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TABLE OF CONTENTS

WINTER 1955 — Vol. 15, No. 3

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HORIZON LINES (<i>Editorial</i>)	PAGE
<i>THE PHYSICIAN AND THE PSYCHOLOGIST</i>	1
FEATURE ARTICLES	
<i>THE SEVEN SPHERES OF BORSIPPA</i>	10
<i>CHRISTMAS AS A RELIGIOUS EXPERIENCE</i>	16
<i>THE LIBRARY OF THE PHILOSOPHICAL RESEARCH</i> <i>SOCIETY, INC.</i>	21
<i>CHRISTIAN INFLUENCES IN BUDDHIST SYMBOLISM</i> ..	36
SHORT STORY	
<i>THE UNWORTHY ONE — A Philosopher of Good Parts</i>	31
IN REPLY	
<i>THE MEANING OF THE TERM "NATURE"</i>	48
<i>PHILOSOPHY FOR CHILDREN</i>	52
CURIUSER AND CURIUSER	
<i>DID THE CHINESE DISCOVER AMERICA?</i>	60
HAPPENINGS AT HEADQUARTERS.....	63
LOCAL STUDY GROUP ACTIVITIES.....	67
LIBRARY NOTES	
<i>KUAN YIN</i> By A. J. HOWIE	69

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HORIZON

WINTER
1955



ISSUED
QUARTERLY
VOLUME 15 No. 3

Journal of
The Philosophical Research Society, Inc.

HORIZON LINES
AN EDITORIAL

The Physician and the Psychologist



THE determined effort of the American Medical Association to dominate the field of psychology is a good example of a prevailing policy. The present purpose is to restrict the privileges of psychological counseling to members of the medical profession, or at least to bring the entire field under complete medical supervision. This is a little amusing when we realize that not many years ago psychology was regarded with extreme disfavor and suspicion by the medical groups, who held the entire subject up to ridicule. Now it seems that the A. M. A. is worried—probably because psychology is making inroads in the field of therapy. It may be flattering to realize that counseling, in its various forms, has come to be so generally accepted that the doctors would like to have the exclusive right to practice its techniques, but this is a hollow consolation when we face the facts.

It is estimated that one out of ten persons born in the United States today will be in serious need of psychological counseling at some time during life. This means that psychology as a profession has a tremendous future, and could come to dominate most other branches of therapy. It is foolish to say that materia medica and analytical psychology are closely related or interdependent. It is true that both are dedicated to the improvement of the public health, the former through treating the body, and the latter through treating the mind. At this point, how-

ever, the parallels run out. Psychology is concerned principally with causes, and medicine with effects. It is true that, up to the present time, psychology has served mostly those who are mentally disturbed, but it is already evident that this is only a part of a larger program. Educational psychology can and will prevent a great deal of sickness, and will clearly distinguish between those ailments which originate within the person, and those which are due to environmental circumstances.

At this time, the number of trained psychologists is not sufficient to meet the immediate need. We could easily use ten times as many as are available. In many instances, also, training is not sufficiently basic. Yet, even the relatively incomplete information is extremely necessary and useful. Psychology is a profession in itself, and that part of it which is essentially medical comes under the heading of psychiatry. Even this association is not inevitable, but it is reasonable at the present time. Many young men and women are now preparing themselves for careers in the field of counseling, and there is scarcely a walk of life which is not influenced by psychological findings. Actually the whole subject belongs primarily under the heading of philosophy, but the field is sufficiently demanding to require intense specialization. It is perfectly reasonable that the practicing psychologist should be adequately trained, and receive the proper credentials whereby he can practice his profession without depending upon any other field.

Let us take the position of the medical doctor. Suppose that, through the political pressure exerted by the American Medical Association, he gains the exclusive right and privilege to practice psychology. He already has the right and privilege to use psychology, but is this effort to create a monopoly wise or practical? Has the average doctor a sufficient background in psychology to be totally entrusted with this field? We seriously doubt this. He is already a busy man, with more patients than he can handle. For the most part, he is a successful man, collecting adequate fees for his ministrations. It is true that he has constant contact with the sick, but we cannot say that this contact is adequately intimate when he serves from forty to eighty patients a day. The old family physician was a natural psychologist. He was a member of the family, administering good counsel along with pills and poultices. Today, the average doctor is a stranger to his patients—they see him for a few brief moments; they know him only as a learned doctor with a hypodermic needle in one hand, and the latest catalogue of a pharmaceutical house in the other.

This may be a slight exaggeration in fact, but it expresses the conviction of many patients. Can this busy physician take on a program of counseling, which will mean that he must devote two or three hours

to a single patient and therefore treat only four or five in one day? Even if he is so inclined, does his medical diploma equip him for such a program? Does he have the inward understanding, the quick sympathy, the broad experience, and the clinical knowledge necessary for the practice of modern psychology? Has he devoted his life to the thoughtful consideration of the human equation in problems of the sick. I have spoken to several physicians about this, and they all agree that a general knowledge of psychology helps them in their practice, but they make no claim to a deep or thorough understanding of the subject. They also admit frankly that they could not take it on as a real profession without a great deal more knowledge and experience.

Under such conditions, is it wise or practical to hand over to these men, as a priceless heritage, a new science which should gather around its own concepts a new and strong group of progressive men and women trained for the work which they have selected? The least that can be said is that the average medical doctor would have to return to school for a period of from three to five years in order to master psychological theory and practice. If he does not do this, he is not in a favorable position when compared with others who have had this special training. Even if he continues his own psychological interests, he should not be given the unfair advantage of monopoly.

Psychology is very old, although the modern techniques have been developed largely within the present century. The science of mental health has concerned men from the beginning of history. Every great moral and ethical teacher has advised and counseled, and this has also been the province of religion from time immemorial. We cannot imagine Socrates being silenced because he was not a member of the American Medical Association; nor are we able to remember very clearly what diplomas hung on the modest walls of Plato's house. Psychology begins with a peculiar integrity within the individual himself. Some persons are born with special aptitude along philosophic lines. They have the instinctive ability to react to the problems of their fellow men. I have met such persons. One was a fine old American Indian living in the distant part of a reservation. Another was a cowhand in Texas who simply had the gift of knowing what was wrong and doing something about it. Still another was a Japanese curio dealer in Kyoto. His shop was constantly filled with persons seeking his advice, and he was recognized throughout the country for his skill in discovering the deep hidden causes of human difficulties.

All these men, and thousands of others like them, are useful citizens filling a place left entirely vacant by the rapid motions of modern civilization. To pass some blanket legislation which makes it a misdemeanor or a felony for these people to help others in need is not con-

ductive to the public good. They are not competing with the learned, the schooled, and the credentialed. Their service is unique, and they work with those who have found no help from traditional sources.

More relevant to the moment is the modern American non-medical psychologist. He may or may not hold a Ph. D., but he has been practicing for many years. He grew up with a science which had no formal boundaries and he has gradually come to a broad practical knowledge, much of which cannot be derived from books. Perhaps he worked by trial and error, but the physician does the same whenever he prescribes an anti-histamine or a sulpha drug. Let us compare, for a moment, experience and technical training. One should certainly complement the other, but it can scarcely be said that experience is worthless. Most sciences are built upon experience, but gradually develop such formidable restrictions that their own founders could not be members in good standing.

One of the main troubles seems to be that the broadening of knowledge has led to a process of fragmentation. We are producing a generation of specialists, each one of whom knows a great deal about something, and very little about anything else. Altogether, the prevailing ignorance seems to be the lack of knowledge of how to live. The astronomer, physicist, biologist, physician and economist all have this deficiency in common. The surgeon who can neatly remove a gall bladder may be a friendless man with a broken home. Even psychologists sometimes go to other psychologists—to hear the same advice they give their own patients. Health has something to do with an over-all picture of intelligent conduct. The best sources that we have for general inspiration and integration are religion and philosophy, and whether we believe it or not, they are indispensable to all forms of the healing arts. Medicine was originally part of religion, and through the classical civilization, and as late as the 19th century, psychology was generally considered as a branch of philosophy. Now the parts and the branches like to believe that they are more complete and more perfect than their own sources.

The only effective way to protect the public against inadequate practitioners in either medicine or psychology is through personal consideration of the integrities and aptitudes of the practitioners themselves. All doctors are not physicians and, conversely, it is not inevitably true that all physicians must be doctors. Many of the greatest discoveries of the healing arts have been made by non-professionals or by rebels and heretics. Legislation can never meet the situation fairly. There must be a deeper appreciation, in all fields, for the human equation. In addition to the technical knowledge which they generally receive, both the physician and the psychologist should have a solid

education in religion and philosophy. When I say religion, I do not necessarily mean just the sects of Christendom, but the broad field of human spiritual conviction as expressed through all of the world religions. After all, religion can make man sick, and it can also help him to get well. It can become a psychological pressure, and it can release that pressure. The undevout physician or psychologist is as mad as the undevout astronomer. Each, through his prejudices, is sacrificing the well-being of his patients to the satisfaction of his own whims. After all, he should realize that it is not nearly so important what *he believes*, as what his patient needs in order to get well. Paracelsus once said that it was more important to be true to medicine than to the professional code for practitioners.

It would be interesting to see what would happen at an examination if the student found the following questions on his list: 1 Explain the five parts of the soul according to Hindu philosophy. 2. Describe the Chinese idea of transcendent being. 3. Indicate the therapeutic value of Mencius' doctrine of the mean. Such questions would cause righteous indignation and probably a general consternation. Yet, every physician and psychologist wishing to be an effective servant of human necessity should know the answers to these questions, for these answers are just as vital as speculations about neurons or researches on antibiotics. We have not even begun to make proper use of the great systems of psychological philosophy already available to us. The few outstanding men in the field who have approached comparative religion and world philosophy have found these subjects more than rewarding.

A considerable part of the educational world as we know it today would be the better for a thorough psychological housecleaning. It would be profitable to find out why an impressive number of our people reach maturity only to collapse. If we like to assume that environmental conditions in childhood are responsible for a large percentage of the trouble, how are we to explain that these environmental conditions have been tolerated for centuries by a so-called educated society? How, further, can we explain that even after we have recognized the magnitude of the problem, we go complacently on our way perpetuating methods that have obviously failed? Some minor revolutions are noticeable, but for the most part, progressive leadership is lacking. Medicine has gone to work on cancer, heart trouble, tuberculosis, diabetes, and the common cold, with vast enthusiasm, but the epidemic of good old-fashioned misery continues unnoticed and unchecked. The psychologists are attempting to step into this breach and find out why we are rich and unhappy, powerful and unpleasant, and healthy until we drop dead at forty-nine.

The answers to these basic questions are involved in the recognition of the fact that man is a total being, living in a total world. He can never be adequately adjusted while the greater part of his nature remains undeveloped. We all live simultaneously in three distinct spheres of action. The lowest of these is the material world, and it is in this region that man has specialized his efforts. He can point with pride to his obvious achievements, but they have brought him very little consolation or peace of mind. Man's second sphere of activity is mental and emotional. On this level, he remains immature. He has failed to recognize the urgent need for the integration of his instincts, impulses, and appetites. He has built order into his social system, but not into himself. It is here that philosophy and psychology make their most valid contributions to his essential well-being. The third sphere of man's activity may be termed spiritual, as suggestive of the primary source of his existence, and the ever flowing fountain of the energies which sustain him on all the levels of his conduct. In this sphere, he is most noticeably deficient, and Western man particularly seems to lack a natural spirit of inquiry about those subjects which deal with the larger implications of his origin and destiny.

In a recent article by the religious editor of one of our largest daily newspapers, it was stated that the average person's IQ in theology indicated that he was about eleven years old. To continue this analogy, we could add that the psychological age would be from thirteen to fifteen years, whereas the age on the level of objective attainments in the arts and sciences, pertaining to economics and industry, might be from thirty to forty years. This is not based upon an examination of specialists, who may have a high IQ in their chosen fields; it is an analysis of the compound individual in relation to his own attainments in terms of integration. The picture is clear. As the person ascends through the parts of his own nature, he experiences lack of maturity in the nobler parts of his own constitution. Decisions which can be made on the level of skill may be adequate, but those requiring insight or the weighing of ethical values are nearly always inadequate. This might not seem so dangerous, except for the fact that all the tangible works of man are impelled by intangibles. If the impulse is infantile or adolescent, the physical expression on the level of action cannot be satisfactory. The physical body, for example, cannot protect itself against natural or artificial emergencies. It must be protected by the wisdom and understanding of the person who inhabits the body. It is a popular belief that if the body is fed regularly, examined medically once a year, and is properly clothed and sheltered, it will be happy, healthy, and efficient. Unfortunately, this does not appear to be the case.

Assume for a moment that the head of a family should take the attitude that his wife and children require only creature comforts. Can the things which money provides as the necessities and luxuries of daily living insure an harmonious and contented family unit? We know by experience that wealthy homes are as subject to discord as those of less affluent status. Unless certain idealistic overtones strengthen and direct human relationships, the family body will sicken and fail. No amount of additional physical support will save a situation in which a higher standard of idealism is the indicated cure.

It is also becoming evident to practical counselors in the psychological field that mentally and emotionally disturbed persons cannot be permanently helped unless basic character is strengthened. Nor is it effective to take the attitude that an harmonious adjustment with a delinquent or inadequate state of society is solutional. If the pattern by which we live is not right and proper, why should we regard the adjustment of an individual to invalid environmental conditions as a scientific triumph? It is little better than telling him that he can be happy if he can adjust his miseries to the miseries of his associates. In a strange, subtle way the unadjusted are frequently proclaiming their need for a deeper and better understanding of human purpose. They are in search of more, not less, and we cannot give them more by making them less. We must finally decide whether society is created for the service of the individual, or the individual for the service of society. It would seem to us that society is only valuable to the degree that it supports and encourages the essential growth of the individual. If an impasse is reached, and the collective pattern becomes a detriment to personal growth, then it is the pattern that should be changed, and not the individual who should compromise.

By its sober contemplation of man's internal and eternal needs, psychology points the way toward a complete re-evaluation of the human code of conduct. The mind and the emotions must keep their own laws if they are to be healthy and normal. For man, the laws of mind and emotion are even more important than those laws which control form and matter. It may be that the body becomes injured or incapacitated, and yet the mind remains alert and creative. If conversely, however, the mind and emotion are corrupted or damaged, the body cannot escape the consequences. As Confucius pointed out, if the ruler is corrupt, the people suffer. Today the rulership of life is in the keeping of man's psychological entity. If this fails in adequate leadership, both the body and society must suffer.

Psychology can make vital contributions in the fields of education, politics, and economics. The layman is slow to endorse these findings because they reveal the need for a broad, deep reformation, and the

average person considers that his comfort lies in the maintenance of the status in quo. Can we afford, however, to continue to attempt to educate the young without seriously considering the natural habits and aptitudes of their minds? Can we afford to ignore the requirements of the emotions, when planning the career of the human being? With a most unscientific degree of faith, we have assumed that the internal person will grow if we contribute to its bodily needs. Teach the child history and geography, and its spiritual and moral requirements will unfold naturally, like the green bay tree. There are few things improved by neglect, and certainly man is not one of them. That which is ignored, is neglected, and today, in educating the young, we ignore the greater part of learning.

A fair example is the case of Plato. Modern education acknowledges its debt to the great Athenian philosopher. He is frequently referred to and guardedly quoted. Accepted as one of the noblest of men, his *Statesman* and *Republic* are approved texts. Yet, what are his political and ethical writings worth, when completely separated from the magnificent structure of his spiritual and philosophical convictions? We have gladly accepted the husk and thrown away the seed. The teachings of the original Academy were inspired by the concept of man as a total being, with spiritual, intellectual, emotional, and physical requirements. The sciences were never taught apart from the humanities. The love of wisdom was blended with the love of beauty, and the hunger of the mind was considered as real as the hunger of the body. Men were taught to live well because this was their duty to the divine power that inhabited their corporeal natures. When the theology of Plato passes unconsidered, his political convictions are without adequate foundation.

Although many schools of psychology are under the influence of the prevailing materialism, they have rescued mind at least from the lower level of matter. It is now proven beyond reasonable doubt that a sane mind in a sound body is the secret of good health. The sanity of the mind is not possible without idealism and a strong faith in the reality of eternal principles. This does not answer everything, but it is a larger and better answer than the theory of biological salvation. Either man must discover hope and purpose within himself, or outwardly he will live without purpose, and die without hope. What greater frustration can burden the psychic life of the individual than the belief in the total ineffectiveness of himself and his works? It may be assumed that most persons are not concerned with these abstractions, but every crisis in life forces them upon the attention. Men cannot live well simply by keeping the laws of men. This ends only in a physical kind of legality. There is also a total concept of law, flowing

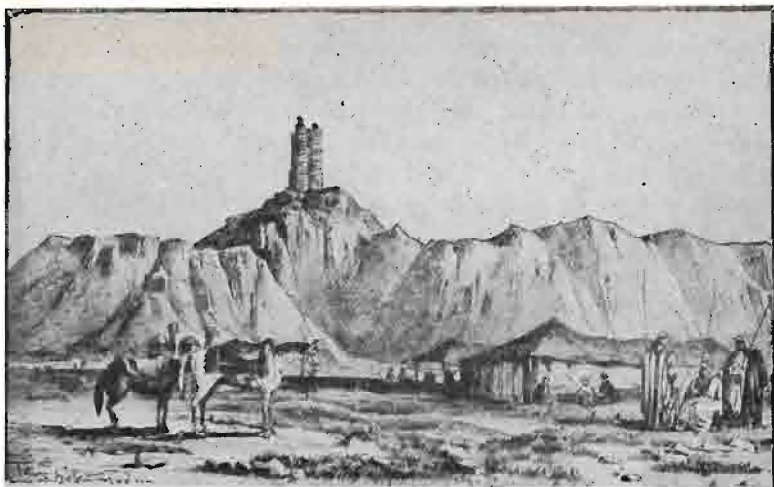
from universals, which spirits, minds, souls, and bodies, must obey. This total law can be obeyed only by growth and unfoldment according to an archetypal plan. To keep the laws of body and break the laws of mind, is to bring upon oneself a well-merited disaster. Children should be taught all that is known about the laws which guide and direct the internal and invisible parts of themselves. There should be no question about the sufficient reason for virtue and integrity. There are proper reasons for all things, and when these reasons are known and are properly communicated, we have an adequate educational system. Researches in psycho-somatics sustain our greatest hopes for the improvement of our kind. When our cultural concepts are permitted to mature the powers and faculties created to guide and direct conduct, we will be moved to a proper kind of living from within ourselves; and this motion is irresistible.

For these and other reasons, we do not feel that it is right and proper for psychology to come under the domination of those sciences which have long held a materialistic attitude. We do not mean to imply that all doctors are materialists, but we believe that medicine, as a branch of learning, must prove its fitness to serve the religious and philosophical needs of man before it is entrusted with the keeping of so subtle an art. If psychology is captured and held on a materialistic level, its solutional contribution to the present emergency will be largely defeated. Psychology belongs to the future, and to those men and women of the future who have recognized the limitations of older systems. It would be a singular misfortune if once again the living should be ruled by the dead, as Plato so aptly expressed it. We cannot resurrect learning by lying down in a grave beside it and hoping for the best. Progressive physicians will advance with psychology and become the citizens of a new world of therapy. In the meantime, creativity and original research are maturing psychological methods. This good work should go on, unhampered either by legislation or the negativity of the public mind.



Words, words, words

It has been called to our attention that the story of creation, as set forth in Genesis, contains 400 words; the ten commandments, one of the world's greatest moral codes, consists of 297 words; Lincoln's Gettysburg address is 266 words in length; the Declaration of Independence, which set up a new concept of freedom, required only 1,321 words. It is reported that the Office of Price Administration used 2,500 words to announce a reduction in the price of cabbage seeds.



—From Maspero's *History of Egypt*

RUINS OF THE TOWER OF BORSIPPA

The Seven Spheres of Borsippa

ABOUT fifteen miles southwest of the ruins of Babylon rises the mound of Birs-Nimrud, marking the site of the ancient city of Borsippa. In the days of the glory of the Babylonian empire, Borsippa was called Babylon II, and was famous for the religious and scientific institutions which flourished in the vicinity. The patron deity of Borsippa was Nebo, called the *Lord of the Writing Tablet*. He was the son of Marduk, the principal hero-god of the Babylonians. Nebo was often represented holding an inscribed tablet bearing such a phrase as, "What has been, shall be. I am Nebo, who keeps the records." This deity had many of the attributes of the Egyptian Thoth and the Greco-Egyptian Hermes. He was the custodian of advanced knowledge, especially relating to the liberal arts and sciences. Since Nebo was a mountain god, it is probable that the high cone of Borsippa was intended to represent the world mountain, as this occurs in most ancient religions.

There are many legends on the patron deity of these astronomical buildings. Nebo was the son of Jupiter (Marduk) and the Moon, and corresponds closely with the Hindu Buddha and, to a degree, with the Mercury of the Latins. As the planet Mercury, Nebo was the "overseer" and also the messenger of the planetary gods. As the per-

sonification of the secret wisdom of the Babylonians, he was Nabin, the seer and the prophet. In the Jewish faith, Moses dies or disappears from the view of mortals on a mountain sacred to Nebo. Nebo was also a saviour god, for he was the peculiar representative of his father, Marduk.

As is often the case in ancient mythology, the status of Nebo gradually changed with the revisions of the state religion. Originally he was a Sumerian deity, the first-born of eternity. He issued forth from the universal principle of water, and was identified with the creative word by which all things were brought into being. Thus, he was the divine fiat, the logos, the word made flesh, the only begotten, and the first-born of heaven and earth. Later, with the rise of the cult of Marduk, the old Sumerian Nebo was gradually absorbed into the new pantheon of divinities. He was venerated first as an elder god, then as an equal with Marduk, later as the child of Marduk, and lastly as the scribe, or secretary, of the divine assembly. In this way, conflict between the older cult of Nebo and the rising power of the priesthood of Marduk was prevented. Nebo took on the attributes of the universal mind, which is the servant of the divine spirit and the mediator between consciousness and form. All inspired writings were attributed to him, for he was the one mind, who, through his priests and scholars, revealed knowledge, sustained science, and perfected philosophy. He was the saving wisdom which brought all men back again to the will of heaven.

It may be significant that one version of the Babylonian creation legend has been found inscribed on a tablet, the reverse of which bears an inscription in the form of an incantation intended to be recited for the purification of the temple of E-Zida in Borsippa. The ceremony may have taken place at the Zagmuk festival when the image of Nabu (Nebo) was solemnly brought in procession from his temple in Borsippa to the great temple of Marduk in Babylon. (See Sir James Frazer, *The Golden Bough*) The creation legend describes the first acts of Marduk in forming the world. The opening lines read: "The holy temple, the temple of the gods, in the holy place had not yet been made; no reed had sprung up, no tree had been created." (For a complete translation see L. W. King, *Babylonian Religion and Mythology*)

Major General Forlong, in his *Rivers of Life*, summarizes the Babylonian concept of learning substantially as follows. These people had special seats of learning corresponding generally with our early universities, of which the most famous were Erek and Borsippa. The students were both diligent and talented. They were not content merely to hand down the wisdom of their ancestors, but advanced



NEBO

From an Assyrian statue in alabaster,
in the British Museum.

knowledge by original research. Their curriculum included astronomy, astrology, history, chronology, grammar, law, and the natural sciences. The priesthood was a learned and powerful class, mostly hereditary, and of high social and political status, having ready access to its rulers. With their wives and families, these priests lived in sacred buildings adjoining the temples. They were scrupulously clean in their persons, dignified in their demeanor, and acted on very stringent laws regarding their public sacrifices, altars, penances, offerings, and purificatory rites.

The site of Borsippa is now marked by two large mounds of ruins, and excavations were first attempted by the French in 1852. Many important finds were made, but only a small part of the ruins was explored. The southwesterly of these mounds, usually called the *Birs proper*, is by far the more interesting of the two. It is actually a ruined ziggurat, or astronomical tower. Modern archeologists are of the opinion that the original structure had never been completed, but that

Nebuchadnezzar had faithfully attempted to fulfill the work of some illustrious predecessor. The ziggurat stands upon a hill about a hundred feet high, and rises as a jagged spike of riven brickwork, vitrified by some terrible fire—probably the result of war. This pointed mass of burned brick is split down the center, and the present ruin is about forty feet in height. Around it lie huge masses of enameled bricks and an immense quantity of rubble. These often bear an inscription relating to Nebuchadnezzar, and belong to his restoration of the original site.

Sir Henry Rawlinson learned, through his excavations at Birs-Nimrud, that the original structure had consisted of six distinct platforms, or terraces, each of which was about thirty feet high and forty-two feet less in horizontal length than the one below it. The entire arrangement constituted an oblique pyramid, the terraces in the front being thirty feet in depth; those at the rear, twelve feet; and those at the sides, twenty-one feet each. On the sixth story of the pyramid, stands the vitrified mass which was once the sanctum of the temple. Built into the corners of the walls of each terrace were the cylinders of Nebuchadnezzar which referred to the complete structure as "The Stages of the Seven Spheres of Borsippa." Each level of the pyramid was dedicated to one of the planets, and had been stained with the color usually attributed to that planet according to the teachings of the Sabian astrologers, and still traditionally preserved in the Chaldean theory of planetary influences. The lowest stage was colored black in honor of Saturn; the second, orange for Jupiter; the third, red for Mars; the fourth, yellow for the Sun; the fifth, green for Venus; and the sixth, blue for Mercury. It is likely that the temple which surmounted the pyramid was colored white to represent the Moon. From present calculations, the ziggurat was about two hundred and seventy-two feet square at the base, and about one hundred and twenty feet high, not counting the temple on its summit.

In the record on the cylinders, as read by Rawlinson, Nebuchadnezzar boasted that he had restored the ziggurat of Borsippa as follows: "Behold now the building named 'The Stages of the Seven Spheres,' which was the wonder of Borsippa, had been built by a former king. He had completed forty-two ammas (of the height), but he did not finish its head. From the lapse of time it had become ruined; they had not taken care of the exits of the waters, so the rain and wet had penetrated into the brickwork; the casing of burnt brick had bulged out, and the terraces of crude brick lay scattered in heaps. Then Merodach (Marduk), my great lord, inclined my heart to repair the building. I did not change its site, nor did I destroy the foundation platform, but in a fortunate month, and on an auspicious day,

I undertook the rebuilding of the crude brick terraces and the burnt brick casing (of the temple). I strengthened its foundations, and I placed a titular record in the parts that I had rebuilt. I set my hand to build it up, and to finish its summit. As it had been in former days, thus I exalted its head."

It is interesting to note that Borsippa was the city to which Alexander the Great returned when warned by the Chaldean astrologers not to enter the city of Babylon. The Pyramid of Borsippa belonged to a group of similar structures referred to by several ancient authors. The ziggurat was a type of building, either square or circular, which ascended either in terraces, like the hanging gardens of Babylon, or by a wide spiral road which circled to the summit. On the top was a flat platform where the priests could gather and set up their instruments, and an altar, shrine, or temple, to a deity presiding over the science of the stars. That the Babylonians were advanced in the knowledge of the heavenly bodies is well known, and the depth of their research is shown in several ways. For example, they always represented the deity governing the planet Saturn as surrounded by a ring, and they were aware that Venus was usually visible only as a crescent. The ziggurat, like the Egyptian pyramids and those in Mexico, was a symbol of the universe as it was understood at that time.

According to Herodotus, surnamed *the Father of History*, the city of Ecbatana in Media was surrounded by seven concentric walls of different colors. These walls were of great size and strength, each rising above the one outside of it, which caused the entire city to appear from a distance like a low pyramid. In this case, the outer wall was white; the second, black; the third, scarlet; the fourth, blue; the fifth, orange; the sixth, silver; and the seventh, gold. It is not known why the order of the colors was different from that at Borsippa. There are two possibilities. It may have been that the complex of walls was intended to form a horoscope of the city, or to reveal the position of the planets at the time the city was founded. It may also have been that the planetary deities were arranged in a different order of precedence due to the religion favored by the inhabitants of the place.

The references to the Tower of Babel in Genesis are believed to refer to one of the great pyramid observatories of Babylonia. The word *babel* is merely the native name of Babylon, and literally means *gate of the god*. Apparently, the Hebrews confused their verb *balal*—to *confuse* or *confound*—with the word *babel*. This would be natural as the result of the Babylonian festivities which led to the condemnation of Babylonian culture. It is evident that the ancient towers, or ziggurats, like the minarets of Mohammedan mosques, were symbol-

ically intended to signify a link between heaven and earth. The astronomers, ascending their towers, received from the heavens their prophecies and predictions, and were therefore believed to have communed with the gods and received from them the secret of wisdom.

Ginzberg, in his *The Legends of the Jews*, describes the concealment of the temple vessels at the time of the exile. Even the vessels not concealed by Jeremiah were prevented from falling into the hands of the enemy. The jewels, pearls, gold and silver, and precious gems which David and Solomon had intended for the temple in Jerusalem, were discovered by the scribe Hilkiah, who delivered them to the Angel Shamshael who, in turn, deposited these treasures in Borsippa. This account has been enlarged and dramatized in Arabian lore.

The Persian poet, Mizami, described a seven-bodied palace, built by Bahram Gur, which was dedicated to the planets. This structure also was painted with seven colors. It is likely that Mizami was drawing upon one of the older legends in the preparation of his account. The concept of astronomy which dominated Europe until the researches of Galileo and Copernicus was essentially that of the Chaldeans. It is called the geocentric system, for it places the earth in the center of the solar system, surrounded by the concentric orbits of the seven planets known to the ancients. Thus, the pyramid, or ziggurat, standing upon the earth and rising in levels symbolizing the orbits of the planets, was suggestive of the structure of the solar system. There is much evidence that this concept prevailed during biblical times and explains many obscure references in both the Old and New Testaments.

Little is known about Borsippa until Hammurabi was enthroned in Babylon about B. C. 2100. This great lawmaker either built the temple E-Zida (the Eternal House) at that place, or restored a more ancient monument which had fallen into decay. Later, during the reign of Nebuchadnezzar, Borsippa reached the zenith of its influence and prosperity. The temple school with its great astronomical observatory attracted scholars from many lands, and was considered a wonder of the world. The priestly college survived until the closing years of the sixth century B. C., and there is a report that Pythagoras visited the site and was instructed by the scientists who still dwelt in the area. Nothing is heard of the School of Borsippa after the time of the conquests of Alexander the Great.



Years do not make sages, they make only old men.

Christmas as a Religious Experience



FREQUENTLY, in these later days, we hear tired and disillusioned folks observe "After all, Christmas is *really* for children." Might it be timely to remind ourselves that we are all children, and we instinctively look forward to occasions of festivity? Actually, the normal adult shares in the pleasures of the young because he finds a vicarious way of re-experiencing his own youth. He may not like to admit that toy trains, puzzles and games still hold a fascination for him, but many a small boy or girl has complained that the grown-ups have commandeered the most interesting gifts for their own amusement. It is good and heartening to see mature persons who remain sufficiently unsophisticated to preserve and express the child-likeness in themselves. They are better people and more successful parents.

The principal complaint that accompanies the holiday season is the modern commercialization of Christmas. It seems that the merchants unite in a conspiracy against the family purse. Yet perhaps the shopkeepers are not entirely to blame. They cater to public opinion, and continue in business because the majority of the population is extravagant-minded. The standard of living in this country is so high that we have lost all contact with simple pleasures and quiet enjoyments. By degrees, we are destroying those kindly overtones which give drama and color to everyday existence.

Years ago, the boys and girls waited impatiently for those summer months when the circus came to town and, for that matter, the older citizens shared good-naturedly in the excitement. One of the high points about a circus was the street parade. The marching bands, the ambling elephants, the swaying camels, the prancing horses, and last, but not least, the blasting notes of the steam calliope, transformed Main Street into a fantastic wonderland. In most larger communities, the children of this generation will never be thrilled by a circus parade. It interferes with traffic, increases the duties of the police force, and disturbs the routine of community existence. This glamorous event has been declared a public nuisance.

Are we any happier because we have substituted efficiency for the circus parade? Have we gained as much as we lost when we decided that it was wiser and better for business to go on as usual? This same thinking is applicable to what we have come to call "The Christmas crisis." Is it really so difficult, debilitating, and disconcerting, or are we all gradually becoming tired and disillusioned with life in general? Do we really want to deprive ourselves of this happy opportunity to complain, find fault, and criticize the conduct of our fellow men? I suspect that the Christmas conflict is principally within ourselves. Even the money we spend, or perhaps waste, is not the primary consideration. A man I knew, who lost half his paycheck week after week at the race track, was duly perturbed at the prospect of Christmas shopping. So are countless others who find it highly practical and satisfying to spend fifty or a hundred dollars a month on alcoholic refreshments.

Others will say that wandering about selecting Christmas gifts from a galaxy of gee-gaws is a total waste of time. Even this is frequently only an excuse. Many proud mothers spend eight to ten hours a week in beauty parlors, or in various social activities that are essentially meaningless. We have time to sit for hours, glued to our television set, or discussing news and views in interminable telephone conversations. We waste throughout the year a hundred hours for each one we devote to our quest for Christmas presents. Could it possibly be that we are becoming so self-centered that we instinctively resent time spent doing things for other people? Is the decline of Christmas a symptom of a decline in family relations, in neighborliness, and in good fellowship generally? We always have excuses, but are they valid reasons? Are we also subtly attempting to buy friendship with extravagant gifts, remembering that we have failed in the daily practice of friendliness? There are many subtle possibilities which we should carefully examine in our own nature. Have we really outgrown Christmas, or have we merely become a little embittered by the pressures of society?

Most of us have forgotten that in many other countries Christmas is essentially a religious festival. It symbolizes the gifts of hope, truth, beauty, and love to all mankind. The churches are filled, and a deeply solemn attitude prevails. The devout take this occasion to remember not only the birth, but the life and ministry of Jesus. They honor him and the mission which he performed. There is no hint of commercialism, but a broad and deep effort to reconcile and restore inner conviction of the proper duties and responsibilities of the sincere human being. There is another day set aside for the exchanging of gifts, but the two occasions are not confused. On the day of giving, men give

of what they have, but on Christmas, they give of what they are, and seek the personal experience of spiritual grace.

Perhaps these days should be divided again, so that the real meaning of Christmas might be relieved of its pressurful implications. Today in America the emphasis is upon the gifts that we hope to receive. The children wait up expectantly to hear the sleigh bells of Santa Claus. They rush down in the morning to examine their presents. Such religious implications as may survive are secondary to the physical benefits of the day. True, there are religious services, but some way they have lost much of their validity. By the same token, the exchange of gifts has lost its gentle overtones. We go so far as to appraise each article that we receive, to see if the total is equal to our own expenditure. If not, we have simply lost money.

Children taught to expect expensive presents are naturally disappointed unless the family spends beyond its means. This disturbing state of affairs is typical of the encroachment of materialism on every level of modern living. There is even a growing determination to abolish Santa Claus as a myth. Let us hope this does not imply that the joy of giving is becoming mythological. If you are approaching the Christmas season with fear and trembling, search your own heart and find the real cause. Is it because you are inclined to be extravagant and thus unbalance your budget; is it that you doubt that your gifts will really be appreciated; are you afraid that you are only contributing to the cash balance of the local merchant? The answers to these questions require thoughtfulness, but do not necessarily indicate the abolishment of Christmas. What is really needed is a kindly, practical, reasonable, and intelligent direction of the Christmas instinct. You can select useful and significant gifts if you wish to take the time. Often you can get reasonable values if you resist inflated Christmas prices. In Europe, at least until recent years, preparations for Christmas began soon after the New Year. Most families made their own presents. The men whittled and carved and etched and built the gifts for the next winter. The women knitted and sewed and embroidered, and even planned the jars of fruits and preserves which they would exchange with the neighbors. We would be much better off if we actually created with our own ingenuity the presents for our friends. As this is difficult, however, under the economic pressure of Western living, the next best thing is to accumulate our gifts throughout the year so that they are available when the time comes. In this way, we have a better selection and can purchase advantageously. It also extends our thoughtfulness throughout the year and proves that our friendships are real and continuously in our minds.

It is not good that we should all reach Christmas Eve in a state of mental, emotional, and physical exhaustion. Under such conditions, there can be no real Christmas Spirit. We are tired and bored on the most sacred day of the Christian year. It is slight tribute to our faith that the whole problem should be handled in this way. If religion is important to us, it should dominate our inner attitudes, and there should be no place for bitterness or reproach.

If it is true that Christmas is for the children, we must also remember that these observing youngsters have heard all our critical remarks, and watched us limping home with tired feet and ragged tempers. Certainly they cannot, from moral example, have the proper attitude toward the birthday of their Saviour. The children may well feel it only as another instance of religion as a burden, a responsibility that must be met. One family that I knew was always outraged by a group of young people who went about the neighborhood on Christmas Eve singing carols. This family went so far as to complain to the City government. Such an attitude reveals a deep spiritual sickness, and it is not surprising that these folks were friendless and miserable. If we want a better world, it will be necessary for us to exert ourselves and perform a number of inconvenient actions. If we have no time to preserve the gentler and kindlier aspects of our culture, we must not expect others to guard these values for us. We need not suffer from a nostalgia about the good old times, but we can make sure that a vital spirit of idealism enlightens our inner natures. In this country, everyone can celebrate Christmas according to the convictions of his own conscience. If, however, these convictions impel him to resent the entire occasion and to wish that it could be abolished, there is something wrong in his psychology of life. Every opportunity for the cheerful gathering of friends should be encouraged in a generation in which friendship is becoming all too rare. If we have money enough to gratify a thousand whims and fancies, we should have some means by which we can express old-fashioned good fellowship without forebodings and regrets.

The Christmas spirit is meant to be the Spirit of Christ in man. On this natal day set aside for public and private celebration, this spirit must be present, or everything else fails. We cannot conceive that this spirit is disillusioned, embittered or irritable. If we let the Christmas spirit take over, we may be a little foolish, but it will be a nice kind of foolishness, which is more than can be said for much of our folly. We do not need to fall under some psychological pressure which would destroy the spirit of Christmas, nor excuse our own attitude by blaming others. We do not give because we hope to get, but because the divine life in us is forever giving and asks nothing in return. That others

forget us or slight us or send us useless presents, is their business, not ours. We still have the inalienable right to live graciously and to express our own spiritual convictions. It would be far nicer, of course, if man could have the spirit of Christmas every day of the year. Apparently, however, this is too much for him, and he must gather his resources for one symbolic occasion. Certainly with three hundred and sixty-four days to advance his own interests, he should be able to set aside one day to honor the spirit of life which, abiding in him, makes it possible for him to be both selfish and unselfish.

Personally, I hope that I never outgrow a certain natural enthusiasm over Christmas. The attendant responsibilities never seem particularly heavy or discouraging. It is nice to think about other folks, and what we think they like, and how we believe we may add a little pleasure or sunshine to their lives. If we think mostly about this, we come finally to the conclusion that all we can do with our money is spend it—certainly we cannot take it with us. We like to spend money for the things we want, and if we sincerely want to see a friend or relation remembered with some token of our thoughtfulness, we should certainly express this feeling. After all, no one enjoys a gift as much as the giver, because he alone is party to the benevolent conspiracy of bestowing a token of his friendship and understanding. What more can he buy than this contentment of heart, and why should he regard it as wasteful? This all assumes, of course, that a wise and mature thoughtfulness guides the transactions.

Much of the chaos of Christmas is due to lack of thoughtfulness. We rush around trying to find something to please someone, but we have not given any of our own innate understanding to the problem. It has not moved us as human beings, and because we have little pleasure in giving, mutual understanding is not strengthened, and an air of frustration prevails. Forget the psychological fixation that has developed around the Christmas Season. Get negative thoughts out of your mind, make it positive with a genuinely friendly attitude, enjoy making other people happy, and you will survive the season with befitting human dignity.

Strengthened inwardly by a deep religious realization of the symbolic significance of giving and sharing, and supported outwardly by a cheerful mind, we will not be exhausted or depressed. We may say Christmas is too commercial, our friends are not grateful, our relatives are over-hopeful, and our children are greedy. But in spite of this, Christmas is beautiful, and if we set an example of a better attitude, perhaps we can influence others to appreciate the mystery and magic of this wonderful holiday.

The Library of The Philosophical Research Society, Inc.

THE collection of written documents and later printed works into national, community, or private libraries for the preservation and dissemination of historical and cultural records has been practiced since ancient times. Extensive accumulations of tablets, inscriptions, and manuscripts have been found in the excavations at Ninevah and other centers of Assyrian learning. In Egypt, records of collections of sacred and secular writings indicate that libraries were associated with shrines and temples as early as the fourth dynasty. There were twenty-eight public libraries in Rome at the close of the Imperial period. At the time of the death of Theodosius, the Library created in Constantinople by Constantine the Great contained more than a hundred thousand separate works. Excavations at sites in the East and Near East have uncovered storehouses of literary treasures.

The most famous libraries of Antiquity were the Bruchium and the Serapeum, located in the North African city of Alexandria. These combined collections made available nearly half a million separate literary remains, covering every field of early intellectual endeavor. At one time, the king of Egypt engaged the celebrated Greek philosopher Aristotle to assist in the cataloguing of these national collections. The destruction of the Alexandrian library was one of the greatest disasters of the ancient world and a contributing cause to the tragedy of the Dark Ages, during which the European mind regressed to a condition approaching savagery.

In the centuries following immediately after the Renaissance, there was a general revival of interest in the preservation and dissemination of essential knowledge. Many great libraries were founded at that time, most of them originating in the private collections assembled by princely families. Cosimo de' Medici formed a library at Venice about 1433, and on his later return to Florence was responsible for the establishment of the great Medician library. In time, these private collections were given to the state or set up as public institutions supported by private or public funds.

The modern history of libraries may be said to begin with the invention of printing. The rapid multiplication of published works severely taxed the resources available for the maintenance of national collections of books. No library, regardless of its size, could house the entire manuscripts and printed literature of the race. There are fifty-five miles of book shelves in the British Museum alone. It was therefore possible to assemble only representative collections, indicating general trends and enriched with certain rare and significant items. Today the public library is an impressive, civilizing force in our community life. Through its facilities, citizens have available for their improvement and pleasure the records of the outstanding attainments of the human mind in the religions, arts, sciences, philosophies, crafts, and trades.

It has also long been a practice for various professions to develop specialized collections of books peculiar to the needs of these professions. In our larger cities, there are libraries of law, medicine, engineering, science, and religion. Many thoughtful persons also find it desirable to keep readily available the principal books relating to their own field of endeavor, and in recent years home libraries have increased in size and popularity. More and more, intelligent men and women are recognizing their dependence upon good books as sources of inspiration and profit.

Many of the great collections of rare source books are still in Europe. In spite of the fact that the national collections have been periodically subjected to the ravages of war, European civilization, being much older than that of the Western hemisphere, has had an advantage in the amassing of literary treasures. Also, the early printers plied their trade in Venice, Florence, Rome, Leipzig, Paris, and London, and their publications were more readily available to the connoisseurs and collectors of older times. The British Museum, the Bibliotheque Nationale in Paris, and the Vatican Library in Rome, contain the most celebrated collections of books in the world today. In these great institutions are priceless treasures which can never be available except through copies. These and other libraries in Europe are vulnerable to modern armament, and the wars of the future may destroy large parts of these precious collections. It is important, therefore, that great public and private libraries should be created in America, where there is a better chance for their survival in a military emergency.

The British Museum, which consists of about 3,200,000 printed volumes and 56,000 manuscripts, has been built around the nucleus of a small private collection. The British Nation, for twenty thousand pounds, purchased for the people the books, manuscripts and curiosities of Sir Hans Sloane. The tremendous expansion of this library has been accomplished within a span of approximately two hundred years. Two

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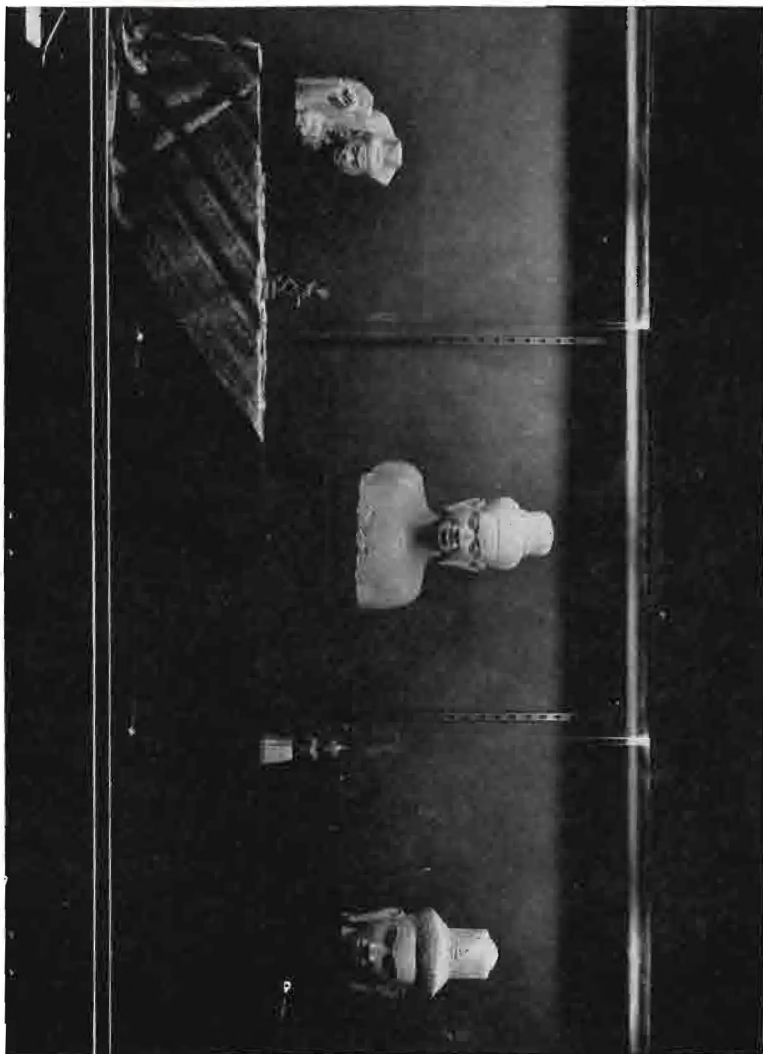


EXHIBIT OF KHMER SCULPTURINGS FROM
OUR LIBRARY COLLECTION

These exceptionally fine heads, dating from the twelfth century,
come from the great center of Khmer culture at
Angkor Vat in Cambodia

factors were involved in this splendid achievement. The first was the patronage of the state, which set up the necessary machinery and devoted extensive funds to the expansion of the various departments. The second factor was the enthusiastic patronage by the people themselves. Great families and humble citizens cooperated, each according to his own means, to enrich this national shrine with large gifts and small donations.

This is the story of nearly all great collections of books. Special libraries built in various times and places were gradually absorbed to become departments of the national collection. The support of learning became a policy, until today an almost constant stream of collections and individual books flows into the British Museum, some coming by purchase, many as gifts.

The American equivalent to the British Museum is the Library of Congress. This collection is gradually taking shape and, as a result of several important purchases, is assuming the proportions of an important world library. Among notable acquisitions has been the finest known copy of the Gutenberg Bible. Unfortunately, the great area in this country and the broad diversity of our internal interests make it difficult, if not impossible, for the majority of citizens to avail themselves of the facilities of their national library. The West Coast is especially remote from the principal centers of outstanding book collections. There seems a real need for adequate public collections in California and the other western states.

The natural tendency of our times toward specialization has its influence upon the assembling of a library. Considering the country as a whole, there is a consistent shortage of important source collections dealing with comparative religion, idealistic philosophy, and those great systems of belief and culture relating to the growth and unfoldment of morality, ethics, and the creative arts. Not only are these sections themselves deficient in most public libraries, but the allotments of funds for the purchase of new books seldom favor these departments of thinking. The best philosophical collections now available are housed in our universities and colleges. The public in general does not always feel that it is especially welcome in these hallowed precincts.

In Europe there are still a number of private libraries and personal collections of rare books and manuscripts relating to the more recondite religious and philosophic subjects. Most of these accumulations, however, belong to Secret Societies or their members, and are seldom available to the public. In the last twenty-five years, a number of these private collections have come upon the market because of unsettled financial conditions. It is a well-known fact that when such libraries



EXHIBIT OF CENTRAL AMERICAN ANTIQUITIES FROM
OUR LIBRARY COLLECTION

Included in this case are original Aztec picture-writings, examples of mortuary images, and rare facsimiles and other works pertaining to Central American religion.

are sold, the better items bring a very high price and are much sought after.

There is also an ever increasing need for libraries of basic research material emphasizing Oriental religions and philosophies. Specialized collections of this kind cannot simply be assembled; they must be built around a definite idea or purpose. In this way, the collection becomes representative of certain departments of learning, and accomplishes adequate penetration. It is most useful to the student when he finds in a single institution all of the basic texts necessary to meet the demand of his gradually unfolding instinct toward research into the deeper issues of life and living.

It has been Manly P. Hall's ideal and purpose to establish on the West Coast an important collection of source books and manuscripts relating to the deeper issues of human thinking. This collection will form the nucleus of a permanent community library to serve thoughtful persons desiring to avail themselves of such facilities. It is his aim that this library shall grow gradually through the years and centuries to become a great institution dedicated to the ideal of a broad and inclusive religious and philosophical viewpoint.

Mr. Hall has been building this library, book by book, for more than thirty-five years, and the collection now includes between thirty and forty thousand separate items. Although in the terms of a general library this is not large, the collection is impressive in its penetration and coverage of the subject matter for which it was created. The library is especially rich in manuscripts and early printed works in their original editions. In fact, the collection contains more source material than the average general library of a million volumes. This is understandable when we realize the tremendous number of fictional and literary works in most public collections. The strength of a library, and its rating among great library collections, lie in its manuscript department, and its collection of books printed prior to 1800 A. D. When you realize the amount of money and library space which must be devoted to current literature, it is easy to understand how large but comparatively superficial collections may be accumulated.

In the Library of the Philosophical Research Society, the primitives cover the period from 3,000 B. C. to the beginning of the Christian era. An exception lies in the Maya and Aztec literature of the pre-Columbian period. Material now available to scholars includes Babylonian and Chaldean writings on clay, Chinese inscriptions on bone, examples of papyrus, both Egyptian and Greek, and a very fine manuscript of the Egyptian Book of the Dead of the Sixth Century B. C. In addi-

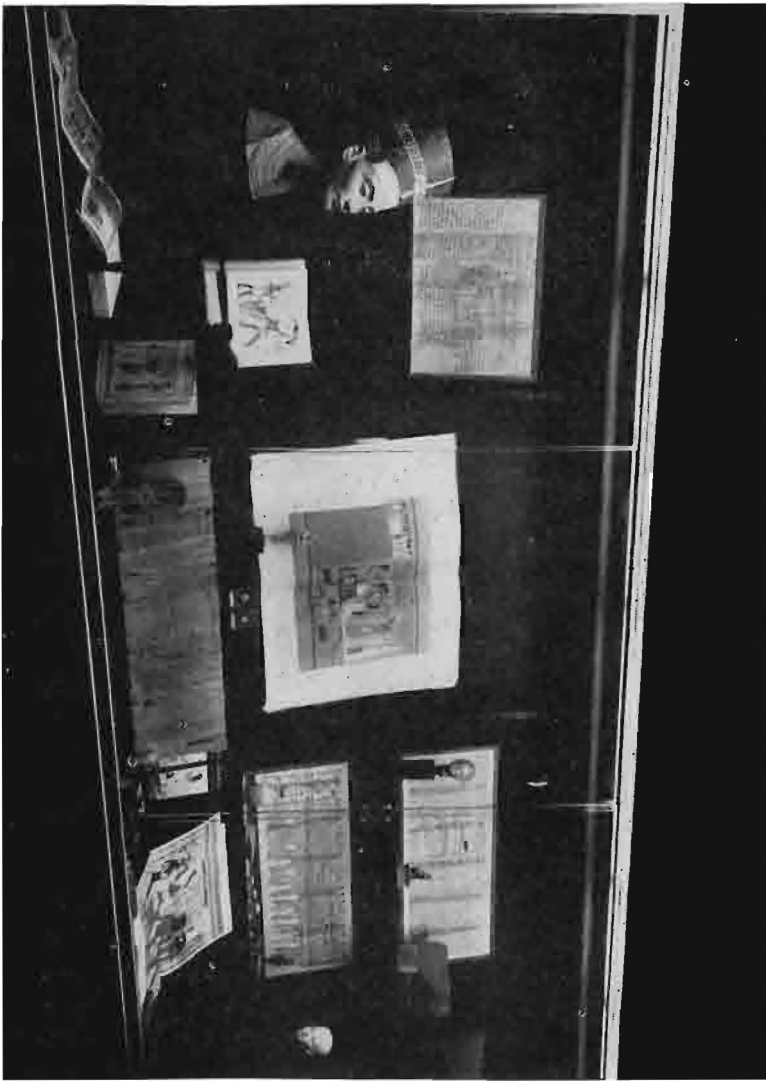


EXHIBIT OF EGYPTIAN MATERIAL FROM OUR
LIBRARY COLLECTION

Original manuscripts on papyrus, rare printed volumes, modern
works and objects of art

tion to the originals, there is a fine representation of printed works, facsimiles, studies, commentaries and so forth, by outstanding scholars in these fields.

The Indians of North, Central, and South America have contributed their thoughts and discoveries to the culture of modern man. Their section in the Library includes both original manuscripts and rare facsimiles published by learned societies and private scholars. Our magnificent edition of Lord Kingsborough's "Antiquities of Mexico" was formerly in the library of President Porfirio Diaz. Facsimiles of all the known Maya Codices are available; also a photographic copy of the great Florentine Sahagun, the outstanding text on the Aztec empire.

The Oriental collection includes examples of printed books back to the tenth century, including several volumes from the Imperial Chinese collection, hand-illuminated and richly bound. Most Oriental religions are represented by manuscripts or printed works of an early date. Included are sacred and scientific writings originating in Java, Burma, Siam, India, Ceylon, Indo-China, Japan, China, Persia, and Arabia. Curiosities include a Buddhist Sutra written entirely in human blood, and a manuscript on tree bark from Sumatra, written by the only cannibalistic tribe known to have an indigenous literature. It is important to note that all the works in the collection have been selected for their contents and not for literary scarcity. Thus they form an invaluable source for basic material.

European schools of thought, including mystical and transcendental sects, are covered largely with first editions of original texts and manifestos and manuscripts. Among these are the alchemists, astrologers, cabbalists, Rosicrucianists, Hermetic philosophers, the Illuminists, and various societies associated with the rise and development of Freemasonry. Modern sects are represented by their standard texts, and the selection devoted to comparative religion is unusually strong in scarce and out-of-print material.

The comparative religion section embraces nearly all denominations, cults, and systems of the ancient, medieval, and modern world. Mythology, folk-lore, symbolism, and related subjects are amply represented. There is a broad coverage of sacred books and commentaries, and the Christian Bible is available in rare versions and printings and in nearly seventy languages.

The Latin and Greek philosophers are given special consideration, and it is noteworthy that the Library includes most of the translations of the celebrated English Platonist, Mr. Thomas Taylor. Among the Taylor translations are the rare complete Plato and complete Aristotle.

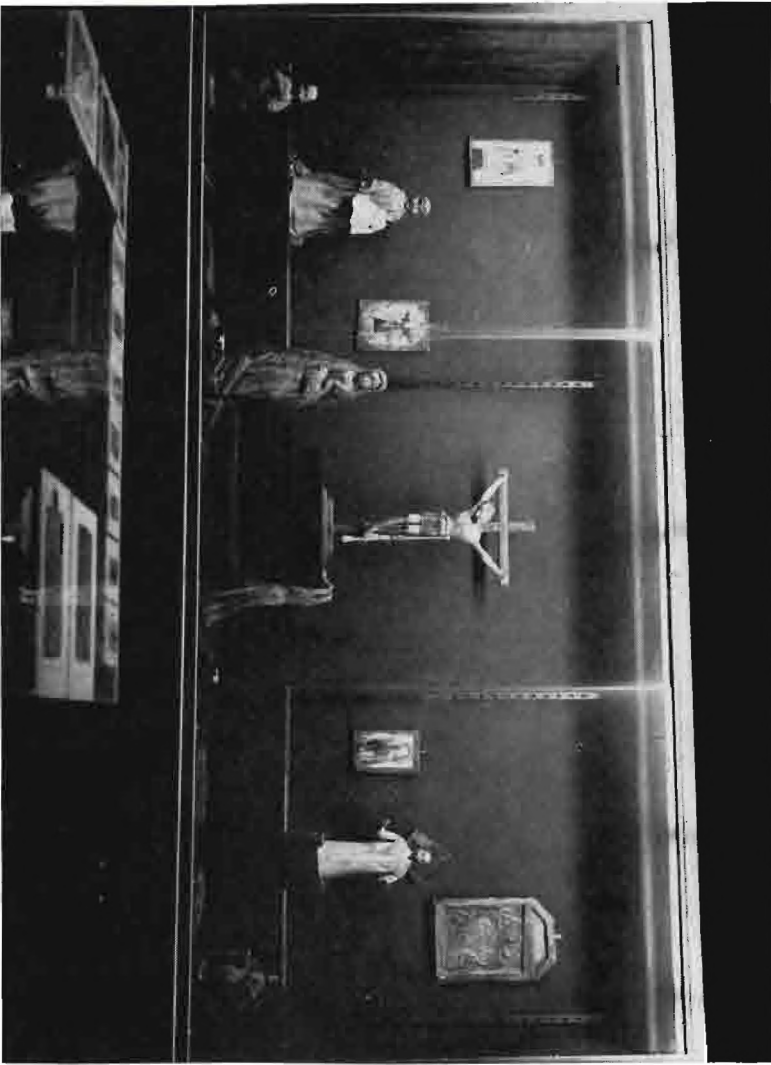


EXHIBIT OF NEW MEXICAN FOLK-ART FROM
OUR LIBRARY COLLECTION

This case is devoted to the Bultos and Retablos of the
Brotherhood of the Penitentes

Great names connected with the origin and development of the sciences deserve mention. Such pioneers as Kircher, Paracelsus, Fludd, Roger Bacon and Francis Bacon are outstanding. There is a strong group of first and early editions of Francis Bacon and other Elizabethan scholars, and a section on the Bacon-Shakespeare controversy.

Nor are the important texts of modern psychology, psychosomatics, and semantics neglected. The psychology section is solid and, naturally, expands through many other parts of the Library. We are especially interested in the Analytical System of Carl Jung and his students and associates.

The student of unusual subjects may examine the records of the Inquisition, peruse strangely illuminated manuscripts of magic and sorcery, study the great plagues of Europe, or delve into Salem witchcraft. All these obscure fields of specialization have taken on new and rich meaning with the rise of modern psychological systems.

The whole purpose of this collection is to meet man's increasing awareness of the need for an internal philosophy. Here the great seers, sages, scholars, and mystics are made available through their own writings, and need not be approached only through books of modern interpreters. The collection is now housed in its own fireproof building, and is available without charge to students and readers, free of all those unreasonable restrictions which limit the usefulness of most private collections.

As an integral part of a well-balanced record of human attainment, a certain amount of religious and philosophical art is included in the collection. Just as the British Museum is a monument to thoughtfulness, cooperation, and the love of knowledge, so the Library of The Philosophical Research Society should be a vital center of culture in the West. If it develops and expands, it will draw scholars, idealists, thinkers, and men and women of letters, with the same irresistible force that the Alexandrian Libraries drew the best minds of their time from all the countries bordering upon the Mediterranean Sea.

Thoughtful men and women gain inspiration and happiness by sharing in the common vision, and working toward something that is permanent and useful. It is perfectly possible, and highly desirable, that a great collection of fundamental knowledge should come into being to serve the thousands of idealists and scholars who have made California their home. This Library should grow and take its place among the great collections of the world. Students everywhere should be aware of its existence and the wealth of its treasures in the various fields of learning and art.

The Unworthy One

A Philosopher of Good Parts



THE old and beautiful city of Kyoto is one of the most important centers of Japanese cultural life. Its ancient buildings with their ornate sloping roofs, and the quaint streets lined with intriguing shops, bring joy to the hearts of tourists and travelers. This city is noted also for its museums, art galleries, and shrines, where the learned and devout mingle with the artisan and the merchant. Many new buildings of the most approved modern design have appeared in recent years, but they seem to be graciously accepted, and contribute to the cosmopolitan atmosphere.

Those whose tastes run to brocades, porcelains, damascene wares, paintings, books, and religious curios, find the countless little stores a sequence of happy experiences. As my natural inclinations were in these directions, I chanced one day upon a curio shop not far from the Awata Palace. Its small window was overflowing with curiosities framed with bold inscriptions in Japanese and Chinese characters. There was a reassuring little sign on the door, "English spoken here. Mr. K. Nakamura, Proprietor."

As I entered, an ingenious arrangement of small bells tinkled pleasantly. There was a long counter, formed by a glass showcase, and numerous shelves laden with bric-a-brac obviously intended for the foreign trade. Behind the counter stood Mr. K. Nakamura himself, deeply absorbed in the daily ritual of reading his favorite newspaper, *The Japan Advertiser*, which modestly proclaimed itself Asia's principal journal of news and views.

Mr. Nakamura was a short, stocky man who had passed his sixtieth year. He had a full, rather heavy face, and his thick grey hair was closely cropped. His outstanding characteristic was his bushy eye-

brows, which were high and arched, and gave to his appearance a perpetual air of astonishment and curiosity. He wore a grey business suit, which fitted him only approximately, and there was little to suggest that I had come into the presence of a singular and extraordinary person.

It did not seem tasteful to interrupt Mr. Nakamura's perusal of the daily press. He undoubtedly accepted me as one of those innumerable shoppers who examine everything carefully and buy nothing. There was a pleasant atmosphere of burning sandalwood, so I wandered about, pausing here and there, in the hope that in due time I should be considered worthy of some attention.

Some minutes later, there was the sound of a newspaper being ruffled. Slowly Mr. Nakamura closed the latest issue of the *Japan Advertiser*, methodically folded it into a small package and deposited it in his coat pocket. He looked up and, assuming a routine attitude of animation, said slowly and distinctly, "Good-morning," and then relapsed back into inscrutability. I later noted that he spoke English fluently, with a clipped Oxford accent. He had that peculiar correctness of speech often embarrassing to those born to a language.

Now that the ice had been broken, I ventured to ask the proprietor if he had any unusual pieces of early Satsuma. He nodded gravely and produced from the depth of the case in front of him a gaudy and horrible example of modern ceramics, which would have caused the masters of the Satsuma kilns to turn over in their graves. Standing the frightful incense burner in front of me with a fine gesture, he waited blandly and serenely for my reaction. His small dark eyes never left my face.

"This is a truly heroic example," he murmured with forced enthusiasm. Then added softly, "and very reasonable."

Determined to match his Oriental gentility, I answered quietly, "Undoubtedly, but not exactly what I desire."

A dead silence ensued. Mr. Nakamura was measuring his customer by the best approved rules of mental judo. He had not read my mind, but the subtle implications of my expression. Slowly a twinkle came into his eyes and spread to a broad smile. "Horrible, isn't it," he commented. "But I sell very many of them."

Now we understood each other, but I was still on probation. Mr. Nakamura shuffled to the corner of the store and returned with a better example of the Satsuma style. It was a pretty but insignificant

little vase, a standard product of the Kinkozan kilns. Again I murmured my regrets, and attempted a bit of diplomacy.

"Surely, the proprietor of a shop who has shown such remarkable discrimination in the selection of his merchandise must have something rarer and better."

This time Mr. Nakamura laughed out loud and drew in his breath with a hearty hiss. He enjoyed hearing an amateur match words with an expert. He vanished for a moment behind a screen which partly covered the door to another room, and came back with a small, beautifully made box of unpainted wood tied with a tasseled chord. Carefully he loosened the fastenings and opened the box. He then took out the object which it contained, neatly wrapped in a piece of grey silk. Solemnly he placed before me a small tea bowl of yellowish-white crackle-ware, without decorations of any kind. The perfect proportions of the little bowl, the delicate tones resulting from age and tea-staining, and the wonderful texture of the clay and glaze, were immediately apparent to an expert.

"This," stated Mr. Nakamura almost reverently, "is the real Satsuma, made from the original clay, and for generations in the possession of the Daimio of that province."

Under the watchful eyes of the proprietor, I picked up the little bowl and examined it carefully. I nodded my agreement. "This pleases me. What is the price?"

In an instant, I realized that I had been too eager. Such profane details should have resulted from a longer acquaintance; but the damage had been done, and the only thing to do was continue.

Evidently Mr. Nakamura had decided that I might be an acceptable owner for the bowl, or he would promptly have replied that it was already sold, or from his personal collection and not available. He merely inhaled softly, almost whispering under his breath, "It is very expensive." With a proper pause to let this sink in, he added, "Five hundred dollars."

Again his eyes held mine, not questioningly, but quizzically. He must have noted my forlorn expression, and decided that a cup of tea might exert a reviving influence. We were now on friendly terms, but he was proceeding cautiously, as though fearing to be disappointed.

Over the tea and rice cakes, he probed a little further. "After all, old Satsuma is very rare. The great families seldom dispose of any." Then a well-pointed question. "Do you think the price too high?"

I shook my head. "It is worth that or even more. But I fear that it is beyond my means."

Mr. Nakamura poured more tea and summarized the situation with a soft "Oh."

It was evident that his mind was working, and for the first time in several days he was really enjoying a transaction. "Do you mean," he continued, "that you *cannot afford* to buy this bowl, or that you *do not wish to afford* to buy this bowl?"

"I am afraid that we are confronted with a simple fact not too infrequently met with." I replied. "Those who have wealth do not always love beauty; and those who love beauty do not always have wealth."

Mr. Nakamura nodded his head slowly. "That is true, but I take consolation in the thought that those who love beauty do not need wealth as badly as those who love wealth alone. If you love beauty, my friend, you will see it everywhere; so why do you regret that you cannot buy this bowl when there are so many beautiful things you can enjoy for nothing?"

It was evident that I was now being examined by a master of subtle arts and a philosopher of good parts. A direct answer was the only safe course. My place in Mr. Nakamura's esteem would have to be decided, so I replied simply, "I would like the bowl because I would like the bowl."

Instantly I knew I had given the right answer. The proprietor beamed, and his eyebrows rose to incredible heights. "Spoken like a true Zen, for when we explain, we only excuse our own instincts."

From that moment on, I knew that Mr. Nakamura was resolved that the bowl should be mine. Now came the delicate problem of an arrangement which would not humiliate me by exposing the proprietor's charitable intention. He realized that he could not give me the bowl; there was no ground for such a munificent gift. So he picked up the wooden box and examined the inscription on the bottom very carefully. I knew a little Japanese and realized that the writing had nothing to do with the price of the object.

After close scrutiny, Mr. Nakamura turned to me with an expression of profound contrition. "I am so sorry, but this unworthy one did not read the price-mark correctly. A thousand apologies. It actually says not five hundred dollars, but five hundred yens—a trifling amount, which I am sure is within your means."

We both knew that Mr. Nakamura was not telling the truth, yet I am sure the falsehood was not disturbing his conscience. I should not be too quick to accept this generosity, for it was now my turn not to embarrass the shopkeeper.

"For that amount, the bowl is sadly underpriced. It is worth much more." I murmured.

The proprietor nodded thoughtfully. "You are right, but the bowl will not be sad. I am satisfied with a reasonable profit. It is the policy of the house of K. Nakamura that all transactions shall be scrupulously honest."

My mind turned to the incense burner that I had first seen. Mr. Nakamura caught my thinking most adroitly, and he murmured, "Excuse please."

The transaction was completed, but the beginning of a deep and wonderful friendship blessed the occurrence. Mr. Nakamura had cheerfully given away a substantial sum of money, but he was entirely content. He wrapped the little box with a gesture of lingering tenderness and walked with me to the door. I noticed a large broom standing nearby. He remarked casually:

"Every day I carefully sweep my store, for in this way I sweep out the footsteps of those who do not understand or love beautiful things. I shall not sweep out the store today, as it gives me great pleasure for your footsteps to remain. I hope you will call upon this unworthy one again."



Little-known Facts Department

The legend of Lady Godiva riding through the streets of Coventry without clothing must be considered unhistorical for the reason that the town did not exist in her day. The story probably began as the result of her determination to bestow her vast wealth to endow an abbey. She did this by "stripping herself of all that she had." It is unlikely that this included her clothes.

How to Keep Friends

Disraeli used to say, "When I meet a man whose name I cannot remember, I give myself two minutes; then, if it is a hopeless case, I always say, 'And how is that old health problem from which you are suffering?'"

Christian Influences in Buddhist Symbolism

THE striking parallels between the doctrines, rituals, and ceremonies of Christianity and Buddhism have been noted by many scholars and missionaries who have visited or ministered among the peoples of Asia. When St. Francis Xavier taught Christianity among the Japanese, he was deeply impressed by the religious integrity of these people. When the time came to furnish his church, he utilized the altar vessels, lights, incense, and some of the decorative images found in the Buddhist temples, because they differed so little from those of the Catholic Church. Writing of these things, Xavier said: "The Churches have the same rights of Sanctuary as our own. The images of holy men and women are halo-crowned and venerated like ours, and although one God, Dainichi, the Creator, is adored, they pray to the Saints to intercede with Him for them, and the whole nation prays on beads, as we do."

It is evident that the classical Greek civilization had contact with Asia. As early as the 4th century B. C., Greek influence began to appear in Buddhist art as the result of the invasion of India by Alexander the Great in B. C. 327. This led to the establishment of a Greek kingdom in Bactria, a region of Southwest Asia between the Kush Mountains and the Oxus River, and of a Greek dynasty in the region of the River Tigrus. From these centers, Hellenism spread through the Orient, leaving numerous traces in architecture, art, science, and philosophy. An outstanding example is the sculpting at Gandhara in Northwestern India, where the most complete amalgamation of Greek and Indian art occurred. Several authorities are convinced that the distinctive type of sculpturing which developed at Gandhara is traceable to the Hellenistic influences which flourished in the culture area of Antioch, in Syria.

Summarizing this amazing situation, E. A. Gordon, in his *"World-Healers" or the Lotus Gospel and its Bodhisattvas*, explains that it was at the introduction of the Mahayana Doctrine, at the Kanishka Council, that the concept of a personal God existing from all eternity, of a personal soul, and images of Buddha as a god in human form, appeared in the monasteries near Gandhara. These images were always adorned with the nimbus, were often immensely tall, and were robed in a non-Hindu pallium. The right shoulder is bared, the exposed parts of the



A CHINESE CHRISTIAN CROSS OF
THE FOURTH CENTURY

body bone-colored, and the head adorned with short, crisply curled hair. According to Sir M. Monier Williams, there is nothing said in the early Buddhist Pitakas about the worship of images, and there is no figure of Buddha visible in the earliest examples of Asokan art.

The pallium was a distinctly Greek form of dress. The classical philosophers expressed the simplicity of their lives by wearing it without a tunic, with the right shoulder bare. In the catacomb of St. Calistus, dating from the 3rd century, the figure of Christ, also immensely tall, is represented wearing the pallium. Tertullian, addressing his fellow citizens at Carthage, exclaimed, "Rejoice, O pallium, and be glad, a better philosophy has taken thee into her service since thou hast begun to clothe the Christians." Early frescoes of the Greek Orpheus, like those of Christ, frequently show the hair as short and closely curled. Many of the early representations of Jesus are also beardless.

It can hardly be assumed, therefore, that a people sufficiently impressed to represent their own religious teacher in semi-Greek attire



FROM THE MUSEE GUIMET COLLECTION

Early figure of Buddha, showing strong
Grecian influence

and with Hellenic features, restricted their borrowings merely to physical art forms. There can be no doubt that they were influenced also by the philosophical and religious aspects of Greek culture, and later by the rise of Christianity and its impact upon the Greek or Roman world. It is only fair, however, to reflect upon the probable mutual exchange of religious concepts. Eastern doctrines must have reached the Hellenic complex of states during the lifetimes of Plato and Aristotle. We know also that at a still earlier date, Pythagoras had visited India and brought back with him a profound admiration for the wisdom of the East. Neither the Greeks nor the Romans were distinguished for their religious prejudices. To the Grecians, prejudices were philosophically unreasonable, and to the Romans, they were economically and politically unprofitable. There are evidences that Hindu scholars reached Southeastern Europe and were hospitably received.



FROM THE LOUVRE COLLECTION
HEAD OF BUDDHA FROM GANDHARA
The face and arrangement of the hair reveal
Hellenistic stylization

Some even studied among the Greeks, and then returned to their own remote regions.

It may well be more than a coincidence that within the first two centuries of the Christian era, a marked change took place in the structure of Buddhistic philosophy. There was a powerful motion toward the formation of a positive theology, which had heretofore been notably lacking. The severity and austerity of the older Buddhist school was rapidly and skillfully modified. Buddha had taught a salvation by merit alone, but within two centuries after the rise of Christianity, the doctrine of intercession was generally adopted. A new symbolism arose which inevitably transformed Buddhism from a philosophy to a philosophic religion. At this same period, a number of sects arose in the Mediterranean area which showed strong traces of Buddhist influence. These include the Essenes of Syria, the Gnostics of Syria and North Africa, and the Neo-Platonists of Alexandria, Athens, and Rome. Anathematized as heretical, the Gnostics were destroyed

by the rising power of the Church; the Essenes seem to have vanished into the stream of mystical Christianity; and only Neo-Platonism survived, through the writings of the Patristic and Scholastic Fathers.

In estimating a confused situation of this kind, two possible solutions usually present themselves. The parallels between Christianity and Buddhism arise either from a direct contact between the two schools, or from the spontaneous emergence of similar symbolic patterns in two widely separated areas. There is no valid reason why Buddhism could not have reached a stage in its own development when what is called the *Bodhisattva Doctrine* was a natural consequence of antecedent causes. The pressures from within man might well cause him to release certain archetypal images, and clothe them appropriately with the productions of his artistry and imagery. To a degree, this is nearly always true. Otherwise, the changes in a religious system are not acceptable to its own followers.

This type of thinking, however, does not quite explain why images of Buddha should suddenly take on the likeness of Orpheus, or be clothed in the Greek pallium and sandals. Nor does this hypothesis completely explain why the Oriental doctrine of rebirth should suddenly arise among the Greeks, in strong contradistinction to the ordinary theological speculations of these people. While it is convenient to assume that Buddhism was strongly influenced by Christianity, it must also be acknowledged that it antecedes Christianity by nearly six hundred years. The circumstances leading to the sudden and powerful emergence of the Christian faith have never been fully explained. Is it possible that it was actually engendered by the meeting of East and West somewhere along the trade routes and caravan trails? We know that cities like Ephesus and Antioch were melting pots of Occidental and Oriental beliefs and traditions. There is no need to press this point, but it is interesting to the thoughtful person.

The principal symbols of Buddhism are held in common with Christianity, and this is true also of hierarchies, organization, sacraments, monastic orders, austerities, and the moral code. In more recent times, the similarities have become even more pronounced. Both faiths have their bishops, abbots, monks, nuns, and novices; and in the Tibetan system, the Dalai Lama is the Pope King. Like the pontiff at Rome, he wears a triple tiara, and is regarded as the Regent of divinity upon earth. He blesses, consecrates, and absolves. The principal disciples of Buddha have been canonized, and the hagiology includes sanctified persons of different times and places who have performed miracles, suffered martyrdom, or been conspicuous for extraordinary piety. Prayers may be properly addressed to these sanctified Arhats,

and they are accredited with numerous acts of intercession. Buddha is reported to have instructed his own mother after her death, and caused her to be united with him in glory. The monastic virtues of Buddhism include detachment from worldly goods; humility; dedication to the service of others; purity of mind, heart, and body; prayer and meditation.

Nor do the parallels end here. Buddha himself has come to be considered as the embodiment of an eternal, invisible power. At his birth, he was given dominion over the world for its redemption. Jesus was referred to as "the lion of the tribe of Judah;" among the earliest titles of Buddha was "the lion." He taught a harmless way of life, likened the wise to children, is accredited with miracles, gathered his disciples in various ways, delivered his Sermon on the Mount, and promised those who kept his doctrine that they should be with him in the state beyond the grave. After death, he rose in a luminous body from his own coffin, exhibiting his feet, with their strange markings, to a doubting disciple, and finally attained the Nirvana, or union with the universal principle of life. He descended into hell to redeem lost souls; he taught that faith could overcome sickness; and he bestowed the power of healing upon certain of his disciples. He established an apostolic succession, or at least it was established in his name, and these patriarchs conferred certain spiritual powers upon their successors. He forgave sin in the name of truth, and was peculiarly concerned with the needs of the poor and the underprivileged. He spoke out strongly against tyranny, preached the brotherhood of men, and the living of the holy life. He was called to his mission by wonderful signs and miraculous occurrences. He was the son of a prince—that is, of a royal line—as Jesus was believed to be of the royal house of David.

The most conspicuous difference between the two faiths lies in the profuse imagery of the Eastern doctrine. Yet, in both instances, a trinity stands at the summit of the symbolism. In Buddhism, the various attributes or aspects of universal wisdom, love, and beauty, are represented by distinctive beings called *Buddhas* or *Bodhisattvas*... The distinction is more apparent than real, however, since the Christian Saints were canonized because of their remarkable exemplification of these same principles and attributes. Nor can we overlook the impressive fact that Buddhism derived much of its teaching from Hinduism, which is far older than either Christianity or Buddhism. Thus, we must admit that both these faiths share in an ancient heritage of spiritual beliefs. Most of the legends and fables associated at different times with different religions seem to have a common origin, and even the wordings of the sacred writings are almost identical.

The healing Buddha, or perhaps more correctly, the healing aspect of the Buddha, is called, in Japan, "Yakushi Nyoray," or "The Great Physician." The *Yakushi Sutra* expounds "The twelve desires of the Great Physician." The following is an example. "I come! so that all beings who are cripples, ugly and foolish, blind and deaf, dumb, hunchback, leprous, and mad with all sorts of suffering, on hearing My Name, may be healed of all their diseases.

"I come! so that the incurable, the homeless, those without doctors or medicine, with no friends or relations, the poor and the sorrowful, on hearing My Name, shall be delivered from all their troubles and live in peace of mind and body—have their families flourish in abundance, and attain the Highest Wisdom.

"I come! so that those who have fallen into the clutches of the law and are bound, beaten, and imprisoned, or about to be executed, or suffer endless calamities, insults, sorrows burning both body and soul, on hearing My Name, may desire My Grace and Power and be delivered from all their sorrows."

This Sutra is said to have been written by Ananda, the beloved disciple, who memorized Buddha's teachings, and this same sainted Arhat is accredited with the development of the concept of the Bodhisattva Jizo, who guards the six roads that lead to the underworld of punishment. Jizo, whose very name suggests Jesus, descended into hell, taking upon himself the form and consciousness of each of the souls suffering punishment there, in order that he might save them. He is the one who is the good guide leading man to peace, even through death. Images of Jizo can be identified by his shaven head, gentle expression, and his long staff surmounted with six metal rings. This staff is the peculiar identification of those who guide pilgrims to some holy place. Jizo is called "the saviour of those who are tired and weary," but he is often associated with children, and is referred to as "the friend of the little ones." In the shadowy world of the after-life, the souls of children make little piles of stones, or build toy houses of earth and sand. Sometimes bad spirits destroy these little houses and frighten the children. When this occurs, the ghosts of the little ones run to Jizo and hide in the long sleeves of his kimono. He comforts them and protects them from all harm. Because children's souls are always near to his heart, he also instructs them and becomes a gentle father who will not suffer harm to befall them.

The first crowned nun in the West was Radegunda, a Thuringian princess of the sixth century. According to legend, she practiced the most rigorous austerities, especially lavishing her care upon the poor who were sick, bathing lepers with her own hands, and even kissing

their wounds. Compare this story with that of the Japanese Empress, Asuka-hime. She vowed that she would care for a thousand of the sick if Yakushi Nyoray would heal her own disease. Through his grace, she was restored. She then built a temple to the Great Physician at Nara. After she had cared for nine hundred and ninety-nine patients, a wretched outcast, horribly deformed and defaced with leprosy, came begging for help. He said that the Buddha Amida had appeared to him and had promised his recovery if the Empress herself would suck the poison from his wounds. The Empress instinctively recoiled from so terrible a task, and then remembered suddenly that this unknown leper was the thousandth patient. She recalled him and, with the words "For Buddha's sake," put her lips to the wounds. Instantly the leper said to her: "Tell no man who I am," and vanished in the midst of a glorious light and an air fragrant with beautiful flowers.

Occasionally, the Buddhist symbolism takes on extraordinary interest. Doctor Gordon describes a painting beside one of the Buddhist altars in Kyoto. It was painted by a Chinese artist long ago; the date is unknown. In the center of the painting, which is divided into three scenes, Buddha's favorite disciple, Ananda, followed by anxious, awe-struck disciples, is about to enter a rock tomb, bearing a lotus lily to lay upon a dead body. He starts back in astonishment when he finds only an empty tomb. This may refer to the legend of the patriarch Daruma, who was said to have vanished from his tomb, leaving behind only one of his slippers. He was later seen trudging along a mountain road returning to India, carrying in one hand the other slipper.

Kuan Yin, or Kwannon, gradually gained ascendancy with the rise of Mahayana Buddhism. This celestial being, popularly regarded as feminine, is actually androgynous, though probably derived from Avalokiteshvara, a masculine Bodhisattva. As Lady of Mercy and Compassion, Kuan-Yin has been elevated by public esteem to a high place in the popular religion. She carries a small vase containing the waters of life, and prayers addressed to her are miraculously answered. She is sometimes represented seated with a small child in her lap, and early missionaries were convinced that she was an Oriental version of the Virgin Mary. She was not confused with Maya, the mother of Buddha, whose name has the same meaning as Mary, but she occupies approximately the same position among the devotees of Buddhism. She signifies pure love, which is no longer personal, but has expanded into a universal compassion for all creatures. She tenderly guards the least of living things, and will not enter into bliss until all souls have been saved. In many cases, she is represented as robed much after the

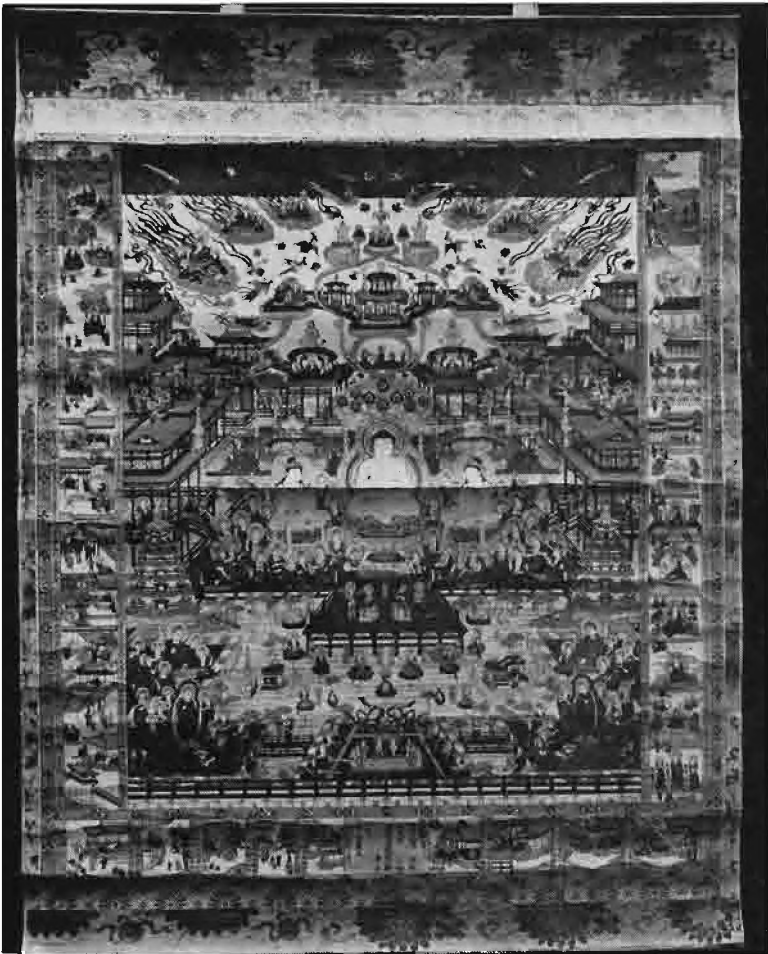


From Favier's *Peking*

Kwan Yin represented as the good mother. Abbe Favier, Vicar General of Peking, says that this figure is "reminiscent" of the Virgin Mary

manner of Syrian women, and stands upon clouds or lotus flowers. She sometimes carries the lotus, which is the Buddhist equivalent of the Easter lily. As she did not come into prominence until after the 2nd century A. D., her origin would be worth investigating.

Another addition of about the same date was the Western Paradise of Amitabha. Here was the Heavenly City, with its streets of gold. Here, the blessed dwelt together in timeless happiness. There is only one striking difference between the Western Paradise and the Golden City of the Apocalypse. In Amitabha's heaven, souls go to



FROM THE COLLECTION OF MANLY P. HALL

THE TAIMA MANDARA DEPICTING THE WESTERN
PARADISE OF AMITABHA

The original painting was done on a peculiar cloth woven with thread taken from a lotus plant. It was kept in the Taima Temple at Nara, and was considered a National Treasure.

school and find education enjoyable. There is no hint of this delightful region until the rise of the Pure Land sect of Northern Buddhism. In the older and more severe form, there was only ignorance and liberation, illusion and Nirvana. Amitabha's Paradise is located "on the other shore." It is the place "beyond the river," and must be reached by the ship of the doctrine. We remember the old Christian hymns about meeting on the other shore, and the one more river that

must be crossed. Early Christian churches were often built to represent boats, and some of the most pious church fathers likened their faith to the ship of salvation. The Western Paradise is the abode of those who have attained happiness through intercession. They have been saved or redeemed by the love and wisdom of Buddha, through one of his attributes.

Prayer is another ritual which has changed with the rise of the Northern School. The older monks practiced meditation, but had no concept of prayer apart from good works and the keeping of the law. For them, salvation had to be earned. It had to result from a strenuous resolution to overcome the illusionary elements of the mind and the emotion. With Mahayana came the full experience of salvation through contrition alone. To repent one's sins in the name of Buddha, was to be completely cleansed; even to repeat the name of Buddha, or recite a few lines of his teachings, was to be purified of the vices of many lives. This certainly was not the spirit of the older teaching, but there is scarcely any Buddhistic country, with the possible exception of Ceylon, where this concept is not prevalent today. To touch a holy relic, to make a pilgrimage to a shrine, to recite the Rosary—all these observances now bestow merit. The Tibetan Lama turns his prayer wheel or hangs his prayer flag from a tall pole, where it flutters in the breeze. These actions insure him translation to the Western Paradise. Thus, with the Northern School, the practice of the religious formulas equals, or even excels, the simple code of conduct of olden times. To believe in the Holy Name, to look upon the Holy Face, to recite the Holy Words, to acknowledge the omnipotence of the Holy Being—these acts have become the way of Buddhism for millions of its followers throughout the Buddhist countries of Asia.

At the same time, the philosophy has remained undamaged. The more scholarly still seek it, and sense no conflict between rebirth and the vicarious atonement. Their solution is simple. The doctrine itself is divided into levels. There are teachings for child-souls, and also for those who have attained spiritual maturity. The doctrine is regarded as progressive, offering to the believer all that he can comprehend, and inviting him to enlarge his understanding as rapidly as possible.

Among the more advanced people of Asia, the mystical side of Buddhism parallels the rise of mysticism among Christian nations. There is less emphasis upon literal acceptance and historical factors. Buddha is gradually coming to be recognized as a spiritual sun rising over the horizon of ignorance. The Buddhists refer to their great founder as "a light given to the world." He was immaculately con-

ceived for the salvation of all men. He is the channel through which universal wisdom and compassion flow into the world. Some sects even go so far as to deny the existence of an historical Buddha. The tendency has been to universalize the mystery of redemption and regeneration. Great leaders like Nagarjuna preached much in the spirit of St. Paul. It was the Buddha in the heart that bestowed righteousness. The picture of a brave strong man, walking the dusty roads of India nearly twenty-six hundred years ago, has largely faded from the public mind. It is the eternal Buddha, ever present, ever available, that is now venerated and respected. Buddhism has taken on the timelessness peculiar to the mystical concept of religion. Buddha is everywhere; the life and light and goodness in everything. To serve life, is to serve Buddha; to experience the inner mystery of life, is to experience Buddha. Maitreya, the Buddha to come, is the messenger of world peace and universal love. He is the desired of all nations, and he is revealed through the hearts of his saints.

If Christianity permeated Buddhism nearly two thousand years ago, perhaps something of the spirit of Christianity must return to the West from those Eastern lands where it has been so wisely and lovingly guarded. The simple devotion to a compound faith, one branch of which is profoundly philosophical, and the other, gently religious, reveals the possibility of uniting wisdom and love without intellectual or moral conflict. In a strange way, Buddhism is a total faith, for within it all arts and sciences can flourish without restriction or persecution. All that man can discover is part of universal truth. The recent revival of Buddhism in Japan, as revealed through a great Congress including both Buddhist and non-Buddhist representatives, perhaps indicates the present direction of the Eastern mind. Asoka's Column, which stood at Sarnath, where Buddha preached his first sermon, is now the official emblem of the Republic of India. Buddhism, like Christianity, is unlimited by racial or national boundaries. Both faiths are dedicated to the love of truth and the service of mankind. It would therefore seem that they should meet on a common ground with a full degree of understanding, and unite their resources against the encroachments of materialism and such ideologies as are contrary to man's greater good.



The Curve in the Continuum

A university student once asked his professor to explain the difference between time and eternity. The harrassed teacher replied, "It would take time for me to explain these mysteries, and eternity for you to understand them."



In Reply

A Department of Questions and Answers

QUESTION: "*In studying philosophy one finds constant references to Nature, but it is evident that each philosopher has his own interpretation of what Nature means to him. I have never seen any article on this subject and wondered if it would not be of interest to many students.*"

ANSWER: The English word *nature* is from the Latin *natura*, from *natus*, which means born or produced. In usage, the word has many meanings, several of which are important for students of philosophy and comparative religion. Basically, the word means the essential character or distinguishing quality of a creature or a thing. It also implies substance or constitution; more loosely, temperament or disposition. As commonly applied on the philosophical level, Nature means, collectively, the sum of all physical phenomena existing and unfolding within the boundaries of space and time. Psychologically, human nature is a compound of the instincts, desires, impulses, and attributes of man's being as these are revealed through his outward conduct. Thus, it is not always easy to determine a particular usage apart from the body of the text or a system of knowledge.

The ancients often referred to the creator and the creation as God and Nature, or as Father and Mother. Often, the word *earth* is associated with Nature, as heaven is associated with God. In this case, however, earth does not imply a planet or an element; rather, the vast sphere of form which is the abode of embodied energies. Natural instincts are contrasted to those of an artificial kind. That is assumed to be natural which arises from, and is consistent with, the essential quality of a thing. Thus, weight is natural to lead; kindness to the

kindly; and wisdom to the wise. The nature of the thing is the factuality of it as distinguished from appearances. Natural phenomena may be defined as manifestations of intrinsic and essential qualities. The natural part of man includes his body, his emotions, and his mind, as distinguished from his spiritual attributes.

Nature is sometimes used synonymously with the term *world* to mean the totality of creation existing anywhere. It is the visible and material, as contrasted with the invisible and divine. To "commune with Nature" generally means to retire to some place apart from the world of man-made institutions, and contemplate the broad vistas of mountains, valleys, plains, and oceans, which constitute our physical environment. "Back to Nature" means to discard artificiality and attempt to live in complete conformity with the essential constitution of our physical sphere. The laws of Nature are those inevitable processes which sustain the material creation, and which must be obeyed by all creatures having material form. When we say a man is good-natured, we mean that his essential disposition is benevolent, and when we say that creatures act according to their natures, we mean that they conform to the principles and the laws of their kind.

Man has experienced the inward realization that he possesses two natures—one binds him to a material state, and the other impels him toward the recognition of his spiritual origin and destiny. He has greater knowledge of his lesser nature, which is mortal and limited, than of his greater nature, which he apperceives to be immortal and limitless. Following certain traditional impulses, he has assumed that these two natures must conflict with each other, and that one must be sacrificed to the other in the processes of daily living. The essential substances of his ideals, aspirations, and convictions, compose his divine nature, which he recognizes as the nature of his own divinity. He has been taught that he should cultivate these superior attributes, identify himself with them, and recognize them as his true and natural substance. To accomplish this, he must escape from the domination of his lower nature, which he associates with materialism, and which he regards as detrimental to his ultimate good.

Actually, there is no conflict between superiors and inferiors in the universe. Forms and bodies are only shadows cast by principles themselves essentially good. In this sense of the word, what man calls nature—especially human nature—is an artificial state which he has created for himself, and which he has complicated and confused by his own ignorance. Materialism and Nature are not the same thing. That which is physical may be material, but it is not materialistic. Matter is only a form of energy, and the universe of matter is only

a phase, or part, of the total universe of life. It is therefore entirely possible to live naturally and spiritually at the same time. The great advocate of this procedure was the Chinese philosopher Lao-tse. To experience the divine in Nature, is to know God through his works. Thus, the word *Nature* also means the inevitable productions of the divine world. Nature is a manifestation of life, and a covenant bearing the promise and evidence of the perpetual intercession of divine powers.

Through our own natural misunderstandings—natural because they bear witness faithfully and truly to the deficiencies of our own characters—we have come to assume that the term *human nature* should be used disparagingly. We frequently apply it to exhibitions of intemperance and intolerance. We seldom expect human nature to be perfect, or even reasonable. When so used, the term should never be confused with the larger meaning of the word. Actually, human nature is as noble and beautiful as man's own character will permit; and his character can outgrow all the limitations which now deform its structure and expression. Because of the nature of the world itself, it is not natural to be bad, but it is natural to be good because the essential substance of the world is goodness.

In old symbolism, Nature is often represented as a gracious woman, dressed in flowing robes and carrying a lantern. She is Isis, the mother of mysteries, holding aloft the light, guiding truth seekers in their search for reality. An old mystic once wrote that there are three books which the wise man must learn to read. The first is the word of God, preserved in the Scriptures of the race; the second book is Nature, composed of living letters spelling out the wonders of creation; and the third book is man himself, a living text embodying both the wisdom of God and the wisdom of Nature. The natural sciences are in no way essentially different from the spiritual sciences. The human mind ascends naturally from the contemplation of forms to the understanding of principles.

We also associate Nature with the source of our physical nutrition. The Egyptians called Nature the *great nurse* feeding all creatures from her own unfailing abundance. Men therefore worshipped Nature because they recognized their complete dependence upon the sun, the moon, the oceans, and the land. The old agrarian cults performed rituals of gratitude to honor the earth which fed them and the light which guided their ways. The goddess carried the horn of plenty from which flowed fruits and grains, and Mother Nature became the embodiment of all fruitfulness and fertility. Of the productions of Nature, man regarded himself as unique and wonderful. He

was the noblest of the fruits of the earth, so Mother Nature bore in her arms the man-child, who was given dominion over the fruits of the earth and the beasts of the field. The Chinese said long ago that man was the son of Father Heaven and Mother Earth, and in him rested the hopes of God and Nature. In time, these simple concepts were highly dramatized, but the essential symbolism has never changed.

Nature was also symbolized as a veiled, seated woman, holding in her lap an open book, part of which was concealed by her flowing gowns. Paracelsus once said that whoever would read the book of Nature must walk its pages with his feet. He wandered about Europe, gathering experience and seeking natural remedies for human ills. Part of the book of Nature is hidden from us by the veils of the invisible. Man is forever seeking to lift these veils and approach the hidden side of natural law.

The alchemists thought that art perfects Nature. It is not necessary or right that men should exploit natural resources cruelly or ignorantly; rather, they should seek to win the voluntary cooperation of Nature, and use her resources for the common good of all that lives. If Nature is the garden, man becomes the gardener. The great art of the wise serves Nature by cooperating with her ways and anticipating her needs. All who serve Nature are priests in her temple and guardians of her shrine. The way of wisdom is through Nature, toward that which is the cause of Nature. As man dwells in a body in order that he may gain a certain kind of experience, so, likewise, he lives in a world of Nature in order that he may know her laws and keep them. Thus, for man, Nature becomes the theater of experience—a laboratory of experimentation and research. Here, in simple and direct ways, the individual learns to understand himself and to appreciate and reverence the wonderful pattern of existence wherein he dwells. Nature holds a mirror before the face of every man, and in this mirror he sees the reflection of his own essential constitution. Thus, man learns of himself through his works and through the innumerable adjustments which he must make in order to survive.

The artist experiences Nature in terms of color, form, and order. He draws upon this totality of integrated values for inspiration. If he is a traditional artist, he attempts to depict Nature and its message of beauty through his drawing or painting, striving for an interpretation of meanings or values through some appropriate type of symbolism. The musician responds to Nature through the inward experience of tonal pattern, ordering the innumerable sounds and voices of the natural world through the laws governing rhythm, melody, and harmony.

To me, what we call *Nature* is the revelation or manifestation of the inherent qualities of the eternal creating principle. Thus, Nature is the nature of God made manifest. All the purposes, laws, and energies, of the creating principle are revealed through the orderly processes of creation. Therefore, creation itself is Nature, forever bearing witness to its own cause, and revealing the wisdom, strength, and beauty, of that cause itself. Man, seeking truth, explores Nature, and by understanding natural phenomena comes to apperceive the causes and reasons for all things. Nature is a kind of book which, like the sacred Scriptures, reveals the will of God through the workings of universal laws. Primitive man worshipped Nature, but modern man, through the examination of natural ways, comes to venerate more completely the sovereign power everywhere unfolding its potentials through growing and flowering things.

It seems to me also that we should regard man as outwardly part of Nature, even as inwardly he is part of God. Thus, his own nature becomes the instrument for the expression of his hopes, his dreams, and his aspirations. As a man cultivates a garden so that it may beautify his home, so he cultivates his own nature that it may beautify the spirit which inhabits it. In a strange way, Nature is forever reasserting itself over the works of man. The deserted city returns to the jungle when men no longer prevent this encroachment. It is the same with human conduct. Nature as earthliness is the grave of all creatures which it sustains. But if bodies return inevitably to the earth, so spirits return inevitably to the divine power from which they came. Nature as the Great Mother is wise with an old wisdom. Even though it may seem that she selfishly claims everything for herself, yet actually she is forever strengthening her creatures to insure both their material and their spiritual survival. Nature is the world-form, clothing those countless sparks of immortal life which are unfolding and growing and revealing their internal constitutions. Nature is the garden of God, over which man has been appointed as the good and wise gardener.

QUESTION: Can you give me some suggestions as to how I can bring the essential principles of philosophy to my children without preaching or forcing my beliefs upon them?

ANSWER: The small child instinctively endeavors to adjust its own consciousness with the circumstances of its environment. It is impelled largely by instinct, which gradually integrates around the power of observation. Lacking internal security, the very young depend almost completely upon parental strength for their concept of well-being. Like

a traveler visiting a distant country, the child watches the conduct and mannerisms of its adult associates and, by copying these, seeks to attain a comfortable state of social orientation. It is therefore important that a child should never be an obvious center of attention. It should not feel that it is special, separate, different, or peculiarly important. It should be included without special emphasis, and be permitted to unfold its character in a normal and natural setting. There should never be the implication that the parents are living an artificial code of ethics for the benefit of the young people. If the little boy or girl experiences the fact that it is the constant center of an intensive project, its character will be adversely affected.

When parents develop special behavior patterns for the benefit of their children, there is bound to be a certain amount of inconsistency. Father and mother cannot constantly maintain attitudes or levels of conduct which are artificial and unnatural. Thus, the child is exposed to a serious dilemma. It observes its elders preaching one policy and practicing another. This discovery can cause acute confusion and retard the growth of the child's psychic personality. All environmental conflicts are obviously detrimental, but where they are unavoidable, honesty is the best policy. It is not good for a young person to be continuously disillusioned or to build up certain admirations and then have them torn down through thoughtlessness or carelessness.

Philosophy is essentially a way of life. It is not merely an intellectual concept involving abstract principles. All the great teachers have insisted that good example is the most powerful form of instruction. The child will naturally accept such basic ideas as its parents hold to be valuable or necessary. The philosophy which makes a woman a good mother, and a man a good father, will not quickly be forgotten by the children. They come to realize that the parent takes refuge in a philosophy of life and living. That which brings security to the adult, is acceptable to the young. Most cases in which children grow up without normal religious instincts or proper ethical convictions can be traced to wrong family environment. Sometimes it is difficult for parents to understand why a nominally religious home should produce children with agnostic or even atheistic tendencies. An example may point up the relevant facts.

It was my misfortune to live for a time in a home that had a considerable reputation for piety. The adult members were considered good solid people, but it was my observation that they were less good and more solid. There were daily prayers and Bible readings, which the children were required to attend when they would much sooner have been elsewhere. A lengthy grace was spoken before each meal, religious pictures adorned the walls, and the atmosphere was pervaded

by a solemn seriousness in which there was very little that invited intimacy. Loaded with a sense of responsibility, the parents succeeded only in convincing the young folks that love of religion was a completely frustrating experience. It would be perfectly natural that children should desire to escape from such limitations, and should have little natural fondness for beliefs that had interfered with kindness, gentleness, and a spontaneous expression of affection. This was precisely the result in the above case. The boys and girls left home as soon as possible, and had deep antagonisms toward formal religious systems.

Timing is also important in the instruction of the young. There is an age in which children naturally ask questions, and that is the time when well-considered answers are most useful and helpful. It is seldom beneficial to impose religion upon the mind before there is any reasonable evidence that it can be accepted or appreciated. Here is a serious problem, inasmuch as the little ones can often ask questions for which the elders have no ready answer. When the parent discovers that he cannot answer the basic questions of a normal and inquiring mind, it is time to pause and consider. In all probability, the parent has not actually found answers to these questions that have satisfied his own mind. One father faced with this dilemma decided that it was about time to send junior to Sunday School. Junior went, and returned with more questions. He was just beginning to learn how little he did know, and this opened a wide field of speculation. The directness of the child-mind is devastating. It is useless to try to confuse him with complicated answers or long words. All he wants is the facts.

As soon as he is able to express his own needs, the child seeks information. He is trying to understand the curious world in which he finds himself. Each question must be met with a partial answer, which opens the way to further explanation in the future. The child should never be told anything that is not true, but he cannot accept truths too large for comprehension. If he has heard his elders talking about God in a very reverent tone, and has come to accept the existence of an invisible superior power that is Father-Mother of the whole world, he may suddenly ask, "Where is God?" This can generally be explained by identifying Deity with life itself. There is a life in everything—the grass, birds, animals, and even junior himself. If he is taught to accept this life in all creatures as something holy, which he should guard and protect, he can be further assisted with simple stories and examples from his environment. He will instinctively realize that God is everywhere, and in everyone. This makes easier some such later question as, "What is religion,?" for it can now be explained that religion is a word which means to honor, serve, love, and protect, the

spirit of life. In due time, this may prevent junior from being cruel to animals or unkind to his associates. Here again, little fables or anecdotes will help to make the meaning clear, and junior is well on his way toward basic theology. The great trouble is that someone usually has to explain the meaning of God to the parent first, as his own interpretation will be more sectarian than the child can accept. It takes years of special indoctrination to convince a normal mind that Deity is a grumpy old gentleman who likes some of his creations and has little sympathy for the rest. Actually, it is this misinterpretation that is the more childish.

All parents wait in fear and trembling for the day when junior will ask the inevitable question "Where did I come from?" As it is almost certain that the child will not be able to understand advanced theories of biology, a solution must be found. Needless to say, it advances no common good to fall back on a stork story or suggest that the little one arrived in the physician's satchel. Having previously established the fact that God is the life in all things, there is no basic error in pointing out that we all come from one life, and that this life comes into the world and builds a house called a body so that it can live here and grow up. This usually meets the immediate needs, as the child had no concept of biology when he asked the question. Later, biology will explain how this miracle was wrought, but it will never come to a better statement of the basic principle.

Most children also have trouble with the problem of good and bad, and develop a "don't" fixation. Almost anything they do will be met by a "don't" from someone, and this is most inhibiting. Right and wrong can also be brought back to the simple premise of *life*. Everything grows in its own way because the rules are inside of itself. We don't hurt little animals because they will suffer, and that is bad for the life that lives in them. And because this life is God, we do not want to do anything that will hurt God. All our parents are doing is trying to help us to be kind to the spirit of life. Incidentally, of course, this approach is not useful unless it is true. If the parents are not kind, the child may inquire why they are permitted to hurt God and he is not. Many a parent has been trapped by his own answer.

Problems involving personal cleanliness and keeping one's possessions in order can also be brought into line with the life theory. The most perfect example of life we know is light, and light is clean and beautiful. Our body is our house, and it should be neat and clean just like the home in which the family lives. When we keep things clean and orderly, we are doing what life wants. How do we know this is true? Because life itself keeps everything clean and orderly. Here

the garden, or a flowerpot on the window sill, or the neighbor's yard can be used effectively as a symbol. The child can be shown neglected yards, and asked if he likes them. If his own yard is neglected, he will probably favor others which are neglected because this is all he knows by experience. The motto is: Clean up the home first, and give the child the pride of recognizing the difference between order and disorder. This can also affect his religion, because the God-life wants to live in a beautiful home.

Self-control is a lesson that must be learned early in life, or the entire career may be endangered. Why should the child do things it does not want to do? The only answer lies in gradually helping the little one to understand the meaning of law. The simplest rules he can appreciate involve food and sleep. He knows he must eat, and he knows he must rest. These habits are beyond his control. The moment he understands why he must do *something*, he can begin to understand why he should do other things. His body cannot grow without food, and he cannot be ready to go out in the morning and play, without sleep. He can, however choose many things he wants to do. Thus, he can learn the difference between the things he must do, and the things he likes to do. As he grows older, he meets other phases of law. He begins to see day and night, the passing of the seasons, his own growth, and the rules of family living. He should be told that there are two kinds of laws. One kind comes from life, and he cannot break this law without suffering. The other is the law he makes for himself, but his laws must never injure the laws of life. The great laws are good for him, but he does not understand all of them. For this reason, his parents help him—not because they want to prevent him from enjoying himself, but because he cannot be happy unless he is good. Here, examples are most useful—especially the personal examples of the parents.

Many children feel a great interval between themselves and their parents, due to bodily size. The grown-up person sits on a higher chair, can reach to a higher shelf, can open doors without standing on tiptoe, can stay up later at night, and can eat things which are forbidden to junior. This all seems to point to some kind of unfairness, and gives the child a feeling that he is the victim of something bigger and stronger than himself. In time, he may settle back to wait until he gets big enough to have his revenge. The mood probably passes, but it can be critical for a while. Growth too, can be explained by reference to animal and plant life. Also, children of different ages become examples of the effect of the passing of time. The child can be taught that it is not necessarily the life in him that is growing, but the body. Even as a small child, the life within the little form is worthy

of respect, consideration, and understanding. The parent is not the owner of the child; he is another little child that has grown larger. Here the child-heart in the parent can be the basis of a wonderful sympathy and understanding. No one who has lost the child-heart and has forgotten his own struggle to attain maturity can ever be a good parent. This is one of the reasons why the average family is happier if the children come while the parents are young. Older parents, however, can also succeed if they are young in spirit. The moment we grow up to a sense of great maturity and dignity, we lose touch with the needs of children.

When parents are in rapport with their children, a considerable part of guidance is communicated telepathically. The child senses meanings which its mind may not be able to grasp. This telepathy is damaged by irritability, nervousness, and a critical attitude. It is hard to be patient with the energy of children. We are exhausted by merely contemplating the variety of their activities. We often wish that we could help them to save this energy for later years when it will not be so abundant. At the same time, it is neither expected nor assumed that parents are perfect or paragons of the virtues. Occasionally they will be upset, and even this teaches the child a useful lesson. It is not the occasional outburst that does damage, unless it is extraordinarily violent; it is the basic pattern which is important. If the parent, however, does something which he knows to be wrong, and thereby sets a bad example, he should be ready to admit it, express his regrets, and, so to say, punish himself. If he does so, the child will not be nearly so resentful when it requires punishment.

Somewhere along the line, children must understand that although life is good, it is perfectly possible for people to be bad. It will usually be possible to use junior himself as an example of this conflict. Periodically he will do things which he knows he should not do. He will have a little temper fit, scatter his toys around, howl with indignation or injured pride, and make a nuisance of himself. After one of these spells, when he has quieted down to a repentant mood—and it usually follows—may be an appropriate time to explain to him that other people can be bad just as he was. They are not really bad down inside, but they may do bad things, and might even hurt him for no good reason. Thus, he must learn to watch for signs of badness, and keep away from persons who show these signs. His own feelings will help him across this situation until he is old enough to receive more definite and distinct instruction. Until then, it is the duty of the parent to make certain that he is not allowed to wander into circumstances with which he cannot cope.

As soon as the child is old enough to have friends, the parental situation becomes more confused. Junior begins bringing home ideas, many of which are not desirable. He learns that other children do not respect their parents; that some of them are dishonest and lure him in the direction of wrong conduct. What little knowledge he possesses will thus be subjected to a severe test. As soon as the child begins to have a personal life outside of the direct control of the parents, it is important to keep open the lines of confidence and communication. If the parent is constantly shocked or annoyed, or penalizes the child for honesty, secretiveness will result. The secretive child is already well on the way toward becoming a psychotic. Why should parents be amazed when confronted with things that they have known for years? As far as possible, each situation should be met frankly and honorably. We must simplify the instruction given to children, but we must never convey the impression that we are talking down to them. The father who can discuss vital issues, man to man, with his seven-year-old son is building a powerful constructive bridge.

Primitive man was a child, living in a world of symbols. From these symbols he learned and matured his way of life. When working with small children, remember the wonderful symbolism of things they can see and touch and smell and taste. This was the secret of the Montessori method, and could be carried still further by the intelligent parent. Somewhere in the garden, the field, along the road, or in the house, is an appropriate example of nearly every point of morality or ethics that the parent wishes to convey. The main problem is for the adult mind to clear itself and get back to basic principles. The experience is even more important to the adult than to the child, because it helps to straighten out the confusion due to the mingling of truth and falsehood in the intellectual life of man. With a good simple foundation, firmly laid, the further instruction of junior builds naturally, and expands reasonably and logically. It is a difficult business, but not impossible, if there is a sincere desire to accomplish. Selfishness, carelessness, and indifference are the things which defeat a proper program. It takes time and a great deal of energy, but in the end, it saves time and energy, for it is much less of a problem to work with the small child than to be confronted later with a delinquent adolescent.

All things that are worth doing require energy and application. If the future of a child is important, then the parents must accept both the responsibilities and opportunities peculiar to the situation. There would be fewer broken-hearted parents if good character had been built into their children at an early age. A child's mind is basically honest and open, and its faults are due to the limitations of its own

nature. The parents should not, unless it is absolutely necessary, turn the keeping of a child over to elder relatives. Grandmothers are said to spoil children, but the real damage is caused by the age interval. Surrounded by older people, children take on mannerisms beyond their years, and the span of childhood is overshadowed by a pseudo-maturity. Later, this child, now grown to manhood or womanhood, experiences an internal defeat, and may strive to restore a childhood which was never properly available.

Bringing philosophy to children should be a completely natural process, but because of the complexities of modern living, it has become an adventure and a challenge. There will be moments of discouragement and moments of parental pride, and regardless of how much the child learns from his parents, the parents are sure to learn a great deal from the child. So be of good cheer; children do grow up, and most of them are credits to their parents. The greatest gift we can bestow upon the young is a happy internal life which they, in turn, will be inspired to bestow upon their children.



Manly Palmer Hall's **TWELVE WORLD TEACHERS**

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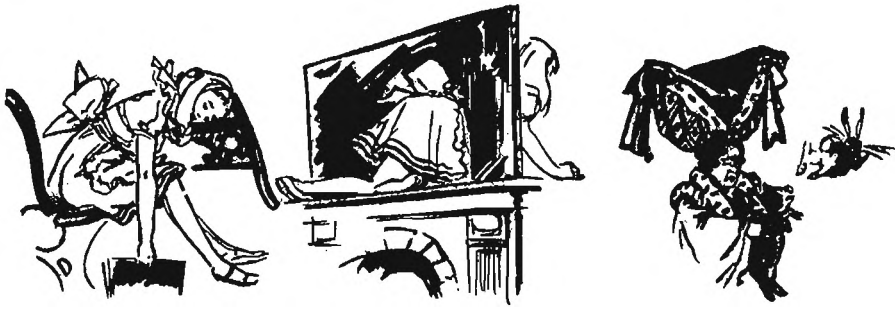
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Curiouser & Curiouser

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Did the Chinese Discover America?

An article in the May, 1955 issue of *Westways*, entitled "Rock of the People from the Sea" by Harold O. Weight, revives a subject of perennial interest. There is an engraved rock near Hemet, California, of unknown origin, bearing upon its surface a curious multiple swastika. As this design is typically found only in Northern Asia and Tibet, Mr. Weight asks: "Did shipwrecked Buddhist missionaries wander along California's dusty Indian trails a thousand years before the first Spaniards came?" A study of Oriental records seems to support the idea. Sailing ships called *junks* did cross the Pacific as early as the fifth century A. D. It is also possible that there were still earlier navigators in an easterly direction from the shore of China. This is essentially the same problem as that which involves the central American civilizations. It is more than suspected that the blond travelers who occur in the lore of the Mayas and Quiches were Vikings, like those who explored Vineland and left traces along the coast of New England.

The principal difficulty lies in the curious flowery and extravagant manner of the early Chinese historian. He mingled fact and fable in such a confusion that it is difficult even now for the Orientalist to clarify the situation. Apparently the Chinese navigations were inspired by the desire of Buddhist monks to bring their religious convictions to the inhabitants of the Fortunate Isles that lay beyond the sea in an easterly direction. We are reminded that the modern Chinese have a

certain subconscious conviction of the remarkable journeys of their forefathers. At a banquet some years ago, a learned Chinese gentleman gave an impressive speech. The master of ceremonies, who certainly lacked any vestige of tact, said that he was much impressed and greatly surprised at the erudition of their learned guest of honor. It had always been the M. C.'s impression, so he said, that China was composed principally of laundrymen. The Chinese guest was equal to the occasion. He rose and remarked quietly, with a twinkle in his eyes, that he fully realized the prevailing state of the American mind; he would therefore tell an old Chinese legend. At a remote period, so many Chinese were laundrymen that they could no longer find a means of livelihood. So a number got into a boat and sailed to America to open laundries. Unfortunately, when they arrived, the inhabitants of America wore no clothes, so the entire expedition was a failure.

Samuel Beal, in his *Buddhist Records of the Western World*, presents a translation of a number of Chinese works written between the 4th and 6th centuries of the Christian era. These describe principally the incredible journeys of pilgrims and scholars, and seem to indicate a strongly integrated purpose to expand the influence of the religion to the distant parts of the world. There are numerous references to these incredible journeys and records still in existence pertaining to them. O'Brien, in his *Round Towers of Ireland*, builds a strong case to support his belief that these round towers, and other similar monuments, were built at an early time by Buddhist missionaries from Asia. If these travelers and navigators could reach Ireland, they could certainly have approached America from the west. There is a common belief that certain vegetation now flourishing along the coast of California originated from seeds brought from China, and Chinese inscriptions have been found in excavations under Mexico City.

There is little to indicate that the Chinese were able to form any permanent colony in the Western world. They seem to have remained only a short time, but it is possible that they made a deeper impression in regions further south. The emperor of Japan presented a statue of Manco Capac to the people of Peru because he was convinced that the founder of the Inca dynasty had been the leader of an expedition of exploration which originated in Japan. It seems to me that we have generally overlooked this fascinating subject, which might explain some of the ancient rites and customs which flourished among the Amerindian tribes.

Mr. Weight, in his article, mentions the historian Hubert H. Bancroft, who cites the account of a seventh century Chinese historian to the effect that five Buddhist missionaries, in the fifth century, trav-

eled 7,000 miles in an easterly direction to a land called Fusang. The same historian notes that it would be quite conceivable that ships, carried by the Japanese current, could reach North America. He further says that between 1782 and 1875 forty-one Chinese junks drifted to the coast of North America—one as far south as San Diego. It is not entirely clear how the ancient ships of the 4th to 7th centuries were able to return to their own land without the benefit of the Japanese current. Probably most of them did not. Their crews either perished or were absorbed into the native population.

Much useful information can be gained from a study of the migration of basic symbols. The swastika is widely distributed throughout the art motifs of the world, but it occurs in several forms—some of which are more distinctly Asiatic than others. The discovery of a small number of unique forms of this device along the Pacific coast could have special meaning, particularly when the designs occur in a manner that breaks the normal pattern of the migration of symbols. It would appear almost certain that a separate culture made brief contact and left a record with solid historical implications. This is sustained by certain philosophical and religious beliefs which occur far from their native setting. There is a stele, or monolithic carved stone, in one of the centers of the old Maya empire, ornamented with the heads of elephants. This has caused grave concern among Americanists, who cannot account for the accuracy of the design as preserved by a people who could not possibly ever have seen an elephant or have known of its existence. As each of the elephants has a rider properly perched on its head, it is vanity to assume that the design was based upon some ancient mastodon. It is wiser to consider that the currents of the Pacific ocean are such that the drifting of ships from Asia at a remote period was not only probable, but almost certain.



The Old Diplomat

On one occasion, Disraeli, the British Prime Minister, found it necessary to refuse a Peerage to an applicant who had pressed his demands rather too far. "You know I cannot give you a Baronetcy," explained Disraeli, "but you can tell your friends that I offered you a Baronetcy and you refused it. That is far better, and everyone will be pleased."

Of Vital Interest

It is reported that Lord Brougham, Lord Chancellor of England, once made pancakes on the Great Seal of England for the amusement of a visiting Duchess.



Happenings at Headquarters



The Society opened its Fall Seminar with six outstanding courses. Mr. Byron Pumphrey, LL. B., chose as the subject of his course "Orienting the Self: The Semantics of Integration." Dr. Chetwyn Harris selected for his theme "Cynic, Stoic and Christian Ideals: Their Relationship and Value for us Today." Dr. Floyd Ross chose for his discussions "Studies in Eastern Thought." Dastur F. A. Bode delivered five lectures on "Zoroastrian Philosophy and Psychology." Mr. Hall gave two courses. The first on "The Doctrines of Neo-Platonism," and the second, "Studies in Character Analysis." So you will see our program becomes more intensive each season.

* * * * *

We are happy to announce that Editorial Kier in Buenos Aires, Argentina, is publishing a series of Spanish translations of Mr. Hall's writings. The present program calls for six separate works. The first of these "La Anatomia Oculta del Hombre" is now available, and can be ordered from the Society. (Price 75c)

* * * * *

Mr. Hall was in Chicago from September 15th to October 2nd, and gave eight lectures at the Walco Building, 32 West Randolph Street. Many will remember that this building stands on the site of the old Iriquois Theatre, an historical landmark in Chicago history. The lectures were well received and much credit goes to the wonderful group of volunteer helpers whose gracious cooperation made the campaign possible. Mr. Hall renewed many pleasant acquaintances, and students came from as far as Detroit to attend the lectures.

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While in Chicago, Mr. Hall visited the National Headquarters of the Theosophical Society in America, as the guest of Mr. James S. Perkins, the national president. Under the capable leadership of Mr. Perkins and his charming wife, the Theosophical Society is engaged in a splendid program for which we wish them every possible success.

Our Vice-president, Mr. Drake, is on his way to Bombay on an educational project. While in Istanbul, he visited with his Holiness, the Oecumenical Patriarch Athenagoras, the spiritual head of the Eastern Orthodox Church. When his Holiness was Patriarch of the Western hemisphere, he was deeply interested in the activities of our Society, and a close personal friend of Mr. Hall. The Patriarch was called to public life while he was a monk at Mount Athos, and is a man of great scholarly and philosophical attainments. Mr. Drake was warmly received, and was present in the midst of the difficulties resulting from the Cypress problem. Over seventy churches in Turkey were destroyed as the result of political agitation, and the Patriarch is under very heavy responsibilities and strain. Mr. Drake writes "As I approached the public buildings of the Church, my cab was stopped by Turkish soldiers with fixed bayonets. Several truckloads of army equipment and soldiers were protecting the place. My visit with the Archbishop [the Patriarch is an Archbishop], because of his humanity, is certainly one to be long remembered. He has a copy of *The Secret Destiny of America* on his desk, and feels that only America can now help the peoples of the world to find themselves."

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Our good friend, Dr. Charles A. Muses, calls to our attention the new edition of the *septuagint* version of the Old Testament, published by the Falcon's Wing Press in 1954. This version, which is called "The Work of the Seventy," dates from 270 B. C., and is therefore referred to as the Bible which must have been used by Jesus and his disciples. Serious Bible students will want to know about this book. Dr. Muses took part in the revision and preparation of this work.

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On Tuesday evening, October 18th, the regular meeting of the Men Librarians of Southern California was held at the Library of The Philosophical Research Society, for the purpose of inspecting the Orientalia, manuscripts, early printing, and works on philosophy and comparative religion. Mr. Hall made an informal talk, describing the origin, scope, and purpose of the collection. There was a discussion of inter-library loans and the possibility of preparing exhibitions of rare material for the use of libraries in the area. Over forty men were present, representing city and county libraries and the libraries of the colleges and universities. It was a most enjoyable experience, and many who attended expressed their surprise at the scope of the collection and the unusual material presented for their inspection.

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The first International Pythagorean Congress was convened in Athens this summer to honor the wonderful contributions to human knowledge made by Pythagoras and his disciples. During this Congress, the following message by Mr. Hall was read to the Assembly by our very good friend, Dr. John Manas, President of the Pythagorean Society:

On the Occasion of the International Pythagorean Congress held in Athens under the Auspices of their Majesties, King Paul I and Queen Friedrika.

Most Illustrious Patrons, Distinguished Delegates and Friends:

As President of the Philosophical Research Society and as Honorary Vice-President of the Pythagorean Society, may I take this opportunity of conveying to you my most sincere admiration for the splendid work you are doing in advancing the memory of the immortal Pythagoras and the wonderful philosophy which he gave to mankind. It is most appropriate that your Congress should be held in Athens, the city which is indeed the mother of wisdom. It was from her Athenian shrine that the Goddess Athena shook her lance against ignorance and conferred upon humanity incalculable treasures of knowledge and learning.

I know this International Pythagorean Congress will receive world-wide recognition and will be repeated many times in the future. Lovers of truth from all parts of the world will be drawn together under your wise and friendly leadership. It is most fitting in these troublous days that the Pythagorean Brothers should continue their work of building a better world and serving the spiritual hunger of mankind.

May the blessings of God rest upon you on this solemn occasion.

Very respectfully and sincerely yours,

MANLY P. HALL

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At hand on our desk is the new edition of *Woman's Mysteries—Ancient and Modern*, by Esther Harding, M. D., M. R. C. P. The work contains an introduction by C. G. Jung. In 1954 Dr. Harding gave a course of lectures at the C. G. Jung Institute in Zurich. She was a founding member of the Analytical Psychology Club of New

York and of the Medical Society of Analytical Psychology of America. The new edition of her work, for which there was a real and pressing need, was published for our Society by Pantheon Books, Inc. The work can be ordered from us, price \$4.50.

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Mr. Hall will be in New York for a series of six class lectures beginning January 4th, 1956. Those interested are invited to communicate with The First Church of Religious Science, 122 West 56th Street, New York 19, New York. The series will be presented under the auspices of Dr. Raymond C. Barker, minister-director of the Church.

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Dr. Chetwyn Harris, member of our faculty, has a busy program for the coming winter. Beginning January 5th, and continuing through the month on Thursday evenings, he is speaking at the Church of Religious Science in Glendale as part of their formal program of instruction. He will discuss various aspects of philosophy and religion as these relate to the progress and destiny of man. On January 30th, February 2nd, 4th, and 23rd, he will deliver a course of four lectures at the Church of Religious Science in Los Angeles, at Sixth and New Hampshire. He will discuss the philosophy of religion, comparing classical Greek and Christian thought. We will announce his March program in the next magazine.



From the Research Department

The tune of the popular song "Yankee Doodle" was used as a chant in the Catholic Churches of Italy in the twelfth century. Its popularity caused it to spread and it later became a vintage song in Spain and Southern France. It reached Holland, where it became a reapers' song. In England, in the days of the Puritans, words were added to ridicule Cromwell.

Slip of the Mind

Alfred Lord Tennyson, while discussing some of the irregularities going on in the House of Lords, suddenly exclaimed, "I was just going to say what I would do if I were a Lord, and then I remembered that I am one."

Preview

On one occasion when Prince Talleyrand was calling on a friend, his host exclaimed, "I am suffering the torments of perdition." The Prince turned to him solicitously and murmured, "What, already?"

Local Study Group Activities

While Mr. Hall was in Chicago, a number of friends and students expressed themselves as desirous of forming Local Study Groups, under the sponsorship of The Philosophical Research Society, Inc. We are in communication with many of these friends, and hope to announce the formation of groups in Chicago in our next journal. Those of our readers residing in this area are invited to let us know of their interest so that we can bring their names to the attention of the leaders in the vicinity.

We are very happy to announce the formation of a new study group in Concord, California. The President is H. Ernest Stevenson, 2179 Huron Drive, Concord, California. If you live in this community, or have friends there, we hope that you will cooperate in making this Local Study Group an outstanding success.

We have had a number of requests for tape recordings of Mr. Hall's classes and lectures that can be made available for Local Study Groups. At this time, we can offer a tape recording of the talk given by Mr. Hall at the Eighth Western Conference of the Association for Research and Enlightenment. The subject is "Destiny of Man," and the recording runs approximately an hour. If you have a tape recording machine available, we will send you details of how you may secure the use of this recording, upon request.

The following questions, based on material in this issue of HORIZON, will be useful to P. R. S. Local Study Groups for discussion in their meetings, and are also recommended to readers in general for thought and contemplation:

Article: THE PHYSICIAN AND THE PSYCHOLOGIST, by Manly P. Hall.

1. In this article it states that psychology is to make vital contributions in the fields of education, politics, and economics. Discuss possible uses of psychological principles in economics, and how they could assist the individual in a better adjustment under the existing economic theory.

2. Do you think that it is fair to say that the average person's I. Q. in matters of religion is lower than that on other levels of his mental activities? Why are these higher activities more difficult to understand or experience?

3. It says in this article that religion can make man sick, and it can also help him to get well. Analyze both of these statements, and give practical examples.

Article: CHRISTMAS AS A RELIGIOUS EXPERIENCE, by Manly P. Hall

1. Does the commercialization of Christmas justify a completely negative attitude regarding this holiday?

2. Discuss the exchanging of Christmas gifts among adults. What are the psychological advantages or disadvantages of this practice? To what degree does giving help the giver?

3. What practical suggestions can you offer to restore the true spirit of Christmas among young and old?

STUDY GROUPS

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MRS. IDA WHITE, 5481 - 16th AVE., ROSEMOUNT, MONTREAL,

QUEBEC, CANADA.

P. R. S. HEADQUARTERS GROUP — L. EDWIN CASE.



Spoken from experience

Augustus Caesar could never understand why Alexander the Great feared that he would be out of work after he had conquered the world. Augustus would observe, "It is a far more difficult matter to keep than to conquer."

The Empiric Disposition

It was noted by historians that the Emperor Adrian had a disagreeable wife, an impatient mind, a restless spirit, an impossible temper, and a deep taste for philosophy.

Library Notes

Kuan Yin

BY A. J. HOWIE

In the Winter issue 1950 of *Horizon*, Mr. Hall digested practically all of the important doctrines presently known to the Christian world relating to the concept of *Kuan Yin*. The purpose of this paper is twofold: to place on record what *Kuan Yin* has meant and does mean to millions of souls, and to establish an approach to the documentation of the concept.

The literature available in occidental language on Buddhism is the product of Christian priests, missionaries, politicians, soldiers, statesmen, scholars, probing the beliefs of various peoples regarded as inferior, unenlightened. The purposes range from missionary zeal to expansive ambition for economic subjection and exploitation. The descriptive texts all too often discount the inspiration and source of the oriental doctrines, and contrive to see in them perversions or adaptations of Christian ideas. Broad conclusions are reached from obviously limited evidence. And the translations of the sacred texts offered seem oblivious of the translators' and readers' incomplete and inaccurate knowledge of difficult and abstract languages. There are frequent and embarrassing derogatory comparisons to Christian dogma, and a general attitude that millions have lived and died without hope of salvation.

The spiritual truth and strength of Buddhism is evidenced by its survival in spite of Brahman, Confucian, Christian, and Mohammedan antagonism. But our interest in its doctrines does not rest on a desire to champion a rise of Buddhism in the Western world. It is from a conviction that each of us could evolve an unshakeable faith in the purpose of human existence, the answer to "whence, why, and whither," if we could but discover the simple keynotes of basic truth that inspired Gautama Buddha. We could have an ancient truth adapted to modern problems. We could restate in living languages the truths that were earlier preserved in Senzar, Sanskrit, Pali, and their variants, later

translated into Chinese, Korean, and Japanese; and in modern times watered down in Western tongues for popular consumption.

Translation is an imperfect vehicle for the transmission of the teachings of the early Buddhists. A study of Buddhism unfolds a simple doctrine as it has been expanded, extended, complicated, and adapted during some 2500 years. Out of the simple, and unrecorded, utterances of Gautama Buddha, as they were remembered by his disciples, have been elaborated innumerable explanatory fragments. Incident and parable, symbol and interpretation, the words of Gautama Buddha have grown into a vast literature that was eventually organized into a canonical doctrine by two divergent schools known as the *Hinayana* and *Mahayana*, the little vehicle of the strict teachings, and the great vehicle of the broad or inclusive teachings, roughly divided geographically into a southern and northern grouping.

Underlying all Buddhistic literature is the restatement of the development from imperfection to perfection of all creation in its diversity, from the least to the greatest, gods as well as men. There is a dynamic inclusiveness that seems to make reasonable and acceptable the premise of the continuity and unity of all life striving for expression, rising from repeated efforts which can end only when perfection ultimately will be accomplished. The strength of Buddhism is that it awakens an inner conviction of things spiritual that needs no outward or physical proof.

The cold, lofty, impersonal philosophy that satisfied the early Buddhist monks and priests was not attuned to the hearts of the common people. Untutored, unlettered peasants could never comprehend the abstractions of a timeless purpose on a cosmic scale. The little man needs the comfort of the personal element, something presently helpful. Out of that necessity arose the concept of the *Bodhisattva Kuan Yin*, the god who looks down from on high with compassion. Let him who has one iota more evidence of his faith challenge the spiritual verity of the power of *Kuan Yin*.

Kuan Yin is one of the Chinese translations of the name *Avalokita* (Indo-Tibetan) and *Avalokitesvara* (Indian); the same concept is also translated *Kuan Shi Yin*. The Japanese equivalent is *Kwannon*.

Much of the early Buddhist doctrine is preserved in Chinese because the various emperors sent scholars to India to learn more about the teachings of Buddha and to secure copies of the sacred books taught by Buddhist missionaries before those records were lost or destroyed in their homeland. One of these travelers was Fa-Hian. His 14 years of travel ended in approximately A. D. 414. When he adopted the Bud-

dhist faith he changed his name from Kung to Fa-Hian prefixed with the appellation of Shih or the Sakyaputra, the disciple or son of Sakya.

It is not clear if Fa-Hian is responsible for the translation of the name of *Kuan Yin*. But all of the variants in Chinese are an attempt to convey the meanings and attributes combined in the personification of mercy, pity, love, compassion in Avalokitesvara. The following are examples:

The Lord who looks down from on high
 The Lord of compassionate glances
 The Lord who sees the world with pity
 The Lord who hears the voice of the world
 Illuminating the sounds of the world
 Looks on the region of sufferers
 The Lord of the dead and dying
 The remover of fear
 The God of mercy

The *Bodhisattva* doctrine in Buddhism has been likened to the hierarchy of saints in the Christian faith. This is not true as far as *Kuan Yin* is concerned, but there are parallelisms, in that aspiring monks and priests strive to become *bodhisattvas*. In the early centuries of Buddhism, arhatship was the ideal state toward which the devotees labored. As many generations of *bhikshus* succeeded each other, there developed a tendency to a self-centered, cloistered, placid, inert, monastic life. The emphasis was on the withdrawal from all desire, an aloof retirement from the world, forgetting the old gospel of "saving all creatures," thinking only of personal attainment.

The *Bodhisattva* doctrine has an entirely different emphasis.

The word is a compound of *bodhi* and *sattva*, each of which have numerous extensions of meaning. *Bodhi* may be accepted as meaning enlightenment. But *sattva* is a much more abstract term. It contains the idea of way, character, essence, nature, true essence, substance, spirit, mind, sense, consciousness, soul. The compound word *bodhi-sattva* has been interpreted:

One who has *bodhi* or perfect wisdom as his essence
 He who possesses the essence of *bodhi*
 A being destined to attain fullest enlightenment

Buddha preached the doctrine of the six perfections to the *Bodhisattvas*, the intent of which was to attain the knowledge of the *Omniscient One*, the supreme and perfect *bodhi*. These were the ones who will "roll the wheel of the Doctrine that will never turn back." They serve and worship hundreds of Buddhas. Their bodies and

minds are suffused and penetrated with friendliness for all creatures. They help many living beings to secure liberation and happiness. But while helping to attain the spiritual goal, they also help to obtain the more material advantage of happiness and welfare in the physical world. The austere unworldliness of the *Hinayana* is countered with a more humane aim.

A *Bodhisattva* is dedicated to helping all beings to attain *nirvana*. He must refuse, therefore, to enter *nirvana* himself. He has taken the great vow never to enter *nirvana* until all beings have been liberated.

There are many *Bodhisattvas* named, but the two chief ones are Manjusri and Avalokitesvara. The latter has come to be most highly revered and worshipped. *Kuan Yin* was originally conceived of as masculine and feminine in one body, with the former predominating. As the idea of the merciful, compassionate god grew, the feminine aspects were emphasized.

Kuan Yin is said to dwell in *Sukhavati*, the Land of Bliss, the Happy Land in the West. The following description is a digest from the *Larger Sukhavati-Vyuha*.

Om. Adoration to the Three Treasures! *Om*. Adoration to all the glorious Buddhas, Bodhisattvas, and great ones of the past, present, and to come who dwell in the unlimited and endless spaces of the ten quarters!

Thus it was heard that the Bhagavat answered a question of Ananda:

In an immeasurable and incomprehensible span of ages before now, there arose in the world a holy and fully enlightened *Tathagata* who was succeeded by some eighty others of the same nature. The last to be named was Lokeshvara, perfect in knowledge and conduct, knowing the world, without a superior, charioteer of men whose passions have to be tamed, teacher of gods and men. During the time of his preaching, there came to him for instruction a *Bhikshu*, Dharmakara, richly endowed with memory, understanding, prudence, and wisdom—strong with vigor and nobleness of character.

Dharmakara knelt in proper form and worshipped the *Bhagavat*. He asked for a knowledge of the best of the Blessed Ones, dedicating himself to becoming a Buddha, the savior of all beings, promising never to cease practicing the power of prayer.

Lokeshvara taught Dharmakara for a full koti of years the perfections of all the excellences and good qualities of Buddha countries, together with the signs, indications, and descriptions, desiring wel-

fare, wishing for benefits, compassionate, full of compassion, so that there might never be an end of Buddha countries, having conceived great pity for all beings.

That *Bhikṣu* Dharmakara concentrated the perfection of all the excellence and qualities of the Buddha countries such as had never been known before in the ten quarters of the whole world, more excellent, and more perfect than any, and composed the most excellent prayer.

When Dharmakara had spoken, the earth trembled, flowers were showered down, hundreds of instruments resounded in the sky, powder of heavenly sweet sandalwood was scattered, and there was a voice saying: "Thou wilt be a Buddha in the world." Dharmakara was established in the attainment of the true promise during inconceivable thousands of years. For the good of all beings, he recited the great prayer, showing respect to friends, teachers, masters, the Church, the Law, and Buddha.

That *Tathagata* has not passed away, nor has he yet come; but after having obtained the highest perfect knowledge, he dwells now in the western quarter, in the distant Buddha country called *Sukhavati*, surrounded by innumerable *Bodhisattvas*. He is called Amitabha, possessed of infinite light, to which are added many names meaning possessed of infinite splendor, brilliancy, light that is never finished nor conditioned, etc.

The world called *Sukhavati* is prosperous, rich, good to live in, fertile, lovely, and filled with many gods and men. There are neither hells nor brute creations, nor a realm of departed spirits. It is fragrant with sweet-smelling scents, rich in flowers and fruits, and pleasant with sweet-voiced birds and heavenly music. There is no difference between gods and men except when they are spoken of in ordinary and imperfect parlance as gods and men. A *kalpa* would not be sufficient to describe the causes of happiness which exist in the world *Sukhavati*.

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The lord Amitayu smiled. The rays issued from the circle of his mouth to light up the thousands of *koṭis* of Buddha countries; and these rays return to settle on the head of the lord. Gods and men perceive the delight, because they have seen there this light of him.

Then rises the Buddha-son, glorious, the mighty Avalokitesvara, and asks: "What is the reason that thou smilest, O lord of the world?"

Buddha Amitayu preaches: "This prayer was mine formerly, that beings having in any way whatever heard my name should for ever go to my country. And this my excellent prayer has been fulfilled. Beings have quickly come here from many worlds into my presence, never to return from here, not even for one birth."

In that Buddha country there are *Sravakas* who possess the light of a fathom; and those who are *Bodhisattvas* are possessed of the light of a hundred thousand *koṭis* of *yoganas*. But there are two *Bodhisattvas* by whose light that world is everywhere shining with eternal splendor. One is the noble-minded *Bodhisattva* Avalokitesvara, and the second is Mahasthamaprapta. They are endowed with the thirty-two marks of a great man, possessed of perfect members, skilled in meditation and wisdom, clever in all kinds of wisdom, having sharp organs, well-restrained, capable of thorough knowledge, possessed of five kinds of strength, of patience under censure, and of endless and boundless good qualities.

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Mentions of *Kuan Yin* from *Fo-Kwo-Ki*, the Travels of Fa-Hian, A. D. 400.

Fa-Hian took passage for China with copies of many Buddhist works in Sanskrit which had hitherto been unknown in the land of Han, together with a number of sacred images. He shipped on board a great merchant vessel which carried about two hundred men. Astern of the great ship was a smaller one, in case the larger vessel should be injured or wrecked.

After several days a tempest arose and the ship sprung a leak. The merchants wanted to haul up the smaller vessel, but that crew cut the towing cable for fear the crowd would rush into her and sink her. The merchants were terrified. They began to throw overboard their heavy goods. Fa-Hian flung overboard his water-pitcher, washing-basin, and other of his possessions. He feared only that the merchants would insist that he throw overboard his books and images. With great earnestness of heart, he invoked Avalokitesvara: "I indeed have wandered far and wide in search of the law. Bring me back again, by your spiritual power, to reach some resting-place."

In spite of his prayers, the hurricane persisted for thirteen more days and nights. There followed repairs to the leak, and ninety more days of confused sailing until they arrived at a port which was possibly in Java or Sumatra. Fa-Hian had to wait here some five months

before he could get passage on another vessel. Again a storm broke

that terrified all aboard, and again Fa-Hian entreated Avalokitesvara and all the priesthood of China to exert their divine power in protecting them till daylight.

When day broke, all the Brahmans, consulting together, said: "It is because we have this *Sramana* on board that we have no luck and have incurred this great mischief. Let us land him on an island that all may not perish because of him." However, another member of the party spoke up and said that if they landed Fa-Hian, they better put him off too, otherwise when they arrived in China he would report the incident immediately to the king, reminding them that the king was a firm believer in the law of Buddha and greatly honored *bhikshus* and priests. After many days and further incident, Fa-Hian landed and was escorted with his books and images to the seat of government.

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The *Records of the Western World* compiled during the Great T'ang Dynasty describes a number of images of *Kuan Yin* observed by Huen Tsiang in his travels.

Above a great mountain pass there is a figure of *Kwan-tsz'-tsa Bodhisattva*, the god that looks down. Those who vow or pray with sincere faith to see him, to them the *Bodhisattva* appears coming forth from the image, his body of marvellous beauty; he gives rest and reassurance to the travelers.

At *Vihara* is a figure of *Avalokitesvara Bodhisattva*. Its spiritual influences exhibit themselves in a mysterious way, and its miraculous powers (evidences) are manifested in an illustrious manner. The votaries of the law come together from every side and offer it continual sacrifices (presents).

The dawn of history in China introduced the ancient goddess Si-wang-mu, "the Queen mother of the West." This spiritual heritage from prehistoric ages may account in some measure for the widespread and persistent acceptance of the *Bodhisattva Kuan Yin*. It might also suggest that there might be an unconscious recognition of a universal truth in all faith.

We might theorize endlessly. The evidence and testimony are varied and confounding. There is only one undeniable fact—the faith in *Kuan Yin* lives on in spite of persecution and suppression of Buddhism. The powerful and indigenous Confucianists and Taoists have always opposed the influence of Buddhism.

At the beginning of the Tang dynasty (620-904 A. D.), a persecution was raised against Buddhism on the ground that the priests and nuns, by avoiding marriage, impoverished the revenue—that monks are idle and unprofitable members of the community. Buddhism quickly regained favor. Yet the annals record frequently-recurring persecutions. Early in the eighth century, more than 12,000 priests were obliged to resume a secular life, and the writing of books, casting images, and building temples were strictly prohibited. Again in 845 A. D., 4,600 monasteries were destroyed and 10,000 smaller religious houses; the property of these orders was confiscated, the copper bells and images were melted down and made into copper coins. More than 260,000 monks and nuns were made to return to secular life.

Thus the fortunes and reverses followed until the fourth emperor of the Manchu dynasty in 1662 issued the so-called Sacred Edict, in which the Buddhists are blamed for fabricating groundless tales about future happiness and misery—for gain. And thus Buddhism has been proscribed since. Yet Christian missionaries testify that Buddhism still flourishes. The temples are maintained and busy with worshipers. There are monasteries with many thousands of monks. Books are published.

The library has a book of testimonials in English, entitled *Kwan Yin's Saving Power* collected, translated, and edited by (Miss) Pi-Cheng Lee, published by The Buddhist Book Store, Shanghai. There is no date, but Miss Lee's colophon is dated October, 1931, from which the following quotation is pertinent:

"The Awakening of Faith is considered as the first step in the attainment of the ocean-wide Buddha Wisdom. For this reason I wish to introduce the Sacred Records of Kwan Yin to the Westerners, such records being probably unknown to them. It is nearly two thousand years since Buddhism was first introduced into China, and during so long a period the records of faith in Kwan Yin and the truly marvellous results therefrom are countless. Kwan Yin is a living reality in the daily lives of millions of Buddhists in China, and the records compiled since very ancient times are to be numbered in millions of words. This little booklet is a very small part of presentday records collected and translated by me

" Worldly success may be bestowed upon us by Kwan Yin in answer to our prayers, but we have to learn that it cannot bring us permanent happiness and peace of mind.

"According to the Sutra of the "Lotus of the Wonderful Law" Kwan Yin will give any help His devotees ask, but His great aim is

to rid us of attachment to worldly things, and to release us from the miseries and sufferings of this world. We should strive, therefore, to attain to this state of mind, to achieve the highest goal of Buddhist endeavor, and to disregard all else."

The preface is by B. L. Broughton, M. A. (Oxon.)

"In the Lotus Sutra one of the forms in which Kwanyin promises to appear is that of a woman, and it is under this guise that Kwanyin has won the hearts of Buddhists in China and Japan, for in the form of Kwanyin every man sees all that is exalted and noble in womanhood, the tenderness of his mother, the pure ethereal beauty of the woman of his dreams."

"All will agree that the examples of the power of Kwanyin given in this book are remarkable, and it should be noted that the name of the authority for each story is given; they are all reputable persons who have nothing to gain by willful lying."

"It is clear then that Kwanyin must labour through countless *kalpas* to emancipate all beings. It is recorded in the *Karanda Vyuha* that once in a far distant age on a long since vanished world, Kwanyin was born from a lotus flower as a beautiful youth holding a sharp sword, the sword of wisdom. Filled with infinite compassion for the suffering worlds, Kwanyin strove and delivered millions of living beings. But lo! There remained millions yet undelivered! Despair weighed upon the heart of Kwanyin, the vast relentless pressure of the cold unfeeling Infinite bore him down, the darkness of *samsara* was about to put out the Eye of Wisdom and all living beings would be condemned to the inane round of rebirth rising over sunlit heights, even to the golden summit of Mount Meru, and anon sinking into the black gulf of Avichi.

"But when Kwanyin so relaxed effort and resigned himself to drift with the oscillating tide, his head began to split. Then Kwanyin recovered his courage and resumed his labours, and from his partially mutilated head sprang ten others. Hence the eleven headed Kwanyin frequently seen in temples in the Far East."

The cases cited by Miss Lee include a couple of cures of blindness, some miraculous escapes from danger, and her own life was changed after prayers to *Kuan Yin*. We have as much evidence for these works of grace as those offered by various Christian sects. They must be accepted on the basis of the integrity of the persons involved. In this instance, no one has anything to gain in a personal sense; nor is there any hint of proselyting.

Lest any confusion result from the several spellings used for the name *Kuan Yin*, it should be explained that I have adhered to the one most commonly accepted although there seem to be innumerable others. The spellings of Miss Lee's booklet were used in quoting her text; there seems no reasonable explanation why she should have written it as two words and Mr. Broughton as one compound. However, these are simple confusions compared to determining the origin of the *Kuan Yin* doctrine, to recognizing the figure when depicted as masculine and then when the feminine predominates, to identifying the ornaments and symbols that are associated with the various aspects of the same concept.

There is little comprehensive reference material in English on the subject of *Kuan Yin*; European scholars have been interested for many years in the subject. The monolingual English student has to glean bits of information as the mention occurs in scattered places. A brief paper can touch but lightly on a few of the aspects of this important doctrine. It is an open field of research for any interested student of oriental teachings. In the art department alone, there probably are as many reproductions of the numerous representations of *Kuan Yin* as there are of Buddha—a loose statement it would be difficult to prove, but there are many figures casually accepted as Buddhas which really are *Kuan Yins*. This includes the *Avalokitesvaras* of Indian and Tibetan origin, the *Kuan Yins* of China and Korea, and the *Kwannons* of Japan. (Current note: A recent letter from a friend in Japan spells it *Kannon*).

The *Kuan Yin* pictured with this article is a bronze casting without pedigree. It just turned up in an antique art dealer's store. It was dust encrusted, but still revealed all of the impassive dignity which has only been heightened by careful and loving cleaning to preserve the patine of age and yet show that the image is once more in reverent and appreciative hands. Incense again curls upward around the base to evoke a responsive smile from a face captured in the repose of eternal peace.

Mr. Cornelius J. Damme, an international authority on Oriental art, was kind enough to inspect the figure. He says it is a copy of Sung art executed between 1650 and 1700. So far no one has been able to observe any identifying marks or dates on the figure. However, it is a heavy bronze casting which precludes any possibility of its being an original Sung figure.

The base is 9" high; the figure 35½"; and the tip of the nimbus rises an additional 3".



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