio Magna*. In one section of this, he sets forth his Ladder of the Intellect, which he calls his *Scala Intellectus*. Bacon's Pyramid of Pan, or Mountain of the Muses, is ascended by a ladder of six rungs which are named from below upward in the following order. The first rung is *right conduct*, by which is meant a certain fairness or reasonableness of action conducive to the public good. The second rung is *justice*, which gradually gains dominion over conduct so that it becomes enlightened and adequately disciplined. The third rung is *morality*, which in turn must direct justice; for as justice seeks equity, morality requires virtue, which is the very root of justice. The fourth rung is *aesthetics*; for man cannot be good if he is not moved by the love of beauty and the sublimity of the universe. From aesthetics, also, he gains the instruments of creative self-expression in art, music, and literature. His soul is ennobled, and he begins to comprehend the value of the harmless life. The fifth rung is *religion*, and by this, all the nobler works of man are given a foundation in faith. The individual is no longer dependent upon such hope and security as can be found in this world or in the speculations of reason or the consolations of beauty. The Divine Power is now made the leader of life, and where this power leads, the good man follows.

It is interesting that Bacon marks the sixth rung only with a number, making no effort to define the principles for which it stands. Perhaps he realized that he could accomplish two ends by this reticence. He could go no further in the ascent of his ladder without entering a region of the purest mysticism and the most exalted consciousness. That which he might have said would have demanded a direct acceptance of aesthetic doctrines for which the seventeenth century was ill prepared. Also, this very silence could well have been the perfect homage of a wise man, for the top of his ladder was obscured by those clouds which forever hide the Olympian peaks. When knowledge, by its ascent, enters the region of illumination, all words fail, and man passes from intellection to the purity of immediate experience.

The mystic associates pure consciousness with total acceptance. His own identity is lost in his at-one-ment with God. The personal self ceases in the universal self. The individual will renounce his own determinations in the universal will. One by one, the powers and faculties are absorbed in the splendor of an eternal state. The Neoplatonists therefore taught that man cannot possess consciousness; it must and will possess him.

The beginning of the mystical experience must be the discovery of quietude. We can refer again to the three degrees of knowledge as given by Plotinus. There is no quietude in opinion, or in the confused testimonies of the senses. The soul is tossed about on a sea of doubts, victim of the winds and storms, and man is unable, because of his innate ignorance, to steer a proper course. Because his heart is troubled, and because his appetites are uncontrolled, he is incapable of philosophic silence, which can come only to those who have transcended all doubts about providence. Nor can it be said that science and its instrument, reason, confer tranquility of spirit. Even the learned are not of one mind but advance their different courses by competitive procedures. They can carry on scholarly debates, but they still argue with those around them and with the convictions within them.

The quietist must therefore press on to that which is superior to both opinion and science. He seeks the luminous state of peace of which he is first aware by his own intuitive powers. Plotinus himself declared that only on a few occasions, and for the briefest intervals, was he lifted up into conscious identity with the Sovereign Divinity. Yet in these transcendent moments fear and doubt ceased, and uncertainties went to sleep in the effulgent mystery of consciousness. These rare and precious interludes became the continuous guides of his life. Even when the darkness of the mortal mind closed in around him, this great mystic was sustained, not by what he knew, but by what had happened within himself. He also came to understand that he could bring this strength and assurance most vividly to his recollection by retiring into the silence of his own soul. Such, also, was the concept of the Sufis and Dervishes of Islam. Thus, quietude represents the victory of the spiritual life of man over the pressures of his material existence. Quietude becomes the expression of his faith. It is a wonderful kind of prayer.

Zen conveys to our minds the same mindless attitude toward truth. We free ourselves from all preconceptions, opinions, prejudices, and arbitrary beliefs. We do not reject them, or cast them aside; we simply establish our own center as living beings. When we do this, all that is good takes on a great splendor, and that which is not good fades away as darkness with the rising of the sun. It is with good reason that those seeking after the deepest mysteries of consciousness should call themselves "sons of the dawn." The light of consciousness reveals the facts and the truths of physical and mental life and puts everything in proper perspective. There is no further distortion, nor do we fear shadowy forms inhabiting the gloom of partial knowledge.

The rising sun of consciousness bears witness to the universal principal of light, itself the radiant symbol of everlasting life. The sun brings to man the experience of the day. Consciousness brings to man the full comprehension of Infinite Reality in infinite manifestation. To be one with consciousness, is to be restored in every way. The wise man thinks about God; but the man in whom consciousness is complete shares in the divine solicitude, thinking, feeling, and existing with God.

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Children of men! the unseen Power, whose eye  
Forever doth accompany mankind,  
Hath look'd on no religion scornfully  
That men did ever find.

Matthew Arnold—*Progress*

The earth was made so various, that the mind  
Of desultory man, studious of change  
And pleased with novelty, might be indulged.

Cowper—*The Task*



## POSTAL HISTORY OF TIBET

For hundreds of years Tibet has been regarded as the most mysterious land on earth. Almost inaccessible due to encircling mountains and with its valleys 12,000 feet above sea level, it has had slight contact with the outside world. In addition to its isolation which gave rise to elaborate legendry, Tibet was the last stronghold of Indian Tantric beliefs. Although it is true that Tantric philosophy influenced China, Korea, and Japan, it reached these countries in a highly sublimated form. In Tibet, however, even the Indian beliefs were exaggerated into a grotesque fantasy of images and rituals. A little noted fact is that during the time of Genghis Khan, Tibet might have become Christianized had the missionaries which he requested from Rome been sent to his country. As it was, Buddhism took over and, with some reforms, dominates the religious lives of the people to the present day. The actual condition of Tibetan religion at the moment is difficult to ascertain, but according to reports, the religious communities are being heavily persecuted by Communist China.

The first European known to have reached the city of Lhasa was Friar Odoric, a Catholic missionary who made the perilous journey in A.D. 1330. The most illustrious of the clerical visitors in the 19th century was the Lazarist missionary, Abbe Huc. He succeeded in establishing a Christian mission in Tibet and made his first trip to Lhasa in 1846. When he returned to Rome, Abbe Huc gave such an amazing account of the wonders of Tibetan magic and witchcraft that he was publicly censured by the Church. Madame Blavatsky also reached Tibet in the 19th century and studied for a time in the monastery at Tashi Lumpo. She is regarded as the first woman traveler to reach this great religious center from the outside world.

In spite of its nonstrategic location, Tibet was involved in European politics in the 1880's and 1890's. England and China reached formal understandings which were never ratified by the

Chinese. At last, in 1903, the British government sent Colonel Francis Younghusband on a small punitive expedition to force action by the Tibetan leaders. Colonel Younghusband, later knighted for his successful mission, entered Tibet in 1904, reaching Lhasa on August 3rd and remaining there until September 23rd. There were small military engagements notable for their lack of casualties, and the required agreements were signed. On August 3rd, at the approach of the British forces, the Dalai Lama fled the country and took refuge in Urga, Mongolia. The success of Younghusband's mission was marred by the fact that the Chinese government, which claimed suzerainty, had not been consulted. A few years later, therefore, the Chinese sent an expeditionary force to take over Tibet under the pretext of an agreement between Russia and England against European influence of Asiatic affairs.

In 1910, the Chinese troops occupied Lhasa, and the Dalai Lama, who had returned to his country in 1909, again departed hastily, this time taking up temporary abode at Darjeeling, in British India. The Chinese control ended ignominiously with the revolution of 1911, which established the first Chinese republic. China had no time for Tibet, and in the lull, the Dalai Lama returned in 1912, proclaiming his country to be a free and independent nation. The country enjoyed virtual autonomy until the invasion, or "liberation" of Tibet by Red China in 1951. The Dalai Lama miraculously escaped, taking refuge in India; and the surviving culture, including Tibetan art, religion, and literature, is now being diffused throughout the world.

There was no postal system in Tibet in early days. Messages called *chits* were carried by runners, and important government proclamations were distributed by official couriers. The *chits* were folded into a kind of packet which was then sealed by the monastery or its abbot and reached its destination by courtesy of pilgrims or servants of the temple. In our collection, we have a monastery *chit* which originated at Himis, a famous old center of Buddhist religion not far from the foot of Mount Everest.

A formal mail service restricted to the military personnel was established by the Younghusband Expeditionary Force in 1904. Two cancellations were prepared which were applied to stamps

of British India, which had been brought by the troops for this purpose. The two cancellations differ in the spelling of the word "Lhasa," and for all practical purposes, both may be considered incorrect. The first spelling is "Lahssa" and the second spelling is "Lhasa." We have several fine examples of these field post office cancellations and also letters written by Sir Francis Younghusband and Lieutenant Colonel Bailey posted at Lhasa. Incidentally, Dr. Austine Wardell, whose book, *The Buddhism of Tibet*, one of the most important volumes in its field, was the medical officer on this expedition.

After the departure of the Younghusband expedition, the Chinese resumed their aggressions and in 1909 set up a postal service in Tibet. The service had only token importance but served to emphasize China's presence in that country. A special set of Chinese stamps overprinted in Chinese, English, and Tibetan, with the currency denomination in annas or rupees, was ordered immediately but arrived two years later. In the meantime, Chinese stamps without distinguishing overprints were used and can be identified only when they bear Tibetan cancellations. Stamps of this period and usage are comparatively scarce.

In 1911, the overprinted stamps were distributed to the Chinese post office in Tibet. There were eleven denominations, all of which were issued in comparatively small numbers, and these stamps were only available for about nine months. With the revolution of 1911, all Chinese officials were withdrawn from Tibet, and the post offices were closed.

The Dalai Lama XIII did not waste time during his exile in Darjeeling. He decided to establish a Tibetan postal system and, following the precedent of many other countries, he asked the firm of Waterlow & Sons to submit a design for the stamps. These essays were based upon the one-anna stamp of India, which had in the center a profile portraiture of King Edward VII. This was removed, and in its place was the Tibetan lion-dog, a symbol of Buddhist sovereignty and the ensignia of the Dalai Lama. The essays were beautifully engraved on a fine grade of thin paper, and in the circle surrounding the head was the inscription indicating its postal usage in English and the denomination in Tibetan. Ap-



Top: The Waterlow Essay, submitted to the Dalai Lama at the time he decided to issue postage stamps.

Lower Left: Native wood-block hand-carved die based upon the Waterlow Essay but produced in Tibet.

Lower Right: Stamp of British India which provided the design for the border of the first Tibetan stamps.



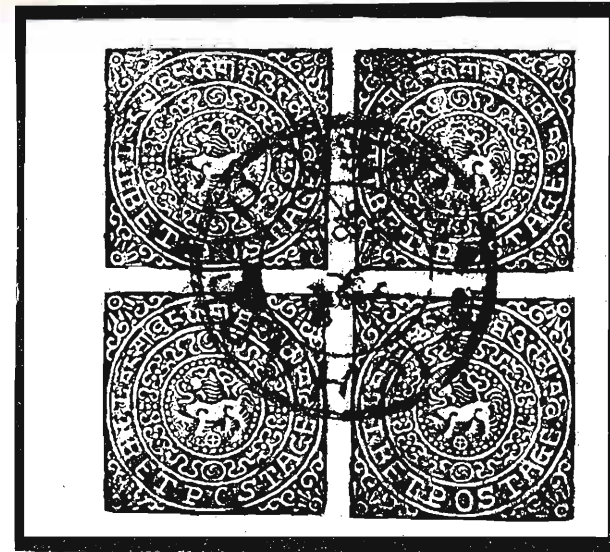
parently, the essays were satisfactory, but a delicate financial consideration arose. The cost of printing the small numbers required would have been prohibitive, as Tibet was in dire financial straits. The Dalai Lama therefore decided to depend upon local facilities for his postage stamps. In the end, the dies for the stamps were hand-carved in wood, and each denomination had twelve separate dies locked together to form a rectangle, four stamps wide and three high. These stamps were available to the public in 1912. It was originally believed that five sets were carved, one for each denomination; but later it was discovered that a sixth set had also been made. In the two-thirds Trangka value, there is the classical and inevitable error. The two center stamps of the sheet have "postage" spelled "potsage." Sheets of stamps were also printed on both sides, but these errors are rare. The printers were most conscientious in their work.

The Tibetan post office at Lhasa kept the plates and probably venerated them because of the lion symbol in the center. In fact, it is reported that in some cases the stamps were carefully soaked off the letters and swallowed as medicine because they were believed to possess magical powers.

Only three or four sheets of twelve of each denomination were in stock at any given time and sometimes customers wishing to purchase stamps had to wait until another sheet was printed. In the course of years, colors changed considerably, and at least one issue had a kind of varnish or shellac mixed with the ink, resulting in a glazed surface.

It was then that the existence of the sixth set of plates was discovered. The first stamp of the set (the one-sixth Trangka) is known in every conceivable shade—from olive through emerald to deep sage. It is understandable, therefore, that no one noticed that there were two different green stamps, one the lowest denomination, and the other the highest (one Sang). Issued about 1912, this high value was unknown to the philatelic world until 1950, when some observant collector discovered it by accident.

The examination of the old records of Younghusband and Bailey also brought to light other curiosities. Two still higher values of Tibetan stamps were discovered, (four Trangka, blue; eight



Block of four high-valued Tibetan stamps. This block is from the sheet of six presented by the Viceroy of India to President Franklin D. Roosevelt.

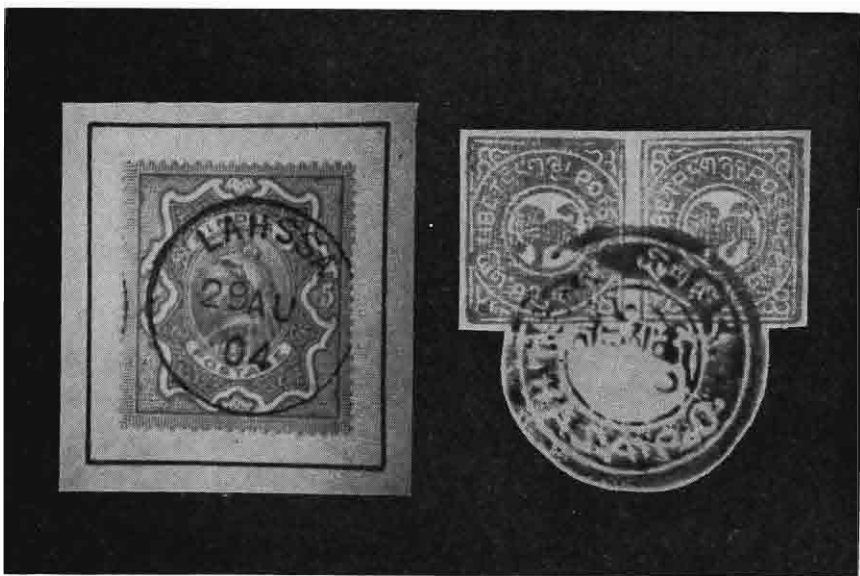
Trangka, carmine), which could have had very slight postal usage but were perfectly legitimate. After the communist invasion, a number of these higher values were circulated in red and blue with a dull chalky surface and may have been reprints made for collectors. The original stamps are in deep, rich colors.

In my collection is the set of five sheets of the first issue with the large Lhasa cancellations. These sheets were formerly in the possession of the Viceroy of India. He presented them to President Franklin D. Roosevelt, and they were part of the famous Harmer Auction in New York after Roosevelt's death. From the same source I secured blocks of four or the two large stamps (four Trangkas and eight Trangkas,) and the mysterious green stamp (one Sang) that remained unknown for forty years.

Many years ago I was able to secure a shawl cover (native type of envelope) bearing the personal seals of the Dalai Lama XIII. It has proper postage stamps on the reverse, indicating that His Holiness did not enjoy the free franking privilege, which is standard policy in the United States. This permits the president, vice-presi-



Shawl cover with the seal of the Dalai Lama.



Left: Stamp of British India cancelled in Lhasa, Tibet during the Young-husband expedition. Note unusual spelling of Lhasa.

Right: The only major error on a Tibetan stamp. On the left stamp, "postage" is spelled "potsage."



Detail of Tibetan envelope showing the increase in the postage rate paid by quartering stamp of higher value.

dent, members of Congress, etc., to mail their letters by a personal signature where the stamp would normally be placed.

The second issue of Tibetan stamps appeared in 1932-33. The stamps are also printed in sheets of twelve from handcut dies, but they are larger and nearly square. The only English word is "Tibet." There are five denominations, and the stamps exist both perforated and imperforate, of which the former is the earlier. The perforating was done by hand with a small wheel with tiny pinpoints projecting from it. Later, at least one denomination showed Western-type perforation. There are no actual errors in this issue, but the sheets present interesting irregularities. Some of the dies were not properly aligned when locked, and the stamps tilt right or left. Sheets of the top denomination of this set (four Trangkas) show intriguing peculiarities. Somewhere along the way, one of the dies must have become damaged. It was simply removed from the sheet and the printing was continued with a vacant space in the upper right hand corner. This no doubt complicated counting the sheets, so single stamps were often pasted over the empty spot. Finally, however, a new die was cut, and the older dies so rearranged that the new one fell in the lower right-hand corner. The new die was





Official stamp of Tibet. These were issued shortly before Communist China took over the country. These stamps are known to have been used on ordinary mail.

considerably larger than the original and is listed in most stamp catalogues as a distinct variety.

In the last years of the Tibetan postal service, the rate was raised abruptly, and to meet this, some stamps were cut into two or four parts. We have an example of a quartered stamp on a cover, and it is considered an outstanding rarity.

About 1945 the Tibetans issued a set of official stamps. They were of several sizes, and the top value (nearly two inches square) was most impressive. Shortly after their appearance, these stamps were made available to the general public. They can be found on envelopes, and we have one such postally used example. About the same time—perhaps a little earlier—a single telegraph wire was stretched between Lhasa and Kathmandu, the capital of Nepal, bringing Tibet into closer contact with the outside world. A set of telegraph stamps to prepay messages was prepared so that private citizens could take advantage of this facility. These are quite interesting and were issued in sheets of four, also cut by woodblock.

This completes the story of Tibetan stamps, but other phases of the postal history of this strange country will always intrigue col-



Two stamps were issued by Red China to commemorate the "liberation" of Tibet in 1951. The left stamp shows a farmer plowing his field and the stamp at the right pictures the Potala, the cathedral palace of the Dalai Lama at Lhasa.

lectors. For example, the local cancellations applied by the Chinese and Tibetan post offices are extremely scarce and are eagerly sought after. In the border areas, British post offices existed for a number of years. These used the stamps of British India, but the cancellations have the names of Tibetan towns. In addition, consideration may be given to registration markings and labels and each complete envelope from this remote area may have special fascination.

Among my collection are envelopes addressed by Tsarong Shape, the elder statesman of Tibet, to his sons at school in Darjeeling, India. It will be remembered that Tsarong Shape was one of those murdered in cold blood by the Red Chinese. The Mount Everest expedition climb issued local stamps to assist the financing of their dangerous mission. Tibetan stamps had no franking power outside the country, but they have intrigued thousands of collectors, contributing much to our appreciation for the remote culture of Tibet.

It may also be noted that both the first and second issues of Tibetan stamps have been frequently counterfeited. Some of the fakes closely resemble the originals, and have forged cancellations. Many of the reproductions, however, are very poor and deceptive only because of the crudeness of the originals. Counterfeits are

known on envelopes to which have been added genuine India stamps with their normal cancellations. It is assumed that these covers were carried in Tibet by their own postage, and the India stamps were added in one of the British border agencies. Some collectors have been deceived by these productions, but the fraud has been widely exposed.

Since the communist invasion, Tibet has had no postal paper of its own. The Chinese issued a commemorative set of four stamps, two depicting the Potala, the great building at Lhasa which was the abode of the Dalai Lama, and two showing a Tibetan farmer plowing his field. Since this "peaceful liberation," the stamps of Communist China are used throughout Tibet, and the source of origin can be told only if there are clear Tibetan names on the cancellation or the stamps are on an envelope and the cancellations can be completely read. It is hoped that one of these days Tibet will regain its independence, and this nonoffending country will have an opportunity to perpetuate its cultural traditions. In the meantime, its fate, like that of Lord Bacon's memory, depends upon far places and distant times.

Since trifles make the sum of human things  
And half our misery from our foibles springs;  
Since life's best joys consist in peace and ease,  
And though but few can serve, yet all may please;  
Oh, let th'ungentle spirit learn from hence,  
A small unkindness is a great offence.

Hannah More—*Sensibility*

For who, alas; has lived,  
Nor in the watches of the night recalled  
Words he has wished unsaid and deeds undone.

Samuel Rogers—*Reflections*

If time is precious, no book that will not improve by repeated readings deserves to be read at all.

Carlyle—*Essays*



## *In Reply*

### A Department of Questions and Answers

QUESTION: *How can a person protect himself from the destructive forces around him?*

ANSWER: Although this question can be approached from many points of view, all the answers involve the same principles. Problems of environment are best solved by what Plotinus called "the victory of self over circumstances." While we are all victims of world conditions which we cannot control, the solution for the individual depends upon personal insight. Suppose for a moment we are victims of dishonesty. Someone has deceived us, misrepresented values, or robbed us of worldly goods. The facts cannot be denied, but we must deal with them in a forthright and objective manner. We should take whatever steps necessary to reclaim our losses, clear our names, and clarify confusion. The main point is to preserve internal quietude and use energy only to correct the situation, because belligerence only weakens our position. Self-pity will do us more harm than the original injustice, and revenge can build a small circumstance into a major disaster. We should not submit to the evil actions of others because we are afraid of discomfort or lengthy litigation. At this time, particularly, most folks are inclined to evade a direct confrontation with an unpleasant fact. Doing what is right may interfere with the normal trend of our ways, so we sacrifice conscience to convenience.

A larger perspective will help most of us to face life with greater serenity. The human race is made up of more than three and one-half billion people. These are divided ethnically and geographically



and are arranged in a variety of social and cultural patterns. Because no two individuals can be alike, no way has been found that will bring happiness to everyone. Each, however, in his own way has enjoyed interludes of pleasure and considerable contentment of spirit. Individuality manifests itself through an infinite diversity of dispositions and preferences. We like different foods, select clothing of various colors and designs, and choose our amusements as fancy dictates. Regimentation has never been popular, even among those who like to consider themselves enlightened.

In one community dedicated to equality and brotherly love, the members filed into the dining room like a company of soldiers. They sat down before tables covered with white oil cloth and received identical meals of simple, unseasoned food. This attempt to avoid moral deterioration resulting from unnecessary luxury was a total failure. The members preferred to cook what they pleased on an electric stove in their own rooms. In the large world, folks like to be governed as their own fancy dictates. Some prefer to live in kingdoms, others in democracies, and still others in communistic societies. Churchgoers are especially clannish and feel that they have a perfect right to worship according to the dictates of their own conscience. Young people going to college not only wish to select their own curriculum but choose the school they feel would be most suitable to their needs. There can also be violent political differences and almost equally violent economic prejudices. We like to believe that our ancestors fought and died to give us liberties we can use or abuse as we see fit.

It must be obvious that these selections result from personal experience, traditional backgrounds, and prevailing prejudices. What one citizen defends, another attacks. Much depends upon the point of view, which in turn originates in our own personal integration or lack thereof. We are careless with our semantics, in this way often deceiving ourselves. When we say, "That person is no good," we really mean, "I do not like that person." But we must always remember that he also has his friends who probably do not care for us. By defending our own opinions we often become intolerant, unreasonable, and unfair. A man who came to see me recently lost no time in revealing himself as an outstanding example of bigotry. He was narrow-minded, conceited, and heavily

burdened with class hatreds. As it seemed to be my duty to point out these weaknesses, I did so as diplomatically as possible. His answer abruptly ended the discussion: "I don't care! That's the way I feel, and that's the way I am going to act!" He was a little more blunt than some, but his philosophy of life is widespread. We might add that the reason for our conference was the fact that his home was breaking up and his children were not speaking to him. We never got around to discussing that phase of the subject, and that which man cannot alter must be left to heaven.

Those suffering from excessive opinionism usually have many opportunities to explore their own shortcomings. They are emotionally disturbed and physically depressed. The moment such symptoms appear, the thoughtful examine themselves, and the thoughtless become resentful of the situations around them. Actually, there has probably never been a day when a war—large or small—has not afflicted our planet. In old times there were floods, plagues, and earthquakes; and in modern times there are floods, plagues, and earthquakes. In most respects we are better off than our ancestors, having more opportunities for interesting lives, good health, and profitable employment; but unfortunately these improvements have not been accepted with gratitude.

Some of my ancestors were early New England settlers. In wintertime, my grandmother three generations removed actually carried a musket on her way to church on Sunday mornings. Her daughter mothered five children with no help other than a midwife. One of these children had a leg amputated in the Revolutionary War with nothing to cauterize the wound but a red-hot iron and no anesthesia except whiskey. Yet, my esteemed grandmother, looking back over the family history, smiled benignly, saying, "Those were the good old days." And they *were* the good old days, for there were close families, many joys and gratitudes, and a strong faith in divine providence. The modern grumbler will do well to study a little history and learn to count his blessings rather than to enumerate his woes. As already noted, all life changes when the point of view shifts to more solid ground.

We would soon find this life unbearable if we lived in complete agreement with each other. Existence would become so monotonous that every aspect of creative self-expression would be frustrated. We

all admire a sunset because of its ever-changing colors; and Lord Bacon, in his essay, "On the Colors of Good and Evil," implies that variety is truly the spice of life. Artists exploring nature have learned that all the colors we see are compounded from other colors, and if the various shades are not properly blended the picture is lifeless. It is unfortunate, therefore, to be resentful of contrasts or to demand uniformities or preach against self-expression. The rights we demand for ourselves we must also confer upon others.

One of the most difficult types we have to deal with is the reformer who is militantly determined to force his opinions upon others. Theoretically, such a reformer may be partly right as to what is necessary, but seldom has any way to implement the reforms he advocates. He simply demands and then is desperately hurt because no one pays any attention to his advice. There are many things wrong with our society, but unless we are especially well equipped to cope with social problems we get no further than making ourselves miserable. This is bad enough, but when the corruptions of collective humanity bear down so heavily upon us that they destroy our dispositions and endanger health and sanity, it is time to pause and reconsider our attitudes. Whenever possible we minimize the dilemma of being misunderstood by cultivating cheerfulness of manner. A person with a well-established reputation for good nature will find that the majority of people will respond constructively to friendly advances and kindly words.

Let us start a process of reorientation by frankly admitting that we are imperfect creatures in an unfinished world. Our shortcomings vary with our temperaments, but they are always present and should be examined with care and thoughtfulness. If our neighbor has a sharp tongue there is not too much we can do about it, but if we have a streak of verbal cruelty, this can be controlled with an honest desire for self-improvement. There is also a tendency to overlook the degree to which our own dispositions are reflected back at us from our environment. We see a man walking along the street and recognize him as a merchant with whom we have occasional dealings. He passes us without speaking, with a dour look upon his face and an averted gaze. Although we really cannot say what is bothering him, nine out of ten of us will ask ourselves, "What have I done to offend him?" The truth is, the bank is

threatening to foreclose a mortgage on his home, and we are not inclined to believe that he may be sick or under a very heavy burden of responsibility. It is very possible that we will trade in a different store or at least be less pleasant to this man in the future. Socrates is accredited with the story about two Athenian housewives in a state of earnest gossip in a corner of the forum. All those who passed suspected that they were the objects of the women's discussion.

At this time particularly we have become hypercritical, cynical, and resentful. We flock around disgruntled leaders who are desperately trying to disturb the orderly procedures of society. We are bombarded almost constantly with rumors, exposes, and condemnations. The situation is psychotic, and everyone who takes it on becomes a psychotic himself. We completely forget that the vast majority of human beings are well-intentioned and would like to live in peace. The situation has been intensified by the breakdown of our religious ethics. Conscience has become toxic and no longer inspires us to rise above immediate concerns. Some twenty-five years ago there was a great deal of talk about "rising above the conditions." This did not mean that we could float over the surface of disorders without being affected by them. "Rising above" actually signified climbing up a hill and looking down upon the village below, because this was the only way we could escape from the futility of narrow streets, cobblestones, and old houses leaning against each other. When we rise above, the town looks beautiful, and its eye-sores are quaint and attractive. We can also see out beyond the community to the green fields, quietly flowing streams, and the rolling hills in the background. As we gain altitude, people look smaller, which has been noted by most who have looked down from the top of the Empire State Building or the Eiffel Tower. From a plane, human beings are practically invisible or resemble tiny insects scurrying about for no obvious reason. Plato always liked to sit on the side of a hill and watch the mists form at eventide and the tiny lights of the houses begin to shine in the twilight. Lao Tse, the great Chinese philosopher, became the wisest man in China simply by sitting on the side of a mountain and contemplating upon the insignificance of humanity.

Actually, we judge humanity by the few people we know, and



countries by what we have read about them or what we have seen on television. By generalizing upon inadequate particulars, we nurse misunderstandings and add fuel to controversies. We can recover from such dilemmas by broadening our perspectives toward life and living.

It is again a matter of self-discipline, which in this world is the key to enrichment of character. I have noticed that generalities intrigue us more than particulars. We like to work with big problems, especially the ones we can do nothing about. One reason is that the remedies we advocate will never be applied. We therefore know they would have worked. Particulars may have to do with arbitrating a family dispute. This calls upon all our resources, and they are usually insufficient. This means that we must view ourselves as failures, admit ignorance, or force our opinions and discover that it makes things worse. By the same rule it is much easier to love humanity than to get along with particular individuals. We can dedicate our lives to the redemption of mankind without reservation because it comprises a vast circle of shadows with which we have never come into direct contact. It is the people we know who are impossible and against whom we have every right to hold resentment. All reformers should first improve themselves and then gain the acceptance of their families. If the family believes one of its members to be a prophet, their opinion has considerable weight.

It is not so difficult to smooth out the pathway of our lives. We must, however, modify self-centeredness. The desperate effort to advance our own causes impels us to exploit others or to be lacking in kindness or thoughtfulness. The world does not owe us happiness—we are not predestined and foreordained to be popular. What we want, especially if it is unreasonable, is of no interest to anyone except ourselves. We have a right to earn a well-adjusted career, but it requires special training, patience, and perseverance.

Selfishness causes its potential victims to become defensive. We do not wish to be imposed upon or exploited in the name of friendship. Ulterior motives soon become transparent and are not a character asset. If life is taking on troublesome aspects, we should ask ourselves if these are effects resulting from causes set in motion

some time in the past. The law of karma works, but the sowing is more pleasant than the reaping. It would be good for each of us to find the justice in unpleasant happenings. We would be much friendlier people if we knew as a moral certainty that what we do unto others will later be done unto us. Here, prevention provides us with a better hope for the future.

Some people have likened man to a sensitive plant. If you handle him roughly, he shrivels up and seems to suffer acutely. Others less kindly in their sentiments have thought of human beings as porcupines, ever-ready to shed their quills. I have even heard one disconsolate soul liken her husband to a turtle. When his self-conceit was threatened, he pulled in his head and tail and became impregnable. All these descriptions are examples of egotism. The belief that there is an infallible something within ourselves worthy of adoration, if not of outright worship, is seldom clearly stated but frequently experienced. If the ego is bruised it heals slowly, and for most folks the pain is unbearable. Buddhism has a good answer for this. The ego has no existence; it is just a complex in our own minds. We are actually a bundle of intensities—a compound of attitudes often contradictory and usually disorganized, but which finally determines our conduct. Because nature wants us to be disciplined and to control our own moods and tensions, it has given us an inner chaos that we must put in order. On one occasion, Diogenes, who was so well-disciplined that he was incorruptible, was publicly insulted in the presence of a jeering mob. Turning mildly to the person who had insulted him, he remarked quietly, "You know, I think I should be angry at you, but unfortunately I have forgotten how." This might be considered a perfect victory for Diogenes and an excellent example to be followed in these later days.

One of the most difficult of the teachings of Jesus are the Beatitudes, for it is still hard to do good to those who spitefully use us, but it is the only solution to the conflict of temperaments which we all must face. If we hope that our lives may be long in the land that the Lord our God has given us, the sooner we start keeping the spirit of the Ten Commandments, the better off we will be. Discipline makes this possible, and whether we accept it or not, all religion is discipline for it requires the correction of faults. All

philosophy is also discipline because it demands a code of conduct on the level of understanding.

To get along in the world requires the same type of relationships with environment that are necessary for living in harmony with the greater universe. Our mistakes tie us to embodiments, our virtues liberate us from the bonds of mortality. All we can take with us wherever we go beyond death is ourselves, and too many will find that they are in unpleasant company. This is one of the reasons why folks with doubtful dispositions are in deep trouble when they live alone. When your graciousness must be strengthened from within yourself, you may easily fall into bad habits.

One of the by-products of egotism is self-pity. Many folks claiming to believe in a just and all-loving god are convinced that they have been singled out for adversity for no good reason, and this attitude does very little to make friends and constructively influence people. Ultimately, those who cannot adjust pleasantly to their daily problems are left alone to fend for themselves. I have had many instances of this over the years. Parents are seldom rejected if they are by nature cheerful, helpful, and well-adjusted. Older people who have become necessary to the happiness and well-being of their children find personal fulfillment in the contribution they can make to a pleasant household. Thus we are rewarded for self-improvement and penalized if we do not develop valuable personality assets.

We must conclude, therefore, that there is a universal justice which decrees that if we give happiness we will be happy. If we correct our own faults, the whole world looks better, and we discover virtues in others that the critical-minded ones have overlooked. The time to plan adjustment is as early in life as possible, but it is never too late to outgrow dispositional handicaps. We can all be relatively happy if we are firm in our own determination to make the most of daily experiences. World affairs beyond our control can cause us quiet sorrow. We can wish that other things could be different, but we know that we can improve our own lives in spite of the imperfections that cause us a kind of inner pain. We wish everyone could be happy, but as clearly stated in the Arabian Nights entertainment, "happiness must be earned."



## *Curiouser & Curiouser*

*A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND*

### SHIH-TE AND HAN-SHAN

During the glorious years of the T'ang Dynasty (A.D. 618-906), Emperor Tai-tsung, of illustrious memory, ruled China from the Dragon Throne. In those days, Feng-kan was living quietly in the Kuo-ching-ssu temple at Tien-tai-shan. A high priest deeply revered for his saintly conduct, he occasionally toured the countryside to supervise the regions which paid tribute to his Buddhist sanctuary. On one of his trips he came upon a youthful vagabond without home or family by the name of Shih-te (Japanese: Jittoku). Even a priest of the highest erudition would have had extreme difficulty in finding suitable employment for a lad who seemed to be almost completely deficient in mental faculties, but Shih-te was finally attached to the temple in the capacity of janitor and kitchen helper. Shih-te's best characteristic was his disposition—he was always happy and went about his chores giggling to himself and having long conversations with the empty air.

It so happened that at Han-yen, not far away, there lived a hermit by the name of Han-shan (Japanese: Kanzan), who had a reputation for piety and poverty. He was so poor that his clothing was in rags and he had tied pieces of wood to his feet for sandals. In bad weather, he protected himself with a hood made of birch-bark. His hermitage was little better than a hovel, but he was regarded as a dedicated soul, and farmers living in the neighborhood supplied him with occasional bowls of rice and vegetables. Han-shan was also a happy hermit. Grateful for the smallest favors, he



never complained and bestowed his blessings without stint upon the virtuous and the vice-ridden alike. He occasionally visited the Kuo-ching-ssu temple, and during one of these visits he met Shih-te. This was the beginning of an enduring friendship.

It was the custom of the Greeks to regard simple-minded persons as under the special protection of the gods, and this attitude seems to have prevailed among the communities of Tien-tai-shan as well. Shih-te was allowed to give his new friend food from the monastery kitchen, and the two eccentric characters wandered through the halls and corridors of the temple compound observing, listening, and mimicking the activities of the monks. Occasionally they proved annoying, but nothing could be done about it. If they were reprimanded they only chuckled and grinned; and if they were asked to leave, they laughed uproariously and remained. Gradually, they memorized fragments of doctrine which they proclaimed without any consideration for context. Han-shan would solemnly proclaim the transitoriness of impermanence and then howl with delight.

Gradually, the two rustics gained the serious attention of the abbot of the monastery. There seemed to be a thread of meaning under the surface of what appeared sheer nonsense. The abbot prayerfully meditated on the cryptic remarks of Shih-te and Han-shan. Was it possible that these humble and illiterate people were great saints wandering the earth in disguise to test the charity and insight of dedicated Buddhists? Something happened—possibly it was a vision or the result of some temple divination—which made Feng-kan finally decide that Han-shan was an incarnation of the Bodhisattva Manjusri, who was in turn the embodiment of cosmic wisdom; and Shih-te was none other than the Bodhisattva Samantabhadra, the saintly patron of mystics. Although they appeared to be madmen, they were worthy of veneration.

About this time, Lu Chiu-in became governor of Tai-chou and visited the monastery. Having learned that the two eccentric characters were actually sanctified, he paid homage to Han-shan and Shih-te and knelt before them. He was rewarded with peels of laughter, grimaces, and insults. They told him to go home because he knew nothing about religion and was not even entitled to venerate them. The incident, however, disturbed the gentle routine



Shih-te and Han-shan, from a collection of drawings by O-oka Shun-boku.

of the monastery, and Han-shan and Shih-te departed immediately, never to return. They seemed to have decided to spend their remaining years in Han-shan's hermitage, where they could enjoy their own laughter without disturbance.

In the meantime the new governor of Tai-chou, undaunted by the reception which he had received, decided to preserve for posterity the wisdom of the two eccentrics. They had written a number of poems on the walls of the monastery, the bark of trees in the neighborhood, large bamboo stalks, and other unlikely places. These the governor carefully examined, transcribed, and edited for the benefit of posterity. They are still available in Chinese in a

work called *Collection of Poems by Han-shan*, and the verses are now said to be of transcendental purity and exquisite sweetness. Perhaps the very limitation of Han-shan's and Shih-te's literary background, which was only slightly better than nothing, bestowed a childlike quality especially attractive to the Zen mind. In any event, they are remembered as enlightened monks, although their monastic status is unknown.

Dr. Daisetz T. Suzuki, in his book, *Zen and Japanese Culture*, refers to Han-shan as one of the most famous poet-lunatics of the T'ang Dynasty. One of Han-shan's productions can be summarized in the thought that he considered his mind like the autumnal moon, but no comparison in any form was actually possible. It is obvious that such types of poetic genius could prove baffling to the average person but might intrigue an advanced metaphysician. The modern disciple could well read into such words some pet concept of his own and be duly comforted. If he had exactly the right mood he might even break into laughter at the folly of mortals. Han-shan and Shih-te may have been included among the celebrated abstractionists because there were few to judge whether their words were deep or shallow. But while the skeptic dismisses their thoughts as poetic trivia, the possibility remains that they were great sages whose wisdom transcends human understanding.



#### JAPANESE FOLK PROVERBS

Don't rest a ladder against a cloud.

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Blind men do not fear snakes.

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Never complain about a gift.

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What happens twice will happen thrice.

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A luxurious life never lasts long.

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Money grows upon the tree of perseverance.



## Happenings at Headquarters



The College of Oriental Studies (Graduate School) has announced the appointment of the Society's Vice-President, Dr. Henry L. Drake as a member of the faculty with the title of Professor.

The college curriculum covers the following departments: Buddhism, Philosophy, Comparative Religion, Asian Languages, East-West Psychology, and Zen Studies. This fall, some 20 courses will be offered by the various departments and some 40 instructors are available for the continuance of significant courses in the areas of the college's interest.

\* \* \* \* \*

In May, Dr. Henry L. Drake, the Society's Vice-President, led a group at the annual meeting of the Group Psychotherapy Association of Southern California. This meeting concerned the contribution of meditation to integration. Dr. Drake observed that a change is taking place in the theory and practice of psychotherapy and stressed that the medical model is being replaced by such positive healing processes as are involved in meditation. He believes that the practice of meditation is not only one of the oldest, but also safest methods for assisting the individual in his aims of integration.

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Our Sunday schedule of lectures began July 15th with Mr. Hall's talk on "The Journey to Enlightenment according to the Teachings of Socrates"; and his July 22nd lecture, "Are We the Last of the Big-Time Spenders?" was enjoyed by all. Byron H. Bird, the PRS Headquarters Study Group leader, gave his first Sunday lecture August 5th on "The Next Twenty-Five Years of Planet Earth," which was followed by Mr. Hall's talks on "Utopias, Condominiums, and Communes," and "The Catastrophe Complex, Its Cause and Cure" August 12th and 19th respectively. Following the Labor Day weekend, Henry L. Drake will discuss "Beyond Psychotherapy"; and Dr. Stephan Hoeller will make his first Sunday appearance at the PRS podium with "The Twilight Zone of Dreams" September 16th. The Sunday series will then draw to a close



with Dr. Stanley Krippner's September 23rd lecture on "Psychic Healing and Kirlian Photography" and "The Enchanted Life" given by Dr. Hoeller September 30th.

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On Wednesday evenings during the Summer Quarter, The PRS presented three seminars, beginning with Dr. Hoeller's discussion of "Mysticism in Modern Literature." On July 18th the seminar began with "J.R.R. Tolkien—Creator of New Age Mythology," which was followed by "Hermann Hesse—Reviver of the Hermetic Circle" July 25th, "Nikos Kazantzakis—The Wisdom of the Passionate Sage" August 1st, and "Robert Graves—The Poetry of Mystic Insight" August 8th.

Mr. Hall's Summer Quarter seminar was entitled "Studies in the Law of Karma" and consisted of three lectures for the remaining three August Wednesdays: "Karma on the Level of Physical Function," "Karma on the Emotional Plane of Life," and "Karma on the Plane of Mental Activity."

"Elements of Jungian Parapsychology" is the title of the third Wednesday evening seminar, given by Dr. Hoeller. The subjects for each September Wednesday will be "The Psychic World of C. G. Jung," "Trying the Spirits," "Mind over Space," and "Chance of Prophecy."

\* \* \* \* \*

On Saturday, July 28th, we were happy to welcome Hazel Wilson for an all-day seminar on "Self-Development through the Knowledge of Numbers." Mrs. Wilson has studied numerology with Dr. D. L. Nelson, and has written and lectured on the subject.

Joan Gladish and Gisele Dallon returned Saturday afternoon, August 25th to present "Graphotherapy—A Key to Self-Change," devoted to the relation between graphology and the unconscious and strengthening personality qualities.

"Dreams and Personal Growth" will be presented Saturday morning, September 22nd, by Dr. Phillip Oderberg, Supervisor of Clinical Psychology at UCLA and faculty member of the California School of Professional Psychology.

\* \* \* \* \*

We have recently received from Japan an especially handsome image of Jizo, the guardian of the souls of children. There is an extensive group of these images at the Jizo-ji Temple in Tokyo.



Jizo carrying child



Scene in Jizo-ji Temple.

Over five thousand statues of this gracious deity have already been donated to the Jizo-ji, and it is hoped that the number will be increased to 84,000 in the course of time.

Although a number of the figures in the Jizo-ji Temple show the deity carrying a small child, wooden figures of this type are for private veneration and are rather uncommon. Some of these images closely resemble icons of St. Joseph or St. Anthony of Padua carrying the Christ child. According to popular Buddhist belief, Jizo became a foster parent for children in the afterlife who had been separated from their parents by death. Although children were not punished, Jizo was everpresent to aid and comfort them in moments of emergency. In the dark passageways of the afterdeath state which frightened the lonely little ones, Jizo would appear and spread his arms. Then the little souls would clamber all over him, hiding in his sleeves or in the front of his robe or pulling on the fringe of his cassock. While they were with him, they were happy, and he guided each one in due time to a fortunate rebirth.



## LOCAL STUDY GROUP ACTIVITIES



A new Study Group has formed in Carbondale, Illinois, headed by Steven Short. We look forward to hearing of the Group's activities, and anyone living in the Carbondale area is invited to contact Mr. Short at 510 S. University Av., Apt. 206.

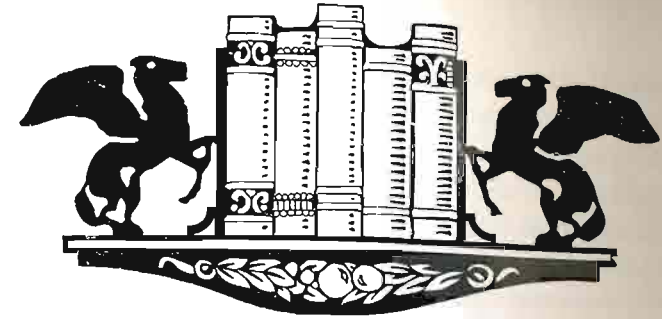
We wish to thank Josephine Palazzo, Secretary of the James Finley Study Group. Miss Palazzo writes that ". . . we are a fairly young group ranging in age from about twenty to thirty years. We do have one member who is forty-two. We are all trying to contribute to the group more by presenting subjects of interest. By taking turns in this way, we hope to become more responsible and active members of the group."

Kathryn Henry's Study Group, also located in St. Louis, advises us that the Group has participated in discussions on Francis Bacon from the *Secret Teachings*, "American Indian Medicine Man" from *Black Elk Speaks*, "Color and Astrology," and "Art and Architecture." Among the Group's other activities have been to attend lectures on psychosomatic situations and to view a color film from the psychology department at UCLA on the etheric double photographed.

The PRS Study Group located in Berkeley has begun a discussion of Mr. Hall's book, *Words to the Wise*. Among their notations, the group has observed that this book "helps the reader to discern between ancient wisdom organizations and modern groups, explains what is expected of the sincere truth seeker, and tells how to evaluate the claims of metaphysical groups."

Questions from "A Healthy Skepticism":

1. Give examples of what you would consider to be a healthy skepticism and an unhealthy skepticism.
2. What is the best religious defense against skepticism?
3. Why is idealism more useful than skepticism at the present time?



*Library Notes by Pearl M. Thomas*

## THE BOOK COLLECTING GAME

People who are collectors tend to live longer than those who by-pass this avocation. By this, I do not necessarily refer to those would-be collectors who save "string too short to be used." The implication here is with those worthy souls who establish and maintain a profound interest in some form of collecting which intrigues them and which they pursue through thick and thin knowing in their hearts that sooner or later the items they seek will somehow materialize. And even if they do not, it is the game that counts. Collecting is one game where one can play alone or with others and can change the rules as they go along. This is not recommended in most games.

Confining the collecting incentive to collecting of books (which is primarily what this is all about), we recognize with Francis Bacon that "reading maketh a full man." He is consequently more vital, more alert, more interesting to himself and definitely more interesting to others because his thoughts are full of the thoughts of other men. When he talks he invariably has something to say and it is not simply idle chatter. Thoreau was credited at one time with the remark that the best of him was in his books, and added, "I am not worth seeing personally, the stuttering, blundering clodhopper that I am."

There are countless areas in which to collect books—anything in print is open for collecting. Many find pleasure in acquiring first editions of their favorite authors. Each and every major publishing house has its individual method of indicating their firsts. Some



simply print the words "First Edition" while others employ a code or colophon. Again, an agreement between the date of the copyright and the title page implies a first edition.

One could ask what makes a rare book rare and receive countless answers. Many of the great writings of fifty or more years ago which brought mere pennies (if or when they were sold), now are priceless additions to rare libraries and private collections. One of the best known book collectors in the United States was A.S.W. Rosenbach, who was perfectly willing to admit that he was the greatest antiquarian book dealer of his time and made fame for himself and his firm when he purchased at auction the original manuscript of *Alice in Wonderland* for a fantastic sum. He also succeeded in obtaining at auction a *Gutenberg Bible* for \$106,000 and a *Bay Psalm* for \$151,000. He and George Smith for Henry E. Huntington created a lively market in book auctions and some of the extremely high prices they paid proved, years later, to be justified.

The sheer joy of collecting books has on many occasions led the collector to give away the completed set to libraries or to interested people simply because the joy was in the game itself, and the interest died out when no more challenge was involved in that particular area. Then they would pursue some other book collecting field with equal zeal.

While on the general subject of book collectors, it seems most appropriate to mention some of the background involved in the actual collecting of Manly P. Hall's library. At first, the books were gathered as a source for ready reference by Mr. Hall and the great majority then purchased were independently bought by him. In the writing of his master work, *The Secret Teachings of All Ages*, it is safe to say that at least a thousand important books were purchased as a basis for his research, which means they were bought before 1928 when his volume was completed.

The real beginning of Mr. Hall's rare book collection was a four volume set entitled *The Works of Jacob Behmen* (Boehme) published by the Rev. William Law. This beautiful set was presented to Mr. Hall by a little old Scottish lady in 1919. In 1920 he purchased from Dawson's Book Shop in Los Angeles, a manuscript on the subject of alchemy, *Das Buch Mit Sieben Siegeln*, which was later beautifully boxed and bound into five volumes. The first volume of

the set lacked the title page, so Mr. Hall redrew the mystical rose which covers more than half of the title page.

The P.R.S. Library's largest single donation of books came from the library of Edward W. Parker of Little Rock, Arkansas, and included several hundred books relating to Theosophy and Comparative Religion. One of the real prizes in this accumulation is a beautifully bound copy of *The Key to Theosophy* which was stamped in gold on the cover: "Presented to Edward W. Parker Esq. by H. P. Blavatsky"; and on a blank page on the frontmatter section is the following note in the handwriting of H.P.B.:

*To the Friend, (Parker) whose helping hand enabled  
this book to be published, in grateful remembrance—*

*Fraternally, H. P. Blavatsky*

*London, Sept. 27th, 1889*

Mr. Hall was delighted that this fine collection given by the Parker family could become part of the P.R.S. Library shortly after our buildings on Los Feliz Boulevard were completed. At that time, Mr. Hall's private collection of books was turned over to the new Library.

In all the years that Manly Hall has been collecting books, he never made use of an agent, but personally selected each item. Most of his European material was gathered between 1930 and 1945. Oriental books, manuscripts, and works of art have been secured more recently, and the present holdings are being enlarged whenever opportunity affords. Mr. Hall continues to use this research material in his books and Journal articles, and it is also available to other serious students.

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## SOMETHING HAS BEEN ADDED

We are starting something new at P.R.S. This fall, on Wednesday morning, October 3rd, we are planning a Library Workshop which will continue for eight weeks. We are gearing this primarily to people who are either retired or who do not work during the daytime. The classes will extend from 9:30 A.M. until

noon, and will be held, for the most part, in the small lecture room. Exhibits from the library will be utilized extensively, Xerox sheets will be included several times to amplify meaning, and 35 mm colored slides will be shown. Four of the classes will deal with the gentle art of book collecting, with many phases considered: auctions, lives of famous collectors, format of books, private presses, book clubs, etc. Two of the classes will relate most directly with the P.R.S. Library and students will be given time to browse and learn more about our fine collection. At another session, slides showing other galleries and libraries and their collections will be shown. The last session will feature 35 mm slides of J. Augustus Knapp's watercolors prepared for Manly P. Hall's *Secret Teachings of All Ages*. At the same time, the line drawings and other illustrations from the same book will be displayed. Enlarged on a screen, these pictures become meaningful and should be helpful in establishing a relationship between the text and illustrations.

The programs each time will be varied and will have a goodly coverage as there is much to relate.

The library workshop is given on a donation basis, and the funds taken in will be applied by the "Friends of the Library" toward maintenance and purchase of items useful and needed to improve the collection. For further details, phone or write the librarian.

There are always interesting people coming in to see the library. We recently had several visits at the library from a member of SCAN, Mrs. Sally Dumaux. SCAN, signifying Southern California Answering Network (headquarters at the Los Angeles Public Library, 630 West Fifth Street) serves the reading public by putting them in touch with library areas where they can obtain information they are seeking. SCAN acquaints itself with libraries all over Southern California. The aim is "better library service through cooperation." Various library systems involved extend from San Luis Obispo, Ventura City-County, Pasadena, Pomona, Redondo Beach, Santa Monica, and Whittier. Mrs. Dumaux was checking out our resources so that the department she represents will be better able to answer requests from the public. Happily, she found that in our specialized fields we far exceed the large city libraries, both in quantity and rarity of material.

## SUMMER LIBRARY EXHIBITS

The three months of August, September, and October are devoted to an exhibit of enlarged photographs taken during a trip around the world which Manly P. Hall made in 1923-24. Some of these pictures were published in his book *Thirty-Eight Thousand Miles of Impressions*. This work has been out of print for many years but is now available in Volume I of Mr. Hall's *Collected Writings*.

The August pictures centered around Japan and China. Mr. Hall arrived in Yokohama only a matter of weeks following the disastrous earthquake of 1923. He found a city virtually destroyed which had a population of approximately one-half million people. Many merchants, with their shops in shambles, brought what could be salvaged of their wares to the wharf to entice visitors who arrived by ship. It was in such a situation that Mr. Hall made his first purchase in Japan, a charming satsuma representation of Fukurokuju, one of the Seven Lucky Gods, the bestower of long life.

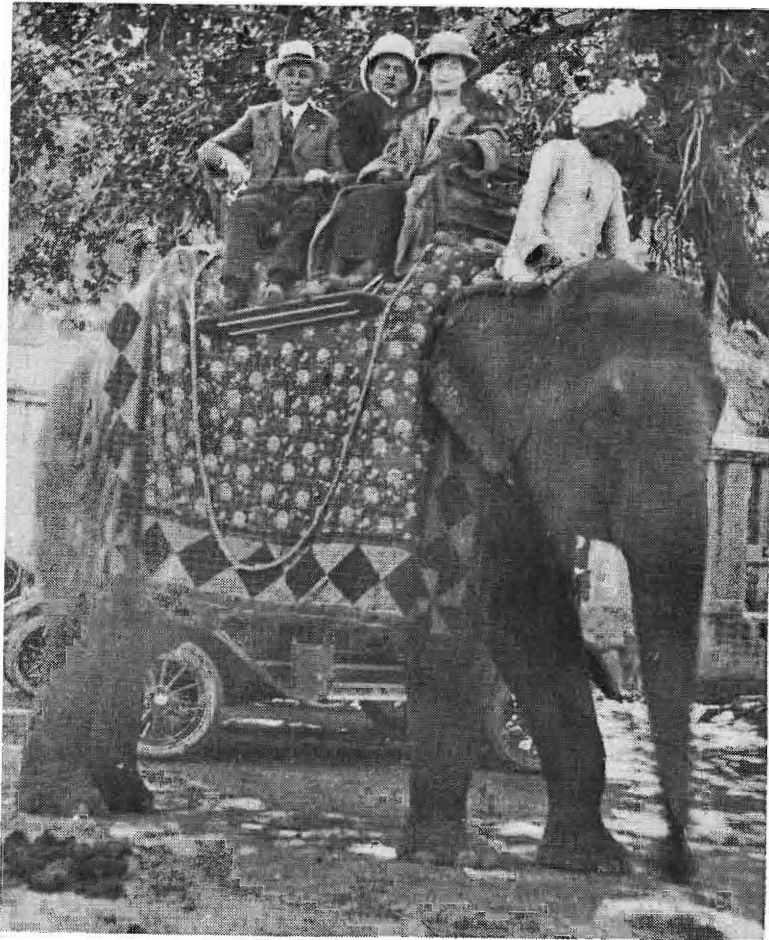
One picture which particularly delighted visitors was entitled a "Study in Contrasts" and showed a tiny Japanese lady having her photograph taken with Mr. Hall.

In China, the Forbidden City of Peking, the Summer Palace of the dowager empress and the Great Wall were represented in pictures. One example is a picture of a marble pavilion in the form of a boat in the midst of a pond and often referred to sarcastically by the Chinese as their Imperial Navy. The Empress built her marble boat with the funds raised to build warships. Quite a number of these illustrations showed Manly Hall in the scene, and in themselves offer further "studies in contrast."

The September exhibit shows the India of fifty years ago: the burning ghats along the Ganges, the temple at Sarnath where Buddha preached his first sermon, other temples and shrines, many of which no longer exist. The Taj Mahal, in the words of the Maestro himself, is "the most beautiful building ever raised by human hands—sanctified by its own beauty, and worthy to be the habitation of gods. It is man's perfect tribute to love and fidelity."

One of the most singular stories along the travelers trail is one which took place very shortly after the accompanying picture was





taken of Manly Hall and other tourists who had boarded the howdah atop a mighty elephant. While much is usually lost in the telling of someone else's story, please set your imaginations in tune and derive a mental picture of this particular scene.

The elephant, who must have been "the female of the species," apparently was intrigued with the hat worn by the lady pictured next to Mr. Hall. This gentlewoman, a well-known world traveler and painter of those days, sported a hat resplendent in color and design. After everyone was seated, and the elephant was proceeding ponderously, she unobtrusively brought her trunk up by the side

of her head and in one deft movement lifted said chapeau from the head of the astonished traveler. Whereupon, the delighted elephant then gleefully ambled down the road trumpeting with delight and holding aloft her prize.

As a nice contrast with the India of the past, a section of the exhibit is devoted to the present development of Auroville, the City of the Future, which is located on the coast of India at Pondicherry, near Madras. These pictures and articles are on loan through the generosity of Dr. Judith Tyberg of the East-West Cultural Center.

The October showing will take in various other areas of the tour, including Egypt and Palestine, Burma and the Malay States.

In each exhibit, various artifacts are in evidence, hopefully creating an atmosphere in harmony with the areas displayed on the trip.

#### NEW HOURS CONTINUE

We wish to call further attention to the fact that the P.R.S. Library now is open to the public on Saturdays from 10:00 A.M. to 4:00 P.M. We will attempt to continue this schedule as long as there is ample justification for remaining open on Saturdays. This decision remains with the public.

#### NEW LIBRARY HOURS — SUMMER SCHEDULE JULY, AUGUST, SEPTEMBER

Tuesday	1:00-4:00 P.M. (Limited Service)
Wednesday	)
Thursday	) 1:00-4:00 P.M.
Friday	)
Saturday	10:00 A.M.-4:00 P.M.
Sunday	10:00-11:00) — (Open for viewing art exhibits) 12:30-2:00 )
Monday	CLOSED



*When I get a little money, I buy books; and if any is left, I buy food and clothes.*

—Erasmus

*Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.*

—F. Bacon

*Knowledge dwells  
In heads replete with thoughts of other men.*

—Cowper

*Books are the legacies that a great genius leaves to mankind, which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn.*

—Addison

*Nothing has such power to broaden the mind as the ability to investigate systematically and truly all that comes under thy observation in life.*

—Marcus Aurelius



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