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THE EDITOR'S POINT OF VIEW

MUST WE BE LONELY?



here have always been solitary persons who, through choice or necessity, have lived apart from the society of their times. They are mentioned in oldest historical and literary works, and their unhappy plight has excited universal sympathy. Such folks divide into two groups: the lonely, and the alone. There is a definite distinction, arising from circumstances or decisions. We know that some, for religious reasons, have withdrawn from the world, choosing the companionship of an inner life, and renouncing those concerns which bind us most closely to friends and relations. We cannot be sure that the hermit and the recluse are never lonely, but we are likely to believe that they experience a participation in spiritual values which compensates for isolation.

There are others who have loneliness thrust upon them. Some have qualities in their own natures which make it difficult or impossible to establish intimate associations or reveal their own feelings and affections. In most cases, there is a reason for loneliness. It is not merely an accident or a state that must be endured with resignation. If, for some reason you find yourself in an uncongenial condition of isolation, and are one of those who wander

about neglected, forgotten, or ignored, it may be advisable to examine your own character for those hidden causes that contribute to your unhappy state.

A rich, warm life, friendly, sympathetic and understanding, tolerant of the rights of others, and strengthened with a measure of individual self-sufficiency, is not likely to be plagued with loneliness. If people avoid us, or fail to cultivate our acquaintance it is usually because, in some way, we repulse them, or at least do not break through the wall of indifference which separates strangers from each other. In reflecting upon our needs, we should also give thought to the contribution which we are willing to make to the happiness and security of others. There is a parallel between personal living and economic status. The individual with the least to offer in skill, experience, or temperament, is also the least desirable employee. In such cases, the one seeking employment must accept an inferior position with fewer benefits and opportunities. In the broader aspects of living, those who have the least to offer have the greatest difficulty in establishing homes and creating circles of acquaintances. The dilemma is progressive, for the more lonely we become, the less attractive we appear. We are likely to develop strong antagonisms, critical attitudes, and self-pity. We become subtly jealous of those who seem to be happy, and in the end, the unadjusted become maladjusted, often belligerent.

In these days, when nearly everyone is trying desperately to be happy, or to find security, or to strengthen relationships, competition is keen. We are less inclined to take on obvious problems, or to select as partners in marriage or as close friends, those who are obviously in need of reformation or re-orientation. Even under ideal situations, the conflict of personalities may prove strenuous, and we cannot be expected to take on unnecessary problems. Available statistics also warn that dispositions are not easily altered, even by change of environment. The complainer, because the habit of complaining is firmly established in his own nature, will continue to complain, even in the most ideal situations.

Having learned from experience that temperament is a personal dispositional quality, we know that it arises not from environment, but from within the self. The happy soul brings light into

the darkest regions, but the unhappy soul can darken the most sunny landscape. In business and in the social groups to which we belong, we constantly hear sad stories about difficult and impossible persons, and about those who must patiently endure the moods and tantrums of the thoughtless and indifferent. These stories increase in number every day, and we must forgive folks for being cautious and a little reticent to expose themselves to the inclemencies of human dispositions. There are few mortals, however, who will not pursue the hope for happiness. They will seek out the virtues which they regard as proper and commendable.

The average person we meet is not a scholar, philosopher, or mystic. He is not deep in the better things of life. Neither training nor experience have fitted him for profound analysis of character or penetrating insight into the causes of our dispositional infirmities. He will be strongly influenced by appearances, and this is true of both men and women. The neurotic usually finds it difficult to conceal his negative adjustment with society. He may be indifferent, of sloppy appearance, irregular in his habits, lacking punctuality, quick to criticize and complain, unreasonably demanding, and psychologically immature. A pathetic expression is not a social asset, for although we are all inclined to be sympathetic, we do not like to have our sympathies imposed upon or subjected to constant demands. A person may hide his basic disposition for a short time, but ultimately, his true nature will assert itself, and if he is unkind, he will frighten away those whose comradeship may be really important to his happiness. We cannot afford, therefore, to maintain mental and emotional complexes which detract from our appearance or the ease with which we mingle with those about us.

A woman in business, especially if she has a successful career, may have trouble in finding a suitable husband when she decides to marry. She has enjoyed her independence for a long time. She has accounted to no one. She has earned her own money, and spent it as she pleased. It is quite possible that she has risen to some measure of executive authority. She is accustomed to lead, to make decisions, keep her own hours, mingle with her own friends, and plan her own future. Yet this does not mean that she is devoid of maternal instincts. She may have looked forward to a completely

feminine role with all the small, intimate, satisfying things that such a place in life would normally imply. Without realizing it, however, she has markedly reduced her probabilities of finding what she seeks. If she carries her executive attitudes, which have probably become habitual, into marriage, she must either find a man strong enough to hold her respect, or one weak enough to permit her to continue her completely independent psychology of existence. Either alternative is dangerous. She may come into violent collision with a strong man, or become utterly disgusted with a weak one.

In such a case, much depends upon the individual's ability to modify her own character. If she has been in business for twenty or thirty years, she must probably ultimately accept her career as a substitute for a home. She must submerge instincts she can never fully express, and avoid loneliness by broadening her life on the foundation she has already built. The miracle of the right person coming into her life is a remote possibility. It might happen, but there is no assurance that it will.

Much has been made in recent years of young men in this country marrying foreign girls. There has been popular indignation, but not enough consideration for the facts involved. I have talked to a number of men who have recently graduated from college or high school, and are starting to build careers. Several of them have been frankly afraid of the American girl. Whether they are right or wrong is apart from the present discussion, but they do contribute to the increasing pattern of lonely men and women. You cannot build a home upon fear, nor a friendship upon suspicion. Human relationships originate in faith and hope, nor should we leave out charity. If we are lonely, perhaps it is because we excite suspicion. People wonder if they can depend upon us; they wonder if we will keep their confidence, protect them in emergency, and be faithful to them in the years that lie ahead. They watch for small symptoms, and their hopes can be shattered by little occurrences—straws in the wind—which indicate what may be expected.

If it appears, therefore, that the probabilities of a well-adjusted home and family life are slipping away; if those of our own age are raising families and we are still alone, little is to be gained by assuming that we are unfortunate or plagued by an evil star. The

wiser course is to examine ourselves and try to make such changes in our dispositions as experience has indicated to be desirable.

The moment we suggest such a program, we are likely to receive a deluge of excuses and evasions. I know one case in which a loneliness now entering a chronic degree is attributed to high spiritual sensitivity. This person cannot bear the thought of a conventional marriage. She must have a man in whose nature so many virtues are available that it is likely that she will remain a spinster. Her ideal must be a good provider, but he must love music, be dedicated to art, and be surrounded at all times by only the highest of vibrations. He must be handsome, gallant, witty, deep, and lofty. This is quite an order, and we cannot but wonder if such a man would be interested in her, for actually, she has none of these qualities herself. She simply admires them, and assumes that she is entitled, by some mysterious act of Providence, to such a helpmate. This attitude is perhaps excusable in an adolescent girl, but not in a woman in her forties.

There is another side to this dilemma. The average American man lacks many natural graces and endowments which may properly be expected. He is proverbially insensitive, absent-minded, and pre-occupied; but to marry him in order to civilize him, is a lost cause. Fortunately, there are all kinds of people, and if values are real, those of like disposition and common requirements are inclined to drift together. The man who is lonely because he is searching for someone with more than ordinary understanding, actually exists. He is also watchful, and a little desperate. If he finds values, he is inclined to recognize them, and I have seen several instances where persons of this kind were drawn together in a most congenial and enduring relationship. Patience will help many cases of loneliness, but only if real merit exists.

What many folks forget is that real value is simple. The really good person, who has those sterling qualities which stand the wear and tear of years, is not always spectacular. We are not soulful characters simply because we tell ourselves and others that we belong to the enlightened minority. Often, the person who could really make us happy is near but unrecognized, because we have created an imaginary romantic figure who can have no existence

outside of our own daydreaming. If our demands of life are reasonable, however, and we are really willing to take people "for better or for worse," we may find them a little better than we expect. If we demand too much of them, they are bound to fail, and our disillusionment ends in further bitterness.

Many lonely persons have passed through an unhappy romance or marriage, and have never been able to recover from the tragedy. They cling to the past, either with nostalgia or hyper-criticism. It is a mistake to assume that an emotional reverse presents insurmountable obstacles to future happiness. We cannot afford to generalize on this particular. There may be another person as good as the one we lost, or better than the one we divorced. It is unfair to all concerned to center our lives around closed episodes, nor does it do much good if we finally decide that some earlier unpleasant incident was our own fault. When we discover a mistake, the wise thing to do is correct it, build a new life, and prove that we have learned a valuable lesson. There are also fundamental incompatibilities which the average person cannot handle. Thus, we may blame ourselves unduly or excessively. Wherever our emotions become intemperate, on the level of remorse, we may be condemning ourselves to loneliness. Basic optimism is magnetic. It draws to us good things and kindly people. Pessimism draws nothing, and leaves us alone in a world of shadows.

The attitude which causes us to be lonely may arise from a mechanism of self-preservation. We want to gain something, but we do not want to give anything. We are literally afraid to relinquish any small degree of independence in order to gain companionship and understanding. We may also be inexperienced in the gentle art of sharing. We feel that the loss of freedom is the loss of self. We are afraid that we shall be submerged in the life-pattern of another person, so we cautiously side-step the acceptance of responsibility. Obviously, if we reason it out this way, even to ourselves, we are not fit to marry, and if this equation continues to loom large, it can deprive our lives of the most valuable of all experiences. If true affection is present, these fears are of small moment. If, however, we have held this calculating attitude of protecting our own ego at all costs, it is doubtful if we have ever been

in love with anyone but ourselves. And when such regard becomes excessive, we are given the privilege of living with ourselves, and this is not always as cozy a state as we have imagined.

Human relationships cannot always be smooth or completely free of tension, but if we have not the courage to face the unhappy with the happy, we have not the maturity necessary for adult association with other people. A program of continuous self-protection ends almost certainly in complete isolation. If marriages are contracted under these false attitudes, there will also be further complications with the advent of children. There are things to remember and there are things best forgotten, and a measure of self-forgetfulness is proof of sincere admiration or devotion.

There is a feeling that many men are afraid of an intelligent woman. While there is some evidence to support this feeling, it is dangerous to generalize on a particular. Broadly speaking, there is a strong case to support the conviction that persons should marry those with whom they can be mentally compatible. Physical and emotional factors are valid determinants, but there must also be a proper circulation of thought. When the slow-minded attempt to build lives with the quick-minded, the dull with the keen, or the materialistic with the idealistic, the law of probability operates against the permanence of such relationships. It is usually unfortunate for a woman to marry a man who is mentally her inferior, or one whom she regards as an inferior. This will seldom, if ever, improve the man, and associations for reform or betterment are always insecure.

Perhaps at this point we should consider for a moment what we mean by *intelligence*. Mental superiority should not bestow a tendency to dominate, nag, or belittle, and the person who is continually attempting to demonstrate his superior intellect seldom has one. Real thoughtfulness gives quiet strength, resourcefulness, and common sense. More and more, the success of families is depending upon intelligent women. A man who is worth anything will not resent this, nor attempt to impose a medieval standard upon his personal relationships. If the intelligent, appreciative male is a scarce commodity, the maturely intellectual woman is also an exception to the general rule. Exceptional people must try to find

other exceptional people. While this may be a tedious procedure, it will be rewarded with lasting and satisfying results.

We often find unhappy marriages in which one or both parties claim that they were deceived during early association and courtship. Having seen some of the deceived, I am convinced that the parties suffered from self-deception. Moved by desperation, or some ulterior motive, the victims of such deceit permitted themselves to overlook glaring evidence which should have warned them in due time. We hate to admit that we are wrong, but it is better to find this out before we permit false values to endanger an entire lifetime. Conversely, we cannot afford to be perfectionists. If we wait for the perfect friend, or the flawless helpmate, we are likely to live and die alone. Our decision must be based upon the recognition of real values. We cannot substitute appearance for basic character, or a glib tongue for a well-balanced temperament. Flattery and self-deceit are our undoing, but they are difficult to resist when under an emotional glamor.

If, due to circumstances, it seems that we are fated to live alone, this is not the tragedy that we may imagine. A marriage can result in acute loneliness, if the wrong persons are involved. The best solution is self-cultivation by proper formula. If we become better integrated, our disposition will improve. If we broaden and deepen our cultural foundations, we are more companionable. If we have dynamic interests, we are likely to contact others with similar interests, from whom lasting associations may come. Especially if we are past our romantic years, we may still make such changes in our own temperaments as may assure us a happy and normal social program. It is best to get one's mind off the urgency for marriage. Do not be desperate; do not take the attitude that it must be now or never; do not compromise your principles just for the sake of establishing some kind of personal security.

It may well be that you are lonely because of defects which you can correct. Turn your attention to becoming a person who can make a valuable contribution to human relationships, and you will become admired and respected. If you will earn friendship and a good home, it may come to you even though it has been delayed for many years. Remember that when you improve, you

reduce competition. The average person will not attempt to grow in order to earn what he wants. He hopes to find it by some good stroke of fortune. As you become a superior person in yourself, you also become a unique person, most likely to attract to yourself someone who appreciates real values. You can outgrow the negative implications of loneliness, and by so doing, completely change your psychological focus of disposition or character. Perhaps you must work your way through a mass of disappointments, fears, and disillusionments, but unless you are able to really transform false attributes of character, you can hardly expect to be loved or admired. No one wishes to marry a problem, or a disgruntled individual concerned only with his own desperate effort to be happy.

Something emanates from all of us—a kind of intangible atmosphere that is sensed by other people. It is said, for example, that animals respond immediately to confidence and fear. This is probably due to their sense of smell. Those who work with animals say that they can smell fear, and will therefore turn upon and attack anyone who is frightened. They can also smell courage, and will respect the individual who exhibits it in emergency. Perhaps we cannot smell moods, but we can sense them in some way. We know if people are wrapped up in themselves, and we are inclined to leave the package alone. Something in ourselves warns us when things are not right.

If we feel a natural and sincere friendliness, our thoughts and attitudes will be right. Others will be pleasantly and constructively affected, even though they may not be able to explain their positive reactions. The acceptance of loneliness makes us negative, but the vigorous determination to be re-united with society by earning inclusion will not pass unrewarded. Think constructively, feel creatively, and act with reasonable assurance, and the probabilities are that you will no longer be alone.



The Pause that Improves

The Greek word for leisure is the origin of our word for school. The Greeks thought of leisure as the opportunity for moral and intellectual development and participation in the life of the community.

—ROBERT M. HUTCHINS



MODERN JAPANESE WOODBLOCK PRINT OF
JIZO-BOSATSU

THE SAINT OF LITTLE CHILDREN

Once upon a time, so long ago that men can no longer calculate the age when the event took place, there lived a young Brahman of good and kindly spirit. In those days, also, a Buddha took birth and came into the world for the service and enlightenment of mankind. The young Brahman came to study with the venerable teacher, was converted to the doctrine of universal benevolence, and bound himself with a vow to attain the illumination and also become a Buddha. He added to his obligation that he would not enter the Nirvana, however, until he had saved all beings who had transgressed the law, brought them across the ever flowing river of life and death, and led them gently with his own hands to the blessed region on the other shore of the world. From that time on, the sattva, or continuing nature, of this young Brahman passed through innumerable incarnations, and in each of his transitory existences he performed deeds of mercy, ever mindful of his vows.

The legends declare that when the historical Buddha, Sakyamuni (Gautama) was still alive, he ascended one day to the heaven of the thirty-three gods and there expounded the doctrine of universal redemption. He then addressed the Brahman arhat, who had by ages of renunciation attained the dignity of a bodhisattva, saying: "The throng of gods and men now living or to come, I give them to thee in charge henceforward that by the virtue of thy supernatural power, thou mayest lead them not to fall into evil birth for a single day or a single night."

This is the legendary account of the origin and authority of the Bodhisattva Kshitigarbha, known to the Chinese as Ti-tsang. Though included among the eight principal bodhisattvas, Kshitigarbha was not prominent either in the ancient teachings of Indian Buddhism or in the Lamaistic cults of Tibet. He seems to have been of special meaning and importance to the wandering peoples of Central Asia, the dwellers in the deserts and the mountains, whose ruined towns and shrines were buried in sand and oblivion through the long centuries of Moslem domination in this region. Several paintings and sculptured representations of Kshitigarbha

were discovered by Sir Aurel Stein in the cave temples of Tun-Huang. The Bodhisattva was usually depicted without the customary splendid adornments which distinguished these exalted beings. He wore a traveler's shawl on his head, and carried the symbolic pearl of great price. This was so luminous a gem that it lighted his feet when he walked the dark regions of the underworld. He bore in his right hand the *Khakkara*, a slender metal wand or staff, to the top of which tinkling rings were fastened, whose jingling announced his coming. This staff was familiar in the art of early Buddhism, and monks were ordered to carry the tinkling wand when they visited householders to ask for their daily food. It also permitted a reluctant person to decline hospitality, for he knew in advance that a monk was approaching, and did not come to the door unless he so chose.

The Bodhisattva Kshitigarbha was most often represented by a standing figure, but in the old Tun-Huang paintings, he was shown seated, sometimes with the left foot pendant. He wore the robes of a monk, and his head was shaven. As his duties involved rescuing souls condemned to punishment by the rulers of the infernal regions, he was shown seated in the midst of the kings and judges of the nether world, and from his nimbus, the five paths of transmigration streamed forth. Buddha's beloved disciple, Ananda, wrote a beautiful sutra celebrating the merits of Ti-tsang, and some say that he traced each of the characters in the book with his own blood.

In order the better to fulfill the demands upon his intercession, Ti-tsang multiplied himself by the strange law that governs the sanctified, and assumed six appearances, or projections of his own nature. He was thus able to appear simultaneously in the six regions of existence to answer the prayers of those in sorrow and suffering. It is noted, however, that he also served many who had not heard his name or directly sought or expected help. He was the kindly physician of all in pain or spiritual emergency, fulfilling the section of the Yakushi Sutra which is called "The Twelve Desires of the Great Physician." The following extract is typical of this work:

"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 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.”

Even in the old Buddhism of India, China, and Central Asia, the Bodhisattva Kshitigarbha wandered in the regions of darkness and despair. Whenever the weary and the heavy-laden heard the tinkling of the rings on his staff, they were comforted. The Law had given him dominion over the quick and the dead; the powers of evil could not prevail against him, for the rulers of the underworld had to bend to his authority. In accomplishing these deeds of mercy, it was necessary for the Bodhisattva to take upon himself the pain of mortals, to abide with them in their dark spheres, and to lead them lovingly because he, too, had shared their tragedies. It was inevitable that such a concept should gain in popularity even among a rough and uncultured primitive society. Ti-tsang personified the eternal hope in the human heart; the instinctive realization that all things work together mysteriously for the eternal good; that punishment has limited authority; and that to love alone is given the power to bind and unbind in that vast sphere beyond human understanding.

It is not known exactly when the cult of the Bodhisattva Kshitigarbha attained popularity in Japan. Perhaps the concept was enriched by the zeal of Shutoku Taishi. In any event, temples are known to have been consecrated to him as early as the 8th century A.D. In the course of transition from the mainland to the island kingdom, his attributes were somewhat changed and modified, and he became known as the *Bosatsu Jizo*. Even in Japan, the iconography of Jizo was subjected to considerable variation. He retained his wand with the tinkling rings, and his sacred pearl. His priestly robes became more ornate, but his body was less fully draped than in Central Asia. The traveler's scarf virtually disappeared, exposing his shaven head. His garments were modified from the Chinese classical mode of dress to a combination of Chinese and Japanese style of raiment. He was still represented both standing



SMALL JAPANESE TRAVELING SHRINE

Figure of Jizo-bosatsu seated upon a lotus.
Woodcarving of the late Tokugawa period.

and sitting, but in the course of centuries the standing figure became the more popular. Of all examples of Buddhistic painting and sculpturing in Japan, the face of Jizo has received the most loving attention. Every effort has been made to depict him as sweetly disposed, tender and merciful, combining the serenity of the other deities with an intimate charm and grace peculiarly his own.

The deity Jizo-bosatsu gradually increased in popularity until, by the 12th century, he had been firmly established in the new land. Vestiges of the old interpretations lingered, as for example, the multiplication of his nature into six aspects, now called the Six Jizos. A new folklore, however, sprang up, and although he was considered substantially identical with Emma-O, the principal deity of the underworld, corresponding with the Indian Yama-rajā, Prince of Death, this aspect does not seem to be generally em-

phasized. A truly Japanese folklore developed around Jizo, in the course of which he came to be known as the guardian of the souls of little children. On shrines of pilgrimage, representations of Jizo and Fudo are often found together. The flaming Fudo can represent the strength of dedication resulting from the transmutation of the negative emotions of man. Jizo, on the other hand, represents the enduring quality of simple devotion and the strength of exalted conviction.

F. Hadland Davis, in his work on the myths and legends of Japan, gives a moving description of Jizo as the god of little children, and the god who makes calm the troubled sea. "Jizo, though of Buddhist origin, is essentially Japanese, and we may best describe him as being the creation of innumerable Japanese women who have longed to project into the Infinite, into the shrouded Beyond, a deity who should be a divine Father and Mother to the souls of their little ones. And this is just what Jizo is, a God essentially of the feminine heart, and not a being to be tossed about in the hair-splitting debates of hoary theologians. A study of the nature and characteristics of Jizo will reveal all that is best in the Japanese woman, for he assuredly reveals her love, her sense of the beautiful, and her infinite compassion. Jizo has all the wisdom of the Lord Buddha himself, with this important difference; namely, that Jizo has waived aside Nirvana, and does not sit upon the Golden Lotus, but has become, through an exquisitely beautiful self-sacrifice, the divine playmate and protector of Japanese children. He is the God of smiles and long sleeves, the enemy of evil spirits, and the one who can heal the wounds of a mother who has lost her child in death. We have a saying that all rivers find their way to the sea. To the Japanese woman, who has laid her little one in the cemetery, all rivers wind their silver courses to the place where the ever-waiting and ever-gentle Jizo is. That is why mothers who have lost their children in death write prayers on little slips of paper, and watch them float down the rivers on their way to the great spiritual Father and Mother who will answer all their petitions with a loving smile."

The gradual transformation of the Bosatsu Jizo is an interesting and important phase of Buddhist doctrine. As this religious phi-

osophy depends for its validity upon the expression of internal conviction, it escapes very largely the rigid boundaries of creedal formulas. Jizo, though recognized as a being, becomes known to human understanding through the unfoldment of our own consciousness. Because of this element, the deity can be endowed with every attribute which our own hearts experience or require. There is no question of orthodoxy, nor was any effort made to interfere with this spontaneous outpouring of simple devotion. Always the Bodhisattva possesses intrinsically any virtue or power which the human mind can discover.

There is a certain contrast between Jizo-bosatsu and Kwannon-bosatsu. Kwannon is likewise merciful, all-compassionate, and forever heeding the voice of the sorrowful. Kwannon, however, even in its most maternal aspect, as for example in the representation by Kano Hogai, is motherhood in the terms of the living, stimulating the parents to provide wisely and serenely for the good of their growing children. Kwannon watches over the little ones in their various activities, and bends an attentive ear to the pain of lovers and those of older years who are lonely, wearied, and sick. It is Jizo who comes softly into the house of the bereaved. They hear the tinkling rings on his staff when all earthly hope is gone. He becomes, therefore, a personification of a universal benevolence. He is the kindness in space, in the great ocean, and the cloudless sky. When we can no longer hold the hand of a loved one, Jizo reaches out and takes over the guidance of the soul.

It is another attribute of this Bosatsu that he searches the innermost parts of everything that exists to find that thread of virtue which binds all creatures to the Infinite. Jizo therefore becomes the personification of the instinct to seek for the good in those around us. The judges of the underworld will search out the evil, but it is our privilege to find the traces of virtuous purpose. There is always something that is of merit in every being that exists. There have been unselfish moments, pious deeds perhaps forgotten, hours of service to some cause, sincere love for something or someone, even though it was not strong enough to endure. Jizo, with his infinite wisdom, discovers each of these precious forms of merit. Perhaps his shining pearl lights the darkness of forgotten years, and finds in them fragments of gleaming good. When the soul

comes then to judgment, Jizo always finds at least one merit, and by this, the future good of the creature is assured.

It is inevitable that the sentimental association of Jizo with children should result in touching legends and gracious folklore. First and foremost, Jizo must guard the infant dead in the ghostly region where the souls of children rest between embodiments. Nor can we be too sure that the symbolism goes no further. To Jizo, we are all children, and when we pass into the shadow land, there is much to bewilder and disturb us. We have thought so much of mortal things and of the success of material living, that we are never prepared for that unexpected moment of transition. As Lord of the realms of the dead, Jizo therefore has concern for all who pass the mysterious threshold. Thus, under poetry and fairy tale, deep truths are often thinly veiled.

Once upon a time, there was a kindly man whose task it was to sweep the snow from the steps of a shrine where an image of Jizo-bosatsu was regularly venerated. One day, this custodian, weary with his labor, prayed softly that Jizo would sweep his own path. The next morning, he found that the snow had all been carefully brushed aside, but in the path, and along the edge, were many little footprints of small children; the souls coming to worship had made the path clean with their own footprints. And ever after, the lazy caretaker performed his service without complaint.

There are also a number of visions, psychic experiences, and instances of suspended animation in which Jizo has played a part. This Bosatsu has appeared to his worshippers in their sleep. They have beheld him with his radiant halo, bending over their beds of pain, or leading away the souls of dead children. Some have gone in trance to the distant regions where he lives, and they have all brought back the same story. They have seen him, surrounded with the souls of children, and the laughter of the little ghosts has brought peace to the parental hearts. Figures of Jizo are therefore often found on the tombstones of little children.

One of the most sensitive interpreters of the Japanese way of life is Lafcadio Hearn. He lived for many years in Japan, and gave his heart and soul to the culture of that people. His book, *Glimpses of Unfamiliar Japan*, is worth reading in all its parts, but the



—Drawing by Bertha Lum

Statue of Jizo-bosatsu said to have been carved in a single night by the great Buddhist priest Kobo Daishi.

section entitled "In the Cave of the Children's Ghosts" includes a beautiful and moving description of the shrine of Jizo.

In an ancient cavern near Kaka-ura, under rocks that tower above the sea, there is a cave, the floor of which is washed by the sea. In the dark depths of the cave is a stone figure of Jizo, and around him are little towers of stones and pebbles that bear witness to patience and long industry. On the sand at the entrance to the cave, are the footprints of tiny children. The natives in that area believe that the little ones come at night and build the towers of stones and pebbles. While they labor thus, there are strange little spirits, with flaming eyes and unhappy dispositions, who may come

to bother the children, and who seem to find some perverted satisfaction in destroying the little heaps of rocks and scattering the pebbles. When this occurs, the terrified children run over to Jizo and, of course, he is no longer a statue. They approach, and the Bosatsu himself, comes to heed their call. He stands there, with his arms outstretched, and the little ghosts run and hide under the edges of his kimono or in the long sleeves of his robe. They tug at his garments and look, frightened, into his face, and he picks them up and holds them close and tells the prankish ghouls to be gone. He wipes away all tears, and may even seat himself among the children to play their games and help them rebuild their towers.

Master story-teller that he was, Lafcadio Hearn says that he personally saw tiny footmarks in the cavern of Jizo, and he says no more than believers themselves have testified to for ages.

Perhaps we should read something more between the lines of all these stories. Buddhism symbolizes the mortal world as a shadow land. Here, all of us build our little towers of pebbles. Perhaps we dedicate these towers to our religion, or, more often, we build them to our own ambitions. Why we build monuments of pebbles, we probably do not know. We follow instincts as old as time. As we build, goblins appear, breaking down the monuments we have erected, scattering the stones and spreading fear throughout the dark region we inhabit. In distress and pain, we seek consolation at the altars of our gods. Our faith alone sustains us in our extremity, and this faith is like the flowing robes of the Bosatsu. We hide in the folds and peer out from the protection of our beliefs. If we have basic sincerity, we experience the benevolence of life; we receive the doctrine of the Bosatsu into our own hearts. We find that the universe is not really unkind, and even the Law transcendent will kneel with us and help us build our funny little towers if love and sincerity direct our way.

In the cave of the children's ghosts, storms come, and all the little monuments are washed down to the sea. Thus, in cycles, our civilizations rise and fall, but always, in the midst of them, is the symbol of the eternal love of God for his creatures. We build anew and await the day when the universal Wisdom will bring us back again into the experiences of light. The grey cavern is but a temporary resting place, for man's true home is beyond the other shore

of life in the Paradise of Amitabha. Jizo thus becomes also the symbol of love—the Comforter, the Desired of All Nations, and the Hope of the World.

The rise of veneration for the Jizo-bosatsu concept corresponded with the long period of feudalism which burdened the lives of the Japanese people. A parallel can be found in Europe, which was afflicted with similar disquietudes. Religious mysticism brought spiritual consolation to both Eastern and Western peoples at approximately the same time. The need for an intimate communion with an archetypal experience of the love and mercy of God becomes immediate when man is deprived of personal security by war, despotism, autocratic class systems, or religious intolerance. Thus, Jizo becomes the expression of an archetypal pressure, and bears witness to the true nobility of the human soul.

Arising within the context of Buddhism, the Jizo concept naturally took on the colorings of this doctrine. Essentially, however, it restates man's fundamental confidence in the victory of truth, beauty, and love. Unless positive convictions were an essential part of our psychic life, we could not project them, or experience the need for them. We seek continuously to come into an informal and friendly relationship with universal principles. Knowledge may be important, facts may be inevitable, but these certainties of the mind are too remote for the average worshipper. He wants to feel God as an immediate presence in moments of pain and loss.

Japan has always mingled what we like to call Eastern and Western elements in its psychology. Jizo-bosatsu is therefore, to us, one of the most attractive and comprehensible of the Buddhist divinities. As guardian of little children, his appeal is universal, and he comes to us as a beautiful symbol of our own paternal and maternal affections.



To fight and conquer in all your battles is not supreme excellence. Supreme excellence consists in breaking the enemy's resistance without fighting.

—Sun T'ze Wu

ART AS IMPULSE AND IMPACT

PART 3

AN ANALYSIS OF FOLK ART

Folk art may be broadly defined as a form of artistry arising within a racial or cultural group. It is devoted principally to the depiction of the attitudes, interests, beliefs, or traditions of such groups, and arises directly from the ordinary levels of the folk structure. When shoemakers compose poetry, bricklayers carve statues, and tailors paint pictures, such productions may be considered folk art. We must observe, therefore, that such artists are amateurs, usually without technical training, and often with limited resources and facilities. Because such individuals may have imperfect esthetic convictions, and are not inclined to labor merely in the service of esthetic impulse, the element of utility may be strongly obvious. The folk artist decorates the commonplace and, in this respect, enters the domain of the commercial artist, although personal profit may not be the prime consideration.

Along the Atlantic seaboard, there was a thriving school which specialized in creating figureheads for old square-rigged sailing ships. These were placed at the front of the boat, directly below the bowsprit, and descended from the ancient practice of ornamenting the fronts of boats with mythological figures. The most common theme was a square-jawed female, of portly proportions, modestly adorned in trailing robes, or some mermaid from Neptune's court. Another favorite theme was the eagle, with or without attendant symbols, to suggest the great seal of the United States. Another school of folk art was dedicated to sculpturing the familiar cigar-store Indian, usually nobly befeathered and holding out invitingly a bundle of cheroots. Whether old Chief Powhatan or his charming daughter, Pocahontas, was intended, these figures graced many of our city streets, gaily painted and re-painted, until the details were almost entirely obscured.

The Dutch settlers in western Pennsylvania decorated their barns with extravagant symbols, many most charming and color-



—Courtesy of Dawson's Book Shop

EARLY AMERICAN FOLK ART

Hand embroidery representing the tomb of one Mary Ann Kimball. The inscription is dated 1803. This work belongs to a class of memorials usually designed by members of a family. The pictures, often most nostalgic, were framed in deep black borders, and were hung in the parlor or most prominent room of the house.

ful. These served a double purpose; they were ornamentation and also magic spells to protect crops and cattle. The Penitente art of New Mexico is one of the outstanding examples of folk art in painting and modeling. It provided religious images and pictures to a devout people unable to import paintings and sculpturings from Europe or Mexico. America has also produced schools of folk painters, distinguished not so much by the themes they selected, as by their technical deficiencies or peculiarities.

At the time when folk art arose in this country, it did not represent the highest possible level of esthetic achievement. It came from

the unskilled people, average citizens, who desired to express their own creativity or to meet their own particular needs and requirements by personal ingenuity. This is generally true of folk art throughout the world. The folk artist could flourish in the very shadow of Leonardo da Vinci's workshop. He is not separated historically or chronologically from the masters of fine art. On some occasions, he contributed to the broad stream of art-culture, for his themes, his melodies, and his concepts inspired progress in all fields of esthetics.

Essentially, the folk artist was a copyist, and there are very few paintings by folk artists which do not reveal a desperate effort toward excellence. Withal, however, he seldom actually succeeded in producing a copy of anything. Before he finished, his work achieved a technical uniqueness. We can remember the "mourning pictures," created by genteel amateurs to commemorate the death of a loved one. Usually, the artist was a refined female relative of the deceased, and a favorite theme was an elaborately draped headstone in a quiet corner of the local cemetery. Young ladies of quality usually did a bit of painting, preferably in oils, as part of their education. Most old homes have copies of famous pictures which originated in this way. If the copies have great fidelity, they are really not folk art, but if the themes were improvised upon with private embellishments, they could drift into that category.

We might think of the folk artist today as one imbued with the do-it-yourself impulse. He gained deep personal satisfaction and as his work was criticized only by those of similar abilities, he attained considerable local renown. Folk art is being increasingly collected, and is rapidly disappearing from the market. There are magnificent, if unwieldy, accumulations of cigar-store Indians, ornamented doors, and the figureheads of old ships. Less bulky are choice early bottles, vari-colored doorknobs, and intricate designs in wrought iron. Thus the artisan felt the pressure of art within himself, and sensed a new dignity of accomplishment.

A comparison between folk art and primitive art presents some difficulties, but by *primitive*, in this case, we mean the valid, artistic expression of aboriginal peoples. The primitive artist was not merely a reformed or ensouled artisan. He had received all the training, formal or informal, that his tribe could confer. He was a

master in his own field, strongly influenced by religion, which nearly always played an important part in ancient art theory. There were seldom commercial inducements of any kind, although the considerations of adornment and ornamentation were not lacking. A great piece of primitive art tells the full story of the cultural attainments of a group; it is the best of which it is capable. It is an evolution within the soul of a people, indicating growth and unfoldment so far as circumstances would permit, and it is unconditioned by contrary culture concerns.

The folk artist may live under the pressure of many art concepts, and be surrounded with the admirable work of many schools, but this is not true of the primitive artist. His art consciousness is maturing in himself. He is telling the true story of his hopes and fears, joys and sorrows. His technique, in many ways, may be exceptional, and he is not afraid of originality. His designs are daring, and after the passing of centuries, still invite imitation. They are frequently found on modern fabrics and ceramics. Primitive art is nearly always destroyed as the result of contact with a more dominant culture. It cannot survive commercialization or a major change in cultural or ethical social trends. When the primitive artist loses his natural religion, or finds himself overwhelmed with progress, such changes are immediately noticeable in his work.

All art arises from leisure. Man could not ornament until he had attained a degree of security. He had to have time in which to commune with his own inner life. His first bone fishhooks were devoid of artistry, but as time went on, fragments of design began to appear. These were most often charms, or religious figures or symbols, intended to lure the fish more readily onto the hook. Ceremonial art became a way of consecrating holy things. When bearing certain adornments, the earthen pot was no longer for daily use; it was reserved for ritual. The houses of the chiefs were ornamented to represent superiority of rank, and places set aside for worship were enriched with ornaments and images.

Art became associated with wealth, or prestige, and from this relationship, a division took place. The rich and the powerful subsidized art, or bestowed special honors on those who devoted their time exclusively to imagery and decoration. From this class or caste of artists, the tradition of fine art had its beginning. Tech-



PRIMITIVE ART OF AFRICA

Woodcarved figure of a man holding his beard. Probably an ancestral portrait, late 18th century. Work of the Baule people of the Ivory Coast (French West Africa). The artistic integrity of this extremely fine example reveals the true soul of the people.

niques were transmitted from generation to generation. Sons were trained in the skill of their fathers, and hereditary dignities inspired the ambitious to excel in their chosen field. By the very concept of early aristocracy, the belongings of the chief, the prince, the priest, or the ruler were kept apart as his own privileged property. It was not assumed that commoners should have such

things, and later, after money became a factor, the peasant could not afford the beautiful objects which adorned the palaces of princes.

Having moved forward in a direct line, art therefore became both inaccessible and incomprehensible to the farmer, the merchant, and even the wealthy burgher. Occasionally, no doubt, fine art did drift the way of those who could afford it, but the art-starved plebeian, making up the larger body of the citizenry, devised his own solution, producing folk art. The same thing happened in music, when the stolid guildsmen of Nuremberg, deciding to be poets and composers, created the association of the Meistersinger. Some of the productions of these amateurs were so meritorious that the members of the society were permitted to meet in the Church of St. Catherine, and their annual competitions attracted wide attention.

Folk art has much of the simplicity and essential integrity of primitive art, and from its ranks, the great artist may be born. It has an identity of its own, however. It is the school of the self-taught, or of those who have received instruction only from others of similar attainment. If a folk artist attends the school of a great master, so that his technical knowledge is markedly increased, we no longer regard him as an exponent of folk art. Nor can we say that a fine-art exponent who deserts his school to develop some eccentric or extravagant technique of his own, thereby becomes a folk artist. Each of the three hypothetical divisions we have created has its own peculiar level of consciousness. The divisions begin in the psychic life of the person, and any effort to force the movement of creativity from one school to another is usually detrimental. Primitive art is pure instinct; folk art is a conflicting or confused compound of instinct and understanding; and fine art, to be worthy of the name, rises above understanding to pure intuition. Each of these levels is capable of its own creativity. Honest art, in each case, is an honorable statement of the degree of interior integration which impels to art production.

A characteristic circumstance in the folk art tradition is its tendency to disappear with changes in the general social conditions. It flourishes for a time, but lacks that quality of survival which has always distinguished fine art. The utility factor made it

vulnerable to improved methods, and the spread of urban conveniences and commodities into suburban regions often resulted in the rapid decline of the incentives and inducements which sustained the folk artist. The development of steam navigation, for example, so altered the shapes of vessels that figureheads and stern-ornamentations passed out of fashion. The decorative use of folk painting could not compete with the inexpensive forms of chromolithography. Attractive reproductions of works of art of real or dubious merit were available to all at slight expense, and the sign-painter was no longer in demand as a landscape artist or portraiturist. In America, the group often referred to as the "Sunday artists" lost professional status and merely painted for their own pleasure. The invention of the camera also contributed markedly to loss of interest in amateurish portraits that might or might not depict the subject in a flattering manner. In this sense, folk art filled a specific need, but did not have roots deep enough to survive the inroads of expanding commercial art.

A good example is the work of the santeros, or village artists, of New Mexico in the 18th and early 19th centuries. The completely isolated Spanish-American villages depended almost entirely upon the santeros, or saint makers, for religious images and paintings. A strong school, with considerable art merit, produced works of real importance, and several santeros became famous as name artists. Their fame, however, came only after modern collectors began to appreciate the works of these dedicated men. Santero art could not withstand the importation of religious prints and images. In fact, as soon as these gaudy, and often meritless, commercial productions invaded the area, the natives themselves threw away the crude pictures as worthless, and the village homes were adorned with the cheapest possible prints and lithographs. Deprived of market and appreciation, the santeros faded away, and such work as was produced became markedly decadent. The revival of interest in crafts may, however, result in modern artists attempting to bring back at least parts of the older techniques.

A parallel incident can be noted in the fields of Japanese painting, woodblock printing, and the theater. The rise of the powerful Tokugawa Shogunate imposed numerous restrictions upon the cultural life of the Japanese people in the 17th and 18th centuries.



FOLK ART OF NEW MEXICO

Polychrome woodcarving of the Crucifixion, belonging to the Penitente sect. Early 19th century.

The powerful family, and the aristocracy in general, favored the classical school of artistic and dramatic production. They were still strongly influenced by Chinese art theory, but the Tokugawa regime was famous for another particular. It was an era of comparative national peace, in contrast to the earlier feudal warfare. It was also a time of unusual prosperity for the average citizen. He had leisure,

money, and security, and it was inevitable that he should become culture-conscious. To meet his peculiar requirements, what is known as the *Ukiyoe School* of artists and print-masters came into existence. This circle did not derive its inspiration from religious or classical sources, but from the daily interests and activities of the people. The entire situation evolved into the development of fashionable pictures, produced by improved methods of the old Chinese woodblock type of printing. Some of the Ukiyoe masters catered to the extravagance and dissipation of rich merchants; others turned to the Kabuki drama, which was the popular theater, for inspiration, and some of the later artists, including the immortal Hiroshige, favored landscapes, scenic views, notable shrines, bridges, towns, and roads of the Empire.

It cannot be denied that the great woodblock artists of Japan were popular in their own time, but their popularity was restricted largely to the proletariat. They never broke through the classic tradition, or attempted seriously to do so. They paralleled fine art, but almost religiously avoided its subject matter and its manner of treatment. The Ukiyoe School had its own clientele, and its popularity and success were due to satisfied customers. Like the works of Lautrec, in France, many of the best Japanese prints were used merely as advertisements on fronts of theaters or pleasure resorts. Thus, the popular artists supported the popular stage, and the people's theater provided inspiration for the artists.

There may be some question as to whether these woodblock prints are typical folk art, but it is certainly true that changing fashions resulted in the decline of the School. The opening of Japan to the West, and the introduction of Occidental art canons and methods, changed the prevailing fashion, and the woodblock artists faded into a nostalgic oblivion. Again, however, appreciation increased after the School ceased to produce, and today, woodblock artists are again becoming more numerous, having discovered that these works had a charm and distinction with which the camera could not compete. Like most folk art, the productions of the Ukiyoe masters arose from the psychology of time and place, and were held rigidly within this framework.

In the last twenty years, there has been a powerful revival of interest in arts and crafts which were temporarily overwhelmed

by mechanistic progress. A good example is hand-weaving, which has grown to the proportions of a cult. This is not because the weaver is in competition with machine-made fabrics; he simply insists that there is a charm, a peculiar value, which distinguishes hand-work. While this cannot be denied, his real incentive is probably the search for self-expression. A mechanistic culture falls into a monotony. Efficiency deprives the individual of certain incentives, and temporarily blocks the creativity of personal initiative. Surrounded by simple and immediate means of gratifying his requirements, modern man longs for the right to be himself; to make some valid contribution to the perpetuation of beauty. He wants to say "I made this; I invented it; I composed it." He likes to see ideas growing by the labors of his own hands. He reaches a surfeit of commercial goods, and seeks for ways to escape from the pressures of conformity and uniformity.

Almost inevitably, he dips into the past for inspiration. He is impressed by the luminous beauty of ancient dyes and fabrics. He is delighted by those slight imperfections which reveal the presence of the human being as an equation in a work of art. So we find efforts made to revive the textiles of Peru, or the old Coptic cloth, or Egyptian hand-made jewelry, American Indian beadwork and basket-weaving, and the wonderful tapestry looms of Europe. We call this revival a restoration of handicrafts, but it is more than this. It must lead, finally, to a revival of the basic concept of folk art.

Even as in the past, fine art stands more or less aloof. It follows its own way, bowing to the decisions of its own critics, and not infrequently locked in combat with its own exponents. A new dimension has been added in the strange and often incoherent products of so-called rationalistic art, as it is now seen in popular exhibitions. Such work does not meet the approval of the people; it does not solve their esthetic problem; it does not strengthen them for the pressure and confusion of living. There can only be one result, and that is that the people will again create their own art, and as they do so, it will be an expression of the folk; that is, of the soul of man seeking an esthetic nutrition that is pleasant, comprehensible, and even, to a measure, inspirational.

The use of art in psychotherapy, as this is understood today, gives us a valid explanation for most of the folk art that has gone

before us, historically and traditionally. We have said that art is impulse and impact. It must give certain satisfaction to its creator, and it must also be satisfying to those who enjoy and purchase the pictures and paintings. Social motion immediately influences the popular market, and the present trend is toward escapism. We wish to create in order to release our hearts and minds from the fears, doubts, and uncertainties which plague our lives. We sense that self-expression is a safety valve. It helps us to retain a degree of optimism, and to free ourselves, at least temporarily, from the worries and suspicions which undermine health and peace of mind. By the same token, when we bring art into our homes, we desire something friendly, encouraging, and harmonious. We want art to help us to feel better, to live more graciously, and to preserve, as far as we can, whatever degree of idealism we have been able to sustain.

Once again, society divides into classes. There are some who do not feel any immediate pressure of uncertainty. They live pre-occupied existences, apparently sufficient to their own needs. This group, however, grows smaller every day. The old patronage of fine arts has almost ceased, except possibly in the world of music. The artist must therefore develop more ingenuity than his predecessors, or else be unable to survive economically. This shifting and changing about on the surface of international confusion, will, in our generation, tend to bring all art closer to the folk tradition. The really primitive is too far behind; it can be known only to collectors who are fortunate enough to secure outstanding examples. Fine art has almost lost its boundaries, and there are many who question how much of its fineness actually remains. The great masters of old are still venerated and collected, but their better works are flowing relentlessly into museums and private collections, and are out of reach of the average homemaker. The Currier and Ives prints have lost attractiveness. America has produced no art of its own in the terms of a formal school. The roots of our art are in Europe and in other times, outside of our personal experience.

This may account, at least in part, for the remarkable increase of interest in Asiatic art. Here we have discovered a vital and dramatic art concept. We find the works of these Eastern masters comfortable. We can live with them. They neither challenge our

political views nor insist on improving our morals. At the same time, they teach without preaching. Fifty years ago, only a few collectors appreciated the arts of China, India, and Japan. Today, these have become standard elements in the culture of what we call "middle class" occidental. This tells us that the American needs art, wants it, is even willing to pay for it, but he will not accept that which is incomprehensible to him or brings no personal satisfaction to his daily routine of living.

The voice of the folk is heard, and its demands cannot be ignored. At the same time, the level of folk consciousness has been rising. The esthetic understanding of the people, does not parallel or meet with the indoctrination of modern schools that have become the self-appointed custodians and critics of our art tradition. This is what happened in Japan. No one doubted the brilliance, depth, or maturity of the great Ieasu Tokugawa. He attempted to force a tradition upon the people from the level of superior taste and more informed judgment. He told Japan what was good and what was bad, but he had been born too late to be a complete tyrant. The Japanese merchant, shopkeeper, business man, and budding industrialist were in a position to maintain their own psychological independence. They listened respectfully, nodded their heads in agreement, and did as they pleased.

When we have such security, we either find what we want, or create what we cannot find. This is what we call a revolution in art. It begins with the crudeness of inexperience. It experiments, and must cast away its own failures. In time, however, it integrates, forms schools, supports them, honors them, and consumes their products. Unfortunately, the proletarian is a fickle soul. What he likes today, he rejects tomorrow. We notice this in modern entertainment. He does not build for the future, nor does he have the thoroughness about him which creates penetration and lasting results. This is another factor in folk art. It is often betrayed by its own advocates. Wars and financial reverses, bad crops and epidemics, earthquakes and tidal waves, hazard the continuity of the public attention.

The picture is not as dismal, however, as might at first appear. An era of art taste or judgment may pass away, but the essential progress which it has achieved also becomes part of the heritage



SURIMONO, OR GREETING CARD,
BY HOKUSAI

This distinguished Japanese woodblock artist, Hokusai (1760-1849), described himself as "the art-crazy old man." As a Ukiyoe artist, he may be included in the general concept of folk artists. The design is symbolical, to illustrate a poem by Kyokusanjin. The technical treatment of the serpent and melons is unusually fine.

of the folk. These transient moods cause folk art to be revived and sometimes become the enduring foundation of a future school of fine art. This may explain why we have had a vogue for such things as old cast-iron children's banks, door knockers, and ornate hitching posts. Their utility is gone, but there is something about them that gives us pleasure. To a degree, this may be associationalism. The arts of our forefathers remind us of all that was good in their way of life, and it is easy and convenient to forget the less desirable aspects of their modes of existence. Simplicity and directness also play their parts.

The loss of cultural incentives has contributed to the weakening of family and social life. The home is an ideal place for activities

which contribute to esthetic expression. If there were more activity that is purposeful in the home, there would not be the continuous pre-occupation with outside diversissements. It is notable that recent craft avocational outlets follow very closely the older folk techniques. The equipment is better, but the products reveal this strong longing for valid self-expression.

Folk art therefore helps us to find the soul of man and the nobility of humbleness. We begin to appreciate the sincerity of motives above the magnitude of accomplishments. Folk art helps us share in the humanity of man. We do not approach it with veneration, but rather with friendliness, even with a slight sense of humor. We wish that we could have the creative enthusiasm that permeates folk art. The democratic way of life is founded on the concept of leadership by the people. This should be carried far beyond the sphere of political considerations. Freedom gives to each citizen the privilege to create, and to contribute to the comfort and pleasure of his neighbors and associates. It is also a right of the people to devise arts and crafts suitable to their own needs and appropriate to their esthetic growth.

America would be much happier if it could develop a strong folk culture. We would be busy inventing and devising, experimenting and improvising, and through such channels of self-expression, the psychic content in our natures would have healthful and normal outlets. To merely accept authority is not enough to satisfy the longing of our souls. We must express the divine impulse to grow through continuing creativity. One of the by-products of folk art is contentment of spirit, or at least a transference from old prejudices to new and happier esthetic preoccupations. Folk art is good for all of us, and we sincerely hope that its spirit of creative adventuring becomes stronger with every passing day.



What's in a Name?

Sir Edwin Arnold, writing about Japanese life in 1890, noted that due to the strong influence of Buddhism, the Japanese people had a deep-seated aversion to meat-eating, but loved fish. As Western influence extended into the flowery empire, however, a restaurant advertised that it was serving venison. This delicacy became more acceptable to the local consumers when the venison was placed on the menu under the title, "mountain whale."



In Reply

A Department of Questions and Answers

The following questions have been submitted by a student attending a technological institute. As they seem to have general interest, we are publishing the answers in this department. It should be understood that these answers are in terms of the systems of philosophy involved, and represent traditional convictions, rather than personal opinion.

QUESTION: What is the thing that we call SELF, and will it be preserved for eternity? In other words, will WE, as a definite entity, exist in the hereafter, and be conscious of this existence?

ANSWER: Most systems of Oriental philosophy consider the term *self* as too general to have much essential significance. It may apply to the ego, to the mental-emotional complex of the psyche, to consciousness, or, if capitalized, to the universal essence or principle of life. In its higher aspects, self as life, or universal consciousness, is held to be immortal; therefore, of eternal duration. Buddhism declares that the personal self, which is the product of the relationships between the internal and external aspects of the personality, does have a continuance in the hereafter, and that consciousness, or awareness, of this continuance is probable. Ultimately, however, the personal entity, by exhausting its karma, or its burden of error, will be absorbed into a superior state or condition. Buddha declined to define this, but he intimated that it

should not be regarded as extinction, but rather, as continuing existence in a state beyond our definition or understanding.

Most religious philosophies do affirm that man has a conscious existence after death, but the present tendency is to assume that this is an internal awareness, rather than the mere extension of consciousness into a new environmental situation similar to, but more subtle than, our condition during embodiment. Broadly speaking, therefore, these systems concur that there is a surviving entity, but they are not in complete agreement as to the exact nature and state of this entity. The attitude of Socrates in his last discourse is typical of the cautious but hopeful approach.

QUESTION: *What relation does race or nationality have to reincarnation?*

ANSWER: Actually, racial or national differentiation cannot be regarded as affecting the law of rebirth *per se*. In other words, the primitive person and the more advanced individual are both subject to re-embodiment. It is obvious, however, that this law must operate in harmony with the law of evolution, or of continual progress. It was the opinion of the ancients that man advances continuously through the cycles of rebirth, and therefore that higher racial or national types are not likely to be reborn on lower rungs of the ladder of anthropology, or among backward social or cultural groups. Buddhism, however, makes the exception that certain negative karma might cause the individual to be temporarily re-embodied below his normal culture level because of some particularly serious offense. Conversely, a soul (sattva or transitory self) which has attained arhatship, or become a bodhisattva, might choose to be re-embodied in a backward race in order to teach and advance these people and assist them to overcome some particular limitation which is inhibiting their reasonable progress.

Some doubt remains as to how inferiority and superiority are to be judged, and Buddhism generally will take the attitude that all creatures are equally sacred and important, differing only as children may differ from adults. Progressive re-embodiment into a higher race or level of society is held to be possible, and, in some cases, probable or inevitable. Such advance is due to interior progress or merit on the part of the individual. It is not held, however, by

the more advanced thinkers, that transition from one major kingdom to another, such as from animal to human, is possible during the duration of a major cycle, such as the one which we are passing through now, and which began with the differentiation of man.

QUESTION: The Buddhist philosophy seems to imply that the ultimate aim of life is to achieve an equilibrium state with a complete unconsciousness of self or desire. If this is achieved, there will, in effect, be no such thing as existence. If this is so, why did the universe come into being in the first place?

ANSWER: Actually, Buddhism does not imply equilibrium as its ultimate goal; at least, certainly not as we understand the concept of equilibrium. To us, equilibrium would mean a complete suspension of conditions, as we have been taught to assume that existence is possible only as an unbalanced state. Buddhist discipline is not actually negative or nihilistic, but is based upon the assumption that all growth and diversification arise from one basic and unconditioned root or source. Thus, life is differentiation from unity, and is not a continuance to infinity of parallel lines of diversity which never converge. If there is a primordial essence, life, intelligence, consciousness, or being, from which all diversity proceeds, and by which the balance of life is preserved in essence, though not obvious in manifestation, then evolution, as Herbert Spencer pointed out, must be a motion toward unity, rather than an eternal continuance of diversity.

Human understanding gradually absorbs separate forms of knowledge, creating new levels of understanding by fashioning or molding unities out of divided parts. If the Buddhist, therefore, desires to approach unity through interior enlightenment, he does no more than the theologian who insists upon the existence of one God from which all things came and to which they must return. As Divine Nature, ungenerated but forever generating, must be substantially in equilibrium, it cannot follow that equilibrium is sterile or devoid of the power to produce diversity within itself while remaining undivided. This is the Buddhist position. Equilibrium is a total state of consciousness which can contemplate the diversity of existence without losing its own total unity. It does this by experienc-

ing diversity within itself, rather than experiencing itself as existing within diversity. This is a fine point of Zen.

Continuing this thought, we cannot assume that universal or total existence is actually unconscious, inasmuch as the creatures which are the extension of itself, and exist within itself, are conscious, and must therefore derive their consciousness from a state which to us appears unconscious, selfless, and desireless. Buddha refused to say that unconsciousness was the ultimate state of anything, but he also refused to say that consciousness, as we know it, being principally dedicated to the continuance of the self-complex and the fulfillment or gratification of the desire-mechanism, is total, complete, or eternal. Instead of saying that the extinction of phenomena would mean the end of existence, the Buddhist would affirm that the extinction of phenomena would result in the full and complete expression of existence, which is now obscured or drowned in its own secondary conditions.

To the Buddhist, the idea of a universe coming into existence in the first place, is a foreign and comparatively meaningless idea. Essence, existence, or being, should be regarded as eternal, and therefore, beyond any essential mutation. Yet within the Eternal itself, not separating it, but one of the very potentials by which the completeness of eternity is revealed, is a law or principle of periodicity, represented in early Buddhist symbolism by the tidal motion in the ocean of infinity. Alternately the unconditioned flows into condition, and then recedes again to its own state. This is an out-breathing and an in-breathing of life, and as it occurs on innumerable levels, it is essentially continuous. Therefore, the nature of Absolute Being is described by Lao-Tse as eternal, uninterrupted motion; outpourings of Being passing through condition in all its aspects.

By reversing our familiar concepts, as in Buddhist metaphysics, we decide, therefore, that it is conditioned existence which is relatively unconscious, negative, and static; and therefore, that our motion is not from consciousness to unconsciousness through evolution, but from various degrees of unconsciousness, which we have erroneously called consciousness, to that which is really conscious. True consciousness is therefore the total experience of completeness and the realization that existence exists in us, rather than

that we exist within existence. By this, total existence becomes positive, but this quality of positiveness is so beyond our comprehension that we consider it to be a suspension, while in reality, from the beginning, it supports, sustains, and causes all conditioned states.

Essentially, Buddhism is a doctrine of immediate utility, and in his discourses, Buddha simply declined to attempt an explanation of First Cause or the primary reason for the emergence of conditioned existence. He affirmed this ultimate to be beyond human comprehension. The important fact for man is that he does exist; that he is living through conditions; that he experiences pleasure and pain; and that he is obviously part of a cosmic procedure, the beginning of which he cannot understand and the end of which he cannot experience or envision. All that he is able to experience in his ordinary life, however, indicates that an adequate plan does exist; that the universe operates according to its present pattern because this is either the inevitable pattern or the best pattern for creatures in their numerous levels of conditioned consciousness.

The mystery as to *why* remains forever in the Universal Essence, and all systems of philosophy and religion have to build upon secondary concepts or premises. We must admit that this unknowable and unknown *why* is either reasonable or unreasonable, purposeful or purposeless, but regardless of our conclusion, *it is* and it continues to fulfill those attributes which are peculiarly its own. Over these inevitables, we have neither dominion nor influence. Therefore, we must build our own concept upon experience, which intimates to us that the essential concept, as formulated in Buddhism, is one of the most reasonable of existing convictions, and demonstrates its utility through its refining and moderating influence upon the conduct and character of the devout individual.

QUESTION: Following the reincarnation theme: if a man had spent several lives as a miser, would he return to this life in a high economic position, with tendencies toward philanthropy? In other words, is the soul presented with an opportunity to break the mold?

ANSWER: It is not entirely possible to explain a generality through a particular, but perhaps we can use your example to

clarify the situation. According to Buddhism, a man who has, through several embodiments, become a miser, would be inclined to return with an increasing instinct to accumulate or hoard. Habits do not lead directly to their opposites, but rather to the continuation of themselves, with gradually increasing momentum. The miser, however, by virtue of his own character, eventually discovers that his parsimoniousness destroys many values which might also be desirable. He ceases to have friends; his psychological nature is diseased and distressed by his unreasonable attitude toward his worldly goods; his family life is disrupted, and his sons, influenced by his example, either become like him, or they turn from him in disgust, leaving him to a lonely old age. In other words, the remedy for the miser lies in the inevitable karmic results of wrong attitudes. After a series of embodiments, the development of the miserly habit, like the progress of alcoholism in a single life, leads to an impossible situation. The individual must mend his ways, or suffer beyond his power of endurance. It is the law of cause and effect which ultimately faces him with a tragedy so great that he repents of his ways, learns his lesson, and becomes aware of new values and principles which will bring him lasting peace and happiness.

The tendency toward true philanthropy reveals a degree of interior insight that is not the inevitable, direct result of being a miser. Other kinds of experience must come between, for even though philanthropy may be regarded as an imperfect virtue, it is the consequence of a relatively noble and generous sentiment about common need and common good. High economic position is a reward for a certain level of virtue, and compares, in Buddhist symbolism, with the pleasures and privileges of Indra's Paradise. The individual is now again in the presence of challenge. By the misuse of what he has, he may precipitate himself into poverty, which is the karma for the abuse of wealth. He would not, however, necessarily precipitate himself into miserliness, for he might have nothing to hoard or save.

Thus, each virtue and vice has its own category, and it is necessary for the unfolding creature to attain a moderate relationship by which he rises triumphantly above positive or negative excess. The

opposite of miserliness is extravagance, and this does not mean that great wealth is required. A man who wastes a dollar suffers from the same basic irrationality as the man who wastes a million dollars. All misuse leads to discord or insecurity. It is the pressure of karma, therefore, which breaks the mold. This break has to occur, inasmuch as no creature can stand the continually accumulating pressure of bad karma. Ultimately, he must face the facts, and this immediately transforms what was a vicious circle into a virtuous cycle leading toward ultimate enlightenment. Natural law, therefore, has made it certain that all creatures outgrow their own weaknesses and pass on to wiser and better labors.

QUESTION: This problem of increasing population is another block. What we are saying is that life is a circle—the older souls filling out their time and then becoming extinguished, while the Divine Principle emits new souls. If so, there would be at present on the earth today, people with no previous existence, soulwise. Is this true?

ANSWER: We cannot say that this is quite true. Due to the laws of alternation and periodicity, which are among the great septenaries more or less acceptable to both philosophy and science, an objectified universe passes through a series of cyclic manifestations, and life upon these inhabited worlds, which we call planets, is also under the law of cycles. To be more explicit, in Indian philosophy, a cycle of manifestation is called a *manvantara*, and the corresponding alternating period of non-manifestation is called a *pralaya*. Such great cycles are referred to as the “days and nights of Brahma.” The evolution of man on his planet, to borrow a line from *The Tempest*, is “rounded with a sleep.” Human evolution takes place within a *manvantara*, by which it is distinguished from other evolutionary processes and cycles, of which man may not be aware. By this concept, a motion of entities into an area of experience occurs normally at the beginning of the cycle, or *manvantara*. These entities remain comparatively constant throughout the cycle, and at the end of the *manvantara*, this order of life passes on to its next theater of cosmic activity. The cycle includes both the objective and subjective existence of man, for, bodied or dis-

embodied, he is still within the evolutionary framework which measures and circumscribes what we call human existence.

According to Indian thinking, the human entities originating with this cycle number approximately sixty billion, and at various times in the minor sub-divisions of a major cycle, the number of entities in incarnation at any one time will differ. Perhaps we have in the neighborhood of three billion on earth today. It is quite conceivable that, with fortunate circumstances, this number might increase to four or five billion, or even more. This would not, however, in any serious way, deplete the reservoir of human entities. It will merely mean that more are here at one time. Plato describes the alternate nature of the world as the fertile and sterile aspects of the Great Platonic Year.

It may be questioned why the general tendency of populations has been to increase. According to Buddhism, this is due to the fact that entities with various karmas from previous cycles, come into incarnation as cultural motions in this cycle provide suitable environmental opportunities. It is difficult to imagine that there would be any entities coming in at this time without previous existence or experience in human bodies. Some, by karma, may remain out of incarnation longer than others; and earlier subdivisions of humanity indicate that the lower levels of incarnating sattvas, or selves, were not as numerous as those in what might be termed a "middle group," a situation that we observe here in the prevailing numerical preponderance of so-called "average" folks.

If we wish to assume that a certain percentage of mankind graduates from this cyclic process a little more rapidly, this still leaves no appreciable vacuum, inasmuch as the survival of the material world does not depend upon a specific number of entities being embodied at any one time. If, however, a large number of sattvas pass out of incarnation at nearly the same time, as in a world war, for example, we observe a noticeable increase in the birth rate. Entities which have graduated, so to say—and they are not especially numerous—would not pass on to some other universal system, but would rest out of embodiment until the end of the manvantara. Buddhism assumes that most emancipated souls choose to be re-embodied as arhats or bodhisattvas, voluntarily

assuming a material state in order to contribute to the well-being of their unemancipated brethren.

It is conceivable that at some point in the future, a greater number will attain emancipation. This could finally result in the dying out of the human species, but the problem is so remote, in view of the number of entities still on the comparatively lower rungs of personal emancipation, that it is no cause for immediate or even remote concern.

There is no Buddhist tradition to the effect that new souls would begin at this time, inasmuch as even the most primitive environment into which they could come would now be far too sophisticated for actual beginners. What we are really doing is gradually absorbing the less advanced types, bringing them into unity with the advancement of understanding. As this proceeds, these less advanced groups will no longer be supplied with entities, and we will have the disappearance of primordial social units.

It may be that we regard some of our contemporaries as bewildered beginners, but this is simply due to a misunderstanding. Actually, we are all growing together; some a little more rapidly; some a little less enthusiastically; but all, nevertheless, flowing with the great pattern of life which is motion toward true enlightenment, the immediate experience of the reality we all seek, with the intuitive realization that it is the paramount good.



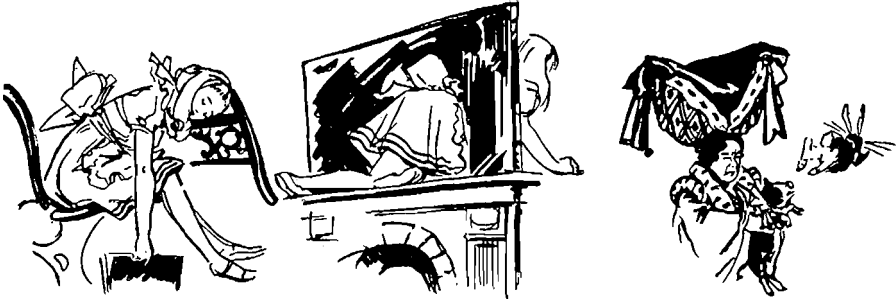
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Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE PRIESTESS OF AMEN-RA

In recent years, there has been a marked increase of interest in mysterious and incredible happenings. These have found a responsive television audience, and researchers are delving in out-of-the-way places for such anecdotes, and, we may note, with considerable success. The unbelievable happens every day, but the average person is inclined to rationalize the mysterious, taking refuge behind the common concept of coincidence. For these rationalizers, we present the following notes, substantially as they appeared in the *New York Times* for April 7th, 1923, section I, page 3, column 1. Unfortunately, the reporter passed over the incidents somewhat lightly, but as the story appeared in so respectable and conservative a publication, we should not be afraid that the elements were exaggerated.

There was considerable excitement over the unfortunate death of Lord Carnarvon in connection with the opening of the tomb of Tutankhamen. Many were of the opinion that his Lordship perished as the result of a curse placed by the ancient Egyptian priests on grave-robbers and disturbers of the dead. Conservative Egyptologists were indignant at the popular display of superstition, and several explanations were advanced for this "coincidence." In England,

Sir Arthur Conan Doyle, a devout student of psychic phenomena, expressed a belief that the death of the Earl of Carnarvon was probably caused by malicious spirits guarding the tomb. The British Museum was enriched almost immediately by a number of gifts of antiquities from persons who did not admit they were superstitious, but lost interest in possessing Egyptian artifacts which might be carriers of ill fortune. Naturally, this brought to mind previous incidents of Egyptian curses, and in the midst of this furor, the *New York Times* made its contribution.

The account is related to a priestess of Amen-Ra, who departed from this world in the days of Egypt's glory, and whose mummy case, with contents, is described as standing in the British Museum. I seem to remember that the name of this priestess was Cleopatra, but she was not the illustrious queen of that name. According to the description, the mummy was found in 1864 by an Arab. These desert people frequently make interesting discoveries, and have learned that there is a good market for their finds. Our Arab, whose fate, unfortunately, is not noted, sold the mummy of the priestess to a wealthy traveler. This gentleman, according to report, lost all his money and died of a broken heart within a few weeks. Two of his servants, who handled the mummy case, were dead within a year. A third servant, who did not touch the mummy, but made some contemptuous remarks regarding it, lost an arm through a gunshot accident.

The remains of the priestess were brought to London, and here, unpleasant events multiplied rapidly. A photographer took pictures of the mummy case and its contents. When the films were developed, everyone had a shock. Instead of the mask-like countenance on the case, there was the likeness of a living woman's face, with a most horrible and malevolent look. Naturally, this did not add to the popularity or commercial value of the mummy. No one would buy it; so, in due time, it was sent to the British Museum. The trucker who delivered the mummy, died a week later, and one of his helpers broke an arm the next day. A second attempt was also made to photograph the ominous object, and this photographer also had a bad time. Troubles and disasters plagued him ever after.

When in doubt about curses, you can always depend upon an American to discount such reports. A gentleman from the States

decided to purchase the mummy for presentation to a museum. After buying it, he shipped it to this country on the steamship *Titanic*. The vessel went down with the remains of the priestess aboard, but the mummy was saved, and is reported to have brought a sequence of further tragedies.

In due course, a buyer who did not know the unpleasant story, was found. This unsuspecting Canadian decided to ship the priestess back to England, so he had her remains carefully packed and put aboard the *Empress of Ireland*. This ship promptly sank somewhere in the St. Lawrence River.

This is as far as the New York Times carries the story, but it would be interesting, indeed, to fill in the details. If the account is authentic, it presents a series of occurrences which simply cannot be brushed off as unrelated accidents. We might even suspect that the priestess of Amen-Ra was a lady with a rather unpleasant disposition.

THE PHOENIX



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Happenings at Headquarters



The Society's Winter Quarter of activities opened on January 10th with the first, in a series of eleven, Sunday morning lecture by Mr. Hall, who also gave two series of Wednesday evening lectures. The first of these five-class seminars, entitled "1960 Forecasts," dealt with world, national, and personal trends for 1960. The second seminar, beginning on February 17th, was on the subject of "New Concepts of Therapy for Daily Living," including discussions of hypnotic techniques, meditation, and magnetic healing. Mr. Ernest Burmester, Faculty Member, continued his Saturday afternoon seminars with ten classes on "Education in the New Age."

In addition to the regular Wednesday evening and Saturday afternoon lectures, the Society presented Dr. William Alex as guest lecturer in a series of five classes on "Interpretation of Dreams in the Practice of Analytical Psychology," from January 15th through February 12th. Dr. Alex, a well-known Los Angeles Jungian analyst, was formerly Associate Professor of Clinical Medicine at the College of Osteopathic Physicians and Surgeons, and is an Affiliate Member of the American College of Neuropsychiatrists.

The group counseling class formed by Dr. Henry L. Drake last Fall, has been most favorably received, and is scheduled to continue. Those enrolled have expressed themselves as benefiting greatly from the work. In addition to this class and his activities for the Society, our vice-president attended several important meetings of psychological groups. In October, he attended a special seminar on problems involved in the effect of stress on man's body and psychology. He was also present at the seminar held by the Analytical Psychology Club of Los Angeles. This was given by Dr. Gerard Adler of London, an internationally known Jungian analyst, and dealt with the integration of a woman afflicted with a severe case of claustrophobia. In November, Dr. Drake attended the first meeting of the Group Psychology Association of California, held at Mount Sinai Hospital. The meeting was devoted to a study

of hospital procedures in handling patients in need of psychological assistance. It was recognized that human contact and personal assistance at the therapeutic level, while difficult because of staff limitations, are nevertheless vital for the patient, and efforts are being made to meet this need.

Two new activities inaugurated with the Fall program continued through the Winter months: the Saturday afternoon creative art class, under the direction of Miss Marjorie McDonald, and the Sunday Morning Children's Program, in both of which there has been enthusiastic participation.

* * * * *

Mr. Hall's Spring lecture tour in 1960 will take him to Chicago for a series of four lectures at the Walco Building, 32 West Randolph Street. He will give two Sunday lectures, May 8th and 15th, at 2:30 p.m., and Tuesday and Thursday evenings, May 10th and 12th, at 8:00 p.m. Programs will be mailed in April, and we will be happy to supply additional copies for distribution upon request.

* * * * *

On Sunday afternoon, January 24th, Open House was held at Headquarters, hosted by the P.R.S. Friends Committee. On this occasion, Mr. Hall gave an informal talk on early Japanese woodblock prints which were on exhibit in the Library. Other interesting activities, as well as refreshments, were provided by the Friends Committee. During this Open House, the Saturday afternoon art class exhibited a number of paintings and drawings, and there was a frame of material selected from the children's Sunday morning group. A selection of the Japanese woodblock prints was shown in the Los Angeles Public Library through the month of February.

* * * * *

Exhibits of P.R.S. material in local libraries and colleges have continued on a regular basis, and the Library Subcommittee of the P.R.S. Friends Committee has been busily engaged in mounting and captioning additional prints and works of art for the purpose. During the month of December, Long Beach State College held an outstanding exhibit, entitled "Santos—Spanish Colonial Art from the Southwest," which featured material from the col-

lections of our Society, the Museum of New Mexico, and the Southwest Museum of Los Angeles. In a letter to Mr. Hall, the Head of the Art Department of the College, Mr. John W. Olsen, wrote: "The articles which are from your collection contribute greatly to the quality of the display. We are certainly appreciative for your loan of them."

Another important exhibit which included many items from our collection was "The Arts of India and Tibet," held at the Pasadena Central Library during October. Seven local libraries held exhibits of P.R.S. material during the Christmas holiday season. Four of these featured displays were selected from our large collection of interesting and unusual Bible leaves.

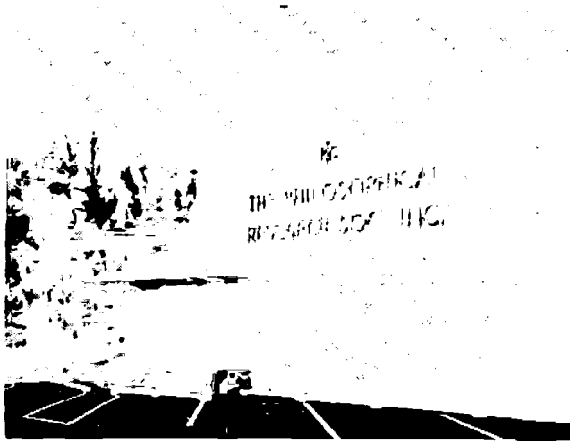
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On April 14th, Mr. Hall will fly to Fresno to address the Fresno Bodies of the Ancient and Accepted Scottish Rite of Free Masonry, on the occasion of their Maundy Thursday Observance. His subject will be "The Maundy Thursday Mystery."

* * * * *

Through gifts and acquisition, the Library of our Society has been considerably enriched in its Japanese section, and plans will be made to exhibit this material in the near future. Prominent among the new additions is a remarkable series of one hundred and twenty original woodblock prints in full color, dealing with the Noh drama, the classic theater of Japan. These prints were published monthly, in groups of three, over a period of more than two years, beginning in 1922, by H. Matsuki Daikokuya. The single prints are scarce, but the complete series in the original decorated envelopes, is an outstanding rarity. It is also noteworthy that these prints were issued without interruption through the period of the great earthquake in 1923.

We are also fortunate in securing three representative Noh masks, including an early example by a distinguished artist. One mask is the gift of a friend of the Society who recently visited Japan. Several early Japanese printed books also merit mention. These include historical works, illustrated by celebrated artists, early material dealing with the Kabuki Theater, the popular



Japanese stage, and volumes with quaint illustrations of Buddhist divinities. These books are of the 17th and 18th centuries.

Art lovers will be glad to know that we have assembled a rather unusual group of the Ukiyoe print masters of the 18th and early 19th centuries. More than fifteen outstanding artists are represented, including Kunisada, Kuniyoshi, Hiroshige, and the two Toyokunis. These exceedingly colorful prints belong to the transition period in which Japan emerged from feudalism to become part of the world family of nations, and are therefore of special interest to students of Japanese history and philosophy. Admiral Perry brought back a number of these prints over a hundred years ago, and they strongly influenced European art reforms of the 19th century. They are now becoming very scarce.

* * * * *

We are happy to report further progress in our Building Program. The Birthday Club of the P.R.S. Friends Committee is raising funds continuously for projects which were not included in the original Auditorium contract. Current plans include painting of the old unit (Library and offices), which is now under way and adds considerably to the attractiveness of our Headquarters; also, the installation of the sprinkler system. As soon as this is completed, landscaping and planting will begin. In addition to these improvements, for which funds are now being raised, the Birthday Club has provided for placing the name of the Society, together

with the P.R.S. symbol, in large blue letters on the Los Feliz Boulevard side of the Auditorium, as well as the purchase of various essential items of equipment and furnishings for the Auditorium stage and lobby. We are indeed most grateful for the splendid support of the Birthday Club and all its members.

* * * * *

Dr. Framroze A. Bode, a member of our faculty, and his charming wife, are now in India, where they expect to remain for several months. Shortly after reaching home, Dr. Bode had an important interview with his Serene Holiness, the Dalai Lama of Tibet. Their discussion included the problem of the future of Lamaist religious philosophy, emphasizing that the spiritual teachings of Tibet must now be preserved and perpetuated by serious students of comparative religion and Oriental philosophy outside of Tibet. We hope to hear further details about this interview and other meetings with the Dalai Lama, which are planned for the future.



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LOCAL STUDY GROUP ACTIVITIES



We are happy to announce that a new P.R.S. Local Study Group has been formed in New York City. The President and organizer of this group is Mrs. Luzette Oostdyke-Sparin, for many years a faithful friend of the Society. Those interested in associating themselves with this fine project are invited to communicate with Mrs. Oostdyke-Sparin, Studio 812, Carnegie Hall, 154 West 57th Street, New York 19. Phyllis Niland is the secretary of this group, and can be contacted at the same address. It is planned to hold meetings the second Sunday of each month at 2:30 p.m. Our very best wishes are with this new group, and we feel sure that the program will be of great interest to our many friends in the area.

We note with real pleasure the formation of a new P.R.S. Local Study Group in Denver, Colorado. The President of this group is Mike Sadusky, who can be reached at 4300 West Hamilton Place, Denver. The secretary is Carol Sadusky, of the same address. In the forming of the new group, it has been pointed out that Denver covers a very large area, and that it is not practical to travel long distances to attend meetings. The new group therefore hopes to interest persons living in that part of the city. We encourage friends to communicate with the secretary if they would like to share in the activities of this study program. Our kindest regards are extended to the leaders and members of this group, and we hope that their efforts will be most fruitful.

Now that our Sunday morning lectures are given in our own Auditorium, the Headquarters Local Study Group has found it enjoyable and profitable to meet on Sunday afternoons and discuss Mr. Hall's talk of the morning. There has been some irregularity in this program to date, but it is planned to make it a regular project two Sundays a month. Those interested are invited to contact Mr. Byron Bird, 21114 Chase Street, Canoga Park.

We have recently received word from Mr. Wilfred Rosenberg, leader of the P.R.S. Local Study Group in San Antonio, Texas, about a special program presented by this group. Pir-o-Murshid Musharaff Khan, the head of the Sufi Order, flew from Switzerland, resided in New York City from December 24th to January 4th, and then traveled directly to San Antonio, where he remained from January 4th to January 15th. These were his only appearances in the United States. Under the auspices of the P.R.S. Study Group, he lectured in the Municipal Auditorium on January 8th and 12th, on the general theme "Sufism, the Practical Philosophy of Today." A gifted singer and accomplished artist on the vina, he was also presented in a public concert of Indian classical and folk music at the Marion Koogler McNay Art Institute on January 7th. We feel sure that this unusual event was a real contribution in the cause of inter-religious understanding.

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

Article: *ART AS IMPULSE AND IMPACT—PART 3*

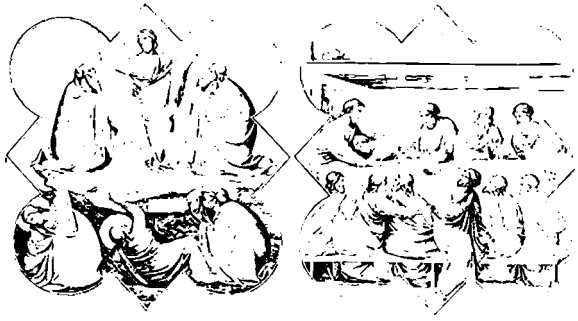
1. Define the difference between folk art and primitive art, with emphasis upon the psychological implications.
2. Explain why primitive arts nearly always decline and lose their essential impact under the pressure of dominant foreign cultures.
3. How would you explain the unusual revival of interest in folk arts and crafts in the United States during the last twenty years?

Article: *BASIC QUESTIONS ON REBIRTH (IN REPLY)*

1. What would you consider to be the ultimate state of consciousness, according to Buddhistic philosophy?
2. Give several practical reasons why Buddha declined to discuss the abstractions of First Cause or the ultimate state of man.
3. How do the laws of nature break the patterns of human conduct so that the cycle of karma can be outgrown or transcended by improved conduct?



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



EASTER

THE UNIVERSAL FESTIVAL OF RESURRECTION

To the student of comparative religion, the Easter Festival is a marvelous example of the essential unity of human faith and beliefs. The more thoughtful we become, the more certainly we realize how religions have inspired each other, and how the symbolism of one drifts into the practices of another, until, under various names, we celebrate identical principles or parallel events.

A wholesome example of this interchange of basic ideas is found in the word *Easter* itself. There is now general agreement among even the most orthodox Christian texts that *Easter* is derived from the name of the old Teutonic goddess of spring. Her name, *Ostara* or *Eastre*, was especially familiar to the Saxons and the Anglians, with whom her worship gained firmer ground than in Germany. The Venerable Bede writes at some length on this point, but most Christian historians have been unable to trace the worship of Ostara or her place in the mythology of the Teutons or Saxons. Ostara may have kinship with Vesna, the slavic goddess of spring, and she may be traceable, also, to an ancient East Indian divinity. In any event, her season was one of rejoicing for the restoration of the year and the bursting forth of vegetation from the earth, following the vernal equinox.

It is now assumed from adequate documentation that early Christian missionaries and evangelists found it convenient, probably necessary, to permit the non-Christian peoples they converted to retain customs which they had long practiced with reverence and

regard. Wherever possible, therefore, Christian festivals became, at least outwardly, the perpetuations of the older celebrations. Thus, the Feast of Ostara was brought into conformity with the Holy Day of the Resurrection of Christ, and the customs of building fires, offering sacrifices, and giving thanks for deliverance from the coldness and barrenness of winter, were condoned, if not approved.

Natural phenomena have always contributed to the religious calendars of civilized nations. It would seem, for example, that the migrations of birds influenced spring festivals. Old works mention the coming of the swallows, whose amazing regularity of appearance is still recorded in California in connection with the Mission of San Juan Capistrano. Birds signal the opening of the year, which was properly figured from the vernal equinox. Obviously, these birds appeared at somewhat different times in various degrees of north latitude. In the course of ages, however, the festivals became fixed, but always near to these natural events. The awakening of hibernating animals, the bursting of green sprouts from the earth, and the budding of trees were all causes for seasonal rejoicing. In Egypt, the deity Osiris was occasionally represented as a mummified figure from whose body green plants were growing, and the deity Serapis, according to Father Kircher, was represented with his body composed of living and growing creatures. Everywhere, the annual restoration of life was considered not only as a visible manifestation of the promise of God that all things should be fruitful and multiply, but also as an annual covenant that death shall not attain victory in the life of nature or in the soul of man.

Astronomy was one of the oldest sciences to be cultivated in the search for knowledge and understanding of the mysteries of the universe. Four seasons came to be known by the dwellers in northern regions. These were spring, summer, autumn, and winter. Each of these seasons was ushered in by the annular motion of the sun. Spring, by the vernal equinox; summer, by the summer solstice; autumn, by the fall equinox; and winter, by the winter solstice. In our calendar, these divisions of the year occur on March 20th, June 20th, September 20th, and December 20th, or near those dates. Festivals associated with the vernal equinox welcomed the fertility of the new year. Those at the summer solstice rejoiced

over the flowering of life and the promise of the future. At the autumnal equinox, came the time of harvesting, the gathering in of the crops, and a general spirit of thanksgiving.

The winter solstice corresponded with the lowest point of life and vitality. Men were dependent upon their earlier harvesting for survival, and it seemed that for three days the sun stood still, wavering in its course. At this season, man felt the burden of his own sins. Had he broken faith with the laws of God and nature? Had he failed to make due sacrifice, or had he committed some evil in his heart which might deny to him the blessed return of the sun? There were days and nights of watching, of beseeching, and of universal anxiety. The ancient priests consulted their old books, and the astronomers, in their rocky towers, watched the heavens for a sign that the sun would be gracious and forgiving. Then came the glad tidings. The new sun had been born; darkness would not prevail. The great orb of light was again moving northward and, in its triumphal procession, would again, in due time, bring the blessing of the equinox.

The celebrated French antiquarian and scholar, Court de Gabelin, in his *Religious History of the Calendar*, points out that among most ancient peoples the feast of the new year was celebrated at the vernal equinox. He believed the early Christians divided this celebration and removed the new year to the winter solstice. In so doing, they separated symbols and rituals originally relating to one occasion, assigning some of them to the Christmas season, and retaining others for the Easter festival.

As Oriental peoples generally followed the early custom of beginning the year in the spring season of fertility, their celebrations of the new year coincide with the Christian festival of Easter. The advent of spring was universally heralded with special rites indicative of rejoicing over the approaching period of fertility and resurrection. Among Chinese observances, was thankfulness for the victory of the Yang, or positive principle, over the Yin, or negative principle. This was accompanied by special solicitations for the souls of the dead, and pilgrimages to family graves. Cultures originating in the ancient Hindu system, including Buddhism, also honored the annual revival of nature with feasting, fasting, and pilgrimage. In each case, the visual phenomena of the sea-

son established the dating, but the rebirth of the solar deity was recognized, at least symbolically. The recent tendency to standardize the world calendar will probably reveal, in due course, the equinoxial pattern in the religions of mankind.

By degrees, rites and rituals became so associated with certain historical events and occurrences that the old astronomical mystery was virtually forgotten. By this late date, however, the festivals themselves were so well established that they continued with other explanations. We might say that many different factors—astronomical, philosophical, religious, and psychological—sustained the older concepts. The feast days and the fast days were handed down as a heritage from one generation to another. In thoughtful periods, they were studied with understanding, but when superficial concerns became paramount, the inner vision was neglected.

The festivals might have languished, except for two important factors. First and foremost, men wanted to worship. They had a deep and continuing desire to celebrate every auspicious occasion. If their holidays were not sufficiently numerous, they invented others of national or secular significance. In the second place, the motions of nature went on, confronting man with clearly marked periods of specialized industry. Festive days became symbolic, therefore, of the natural labors of the year, which required perpetual thoughtfulness and care. We know, for example, that in farming communities, each phase of the year was an excuse for dances, parties, family gatherings, and community assemblies. The subconscious impulse to rejoice or to be thankful could not be suppressed, especially in those long centuries when other forms of entertainment were comparatively unknown.

If, therefore, Christianity now celebrates the universal spring festival under the name of *Easter*, it binds together many of the most beautiful and significant of pre-Christian rites. The determination of the exact date of the Christian Easter has always included two vital elements of calculation: the sun and the moon. In most of the religious systems of the ancient world, the egg was a solar symbol, and was also representative of generation, the chick breaking through its shell being likened to the victory of the sun over the limitation of winter. In a sense, the shell could also be regarded as a tomb or grave, from which life burst forth. The



—From a drawing by Chiura

THE RABBIT IN THE MOON

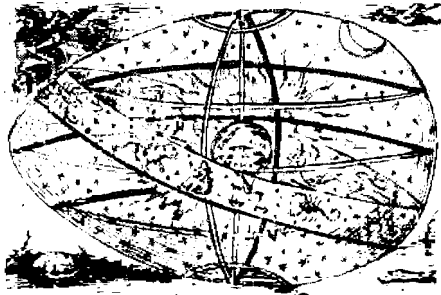
In the Chinese legends, the lunar rabbit is working with a mortar and pestal, mixing the medicine of universal life. In the Japanese account, he is more practically employed grinding rice, which, in that country, is the staff of life.

rabbit was universally regarded as a lunar symbol. It is associated with propagation, thus standing for annual increase in the animal kingdom. Early naturalists also held the opinion that the rabbit was androgynous, and this popular belief further contributed to the fecundity concept associated with this animal.

In terms of comparative religion, the custom of giving or exchanging eggs at the vernal equinox can be traced in the theologies and philosophies of the Egyptians, Persians, Druids, Greeks, and Romans. Among all these cultures, the egg was an emblem of the universe. One writer notes that eggs were held by the Egyptians as sacred emblems of the renovation of mankind after the universal deluge. On this theme, James Bonwick writes, in his *Egyptian Belief and Modern Thought*: "Eggs were hung up in the Egyptian temples. Bunsen calls attention to the mundane egg, the emblem of generative life, proceeding from the mouth of the great god of Egypt. The mystic egg of Babylon, hatching the Venus Ishtar, fell from heaven to the Euphrates. Dyed eggs were sacred Easter

offerings in Egypt, as they are still in China and Europe. Easter, or spring, was the season of birth, terrestrial and celestial." Eggs were also used by the Jews in the Feast of the Passover, together with the Paschal Lamb. They may have adopted this symbolism as representative of their departure from Egypt and their entrance into a new life.

The Venerable Bede tells us that the rabbit was sacred to Ostara, which may explain its inclusion among the symbols associated with early European Christianity. What we now call the familiar Easter Bunny was venerated in Egypt and Assyria, and also among the



—From *Ova Paschalia Sacro Emblemate*

THE WORLD EGG

Druids of Britain. As a lunar symbol, it was honored by the Trojans, and in Sicily, medals were struck in its honor. Eros, the god of love, is sometimes depicted carrying a rabbit, and it has been associated with the story of Proserpine and her descent into the underworld. It was sacred to Osiris, and was anciently a symbol of the Logos. In its association with the moon, it appears among the early manuscripts of the Aztecs of Mexico and in the cosmological diagrams of the Japanese and Chinese.

Although we have advanced civilization in many respects, we have not outgrown the need to be reminded of our relationship with the Divine Power which sustains all things. On Easter Sunday, it is traditional that we should put on new clothes, or at least wear the best of our available garments. Much is made of the Easter bonnet, traditionally a headgear ornamented with flowers, perhaps originally a wreath fashioned from the first green sprigs of

the year. We wear this finery to church and then parade on the principal streets of our cities or towns. We are simply telling all who gaze upon our festive habiliments that spring has come. As we deck our bodies, so the earth shall become beautiful. Not only this, but the climate will be warmer and more pleasant, the heavy storms will pass, the snows will melt, and the gods of winter will depart to their desolate northern region. The sun has slain the spirit of darkness, as St. George slew the dragon. Winter has returned to his cavern, and the goddess of spring has been liberated from the underworld.

To the devout Christian, the resurrection of Christ symbolizes the restoration of love, truth, and beauty. When the stone in the garden was rolled away, and the Master first came forth, he met Mary Magdalene, who had come to pay homage at the tomb. She did not recognize Jesus at first because he had the appearance of a gardener with a spade in his hand. This is another reference to the ancient rites of turning the earth and preparing the land for the sowing of the seed. This was possible only when the spring thaw had softened the soil, and when there was no longer danger that the stirring seedlings would be destroyed by a late frost.

It should not be assumed that this natural symbolism exhausted itself in the physical activities of humanity. All exterior things are but signs of invisible truths and principles. The restoration of nature was always mystically contemplated. Man sought to apply the occurrences around him to his own internal life, realizing that he, likewise, had his spring, summer, autumn, and winter. The cycle of the year came to represent the cycle of his own existence—infancy, youth, maturity, and age. With these mutations of his own life, he was required to become familiar. He had to face all changes with a good hope, and reconcile his ambition with the destiny of his body. He had to face the decrepitude of the years and the final transition, at his winter solstice, from this mortal state to an unknown region which lay beyond. He struggled for countless ages with the mystery of death, until finally, the realization of immortality gave him a wonderful consolation of spirit. It was still true that he came forth as a flower and was cut down; it might still be true that the earth should know him no more; but he passed not into darkness, but into another state where he lived and con-



—From *The Small Passion* by Albrecht Durer

Christ, as the Gardener, appearing to Mary Magdalene after the Resurrection.

tinued, and where his consciousness, released from the prison of earth, was united with his God.

The annual victory of the sun-god, rising triumphantly from the darkness of winter, became a promise of a universal resurrection—a sign in the heavens of God's love, watchfulness and care, an annual testimony to the divine mercy and compassion. In this way, simple signs and omens, promises and testimonies, strengthened the inner resolution and made possible the spiritualizing of man's faiths and beliefs, and the final victory of the concept of immortality over all lesser convictions and opinions.

The celebration of Easter, often called "Queen of Festivals," is universal among Christian people. It consummates the period of Lent, which begins with Ash Wednesday and terminates with Easter Sunday. The last week of Lent begins with Palm Sunday,

which is followed by Maundy Thursday and Good Friday. Lent is essentially a period of fasting and penance, during which the devout Christian purifies his body, heart, and mind for the mystical experience of spiritual resurrection. Palm Sunday marks the entry of Jesus into Jerusalem, together with his disciples, for the celebration of the Jewish Passover. Maundy Thursday commemorates the Last Supper, the establishment of the sacrament of the Eucharist, and the departure of the disciples. On this day, high officials of the Church wash the feet of the poor, in fulfillment of John 13:5 and 14. Good Friday is the anniversary of the Crucifixion of Christ. The solemnity of these events precluded any spirit of frivolity, such as has accumulated around other holidays. Easter Sunday, however, marking the resurrection of the Crucified Messiah, was distinguished by an attitude of spiritual exultation.

As Jesus came to Jerusalem to keep the Jewish Passover, it is obvious that the Passover coincided very closely with what we now call the Christian Easter. Among orthodox Jews, the Passover (Pesach) marks the deliverance of the Hebrews from Egypt, and includes the sacrifice of the Paschal Lamb, according to the authority of the 12th chapter of Exodus. In the original Syrian-Christian communities, it was considered quite proper that the Jewish and Christian celebrations should be held at the same time, but as the temporal power of Christianity increased, it was decided that they should no longer fall together. At the Council of Nicea, A.D. 325, the Emperor Constantine convinced the assembled delegates that the great feast of Easter should be set beyond all possible future dispute. At his insistence, specific rules for calculating Easter were adopted. It was established that the 21st day of March should be accounted the vernal equinox; that the full moon happening upon or next after the 21st of March should be taken for the full moon of Nisan; that the Lord's day next following that full moon should be Easter day; but that if that full moon happened upon a Sunday, Easter should be the Sunday following. This precluded the possibility of the date coinciding with the Jewish Passover.

In many respects, the Passover is also a regeneration or resurrection festival. Egypt signified a land of darkness, and could appropriately stand for winter. It could also be related to the equi-

noxial mystery—the passing over of the sun into the northern hemisphere, bringing back light and fertility to the earth. This light is indeed the life of all things that have an existence in nature. With the coming of spring, men passed from a state of scarcity toward a condition of abundance, even as the Israelites, wandering in the wilderness, came finally to the Promised Land which flowed with milk and honey.

Cedrenus, the Greek historian (*circa* 1100 A.D.). considerably enlarges the significance of Easter in his summary of the Christian beliefs of his time. "The first day of the first month, is the first of the month Nisan, which corresponds to the 25th of March of the Romans, and with the Egyptian month Phamenoth. On that day, Gabriel gave the salutation to Mary to conceive the Savior. On that same day, our Savior-God, after having finished his career, rose again from the dead, which our ancient Fathers called the Pascha, or Passage of the Lord. It is on this same day of the month of March that our theologians fix the return, or the second advent, of this Savior-God, which is the time when the general judgment is to take place, the new era having necessarily to run from that equinoxial period, because it is on that same day that God originally created heaven, earth, wind, and light." It should be pointed out that among the Romans, the festival of the vernal equinox, or the transit of the sun, was originally fixed on the 8th day before the calends of April, or exactly three months, day for day, from the winter solstice, which took place on the 8th day before the calends of January.

It is in the Pauline Epistles that the mystical aspect of Christianity is first clearly enunciated. To Paul, Christ was a manifestation of the redeeming power of God, an embodiment of universal love, and the savior of the world. It remained for the Alexandrian Gnostics to enlarge this idea, to sustain it with philosophy, and to so expand the Christology of Paul that resurrection came to mean the victory of the divine over the human, collectively and individually. Most modern schools of Christian mysticism are indebted to the Gnosis for the esoteric implications of the mission of Christ.

Building from the foundations of both the Old and New Testaments, these Egyptian visionaries divided Christianity into a two-fold religion, the parts of which may be termed *historical Chris-*

tianity and *mystical Christianity*. Once the internal or mystical part came to be understood, all the symbols and allegories of the Gospels and Epistles took on a new and more splendid meaning. Christ on the cross bled from seven wounds, and his blood fell onto the earth. This was the blood of atonement, by which the regions of the earth, and all the creatures inhabiting them, received into themselves the cleansing blood of Golgotha. By this mystery, Christ entered into the world, and into the hearts and lives of mortals. He became an indwelling spirit, the living sacrifice for the sins of men.

Having thus descended into the death of matter, the Messiah is made to say, "Lo, I am with you always, even unto the end of the world." It is thus that the only begotten son of the Eternal Father as the redeeming power of God, became obscured and descended into the underworld to redeem the souls of the dead. In this way, the inward life of man—his spiritual integrity—was reinforced by the mercy of God, so that each human being had a new spiritual resource impelling him to the good, and insuring for those who believed and accepted this mystery a new hope of redemption.

The Gnosis went on, by implication, to point out that the resurrection of Christ is therefore the liberation of the Messiah from the dark tomb of mortality. This resurrection becomes the universal symbol of the restoration of the love of God, and is accomplished in the personal life of the true believer. To the degree that man becomes aware of this mystery, he accepts the responsibility for the liberation of the Christ in himself. A Christian, technically, is therefore one who has accepted the reality of the Christian mystery, and dedicates his life to the service of the Christ in himself, which is his Hope of Glory. This concept is very close to that of the Neo-Platonists who also held that the Logos, the revealed power of God, took upon itself flesh, concealing its divinity beneath the innumerable forms of nature. This Logos is the seed which falls into the earth and lies buried there, awaiting the day of resurrection.

Boehme, who was strongly inspired by the earlier Christian mystics, held that Christ, in the form of the seed of the new life, is sown in the human heart, where it takes up its abode amidst the beasts of the animal nature, symbolized by the stable of the

nativity. By the light of reason, and the warmth of faith, the seed of Christ is caused to germinate, and to send forth the first green shoot which heralds the redemption of the soul. If man, from his life and his deeds, would nourish the seed of Christ, the tree of life would grow in him, becoming a shelter against the evils of the world. Through ecstasy and visions, man may come to know the mystery of his own soul; that he is saved not by his own works alone, but by the power of God within, for it is the Father through the Son that doeth the works.

By this mystery, men are also inspired to humility and to continuing gratitude for the gift of their salvation. Yet they are also held firm by a code of conduct, for they must worship through obedience. If they would know the doctrine, they must live the life. If corruption takes possession of their hearts and minds, the seed of the soul cannot be nourished, and the young sprig will be destroyed, as though by an early frost. The Gnostics affirmed that this doctrine is clearly indicated in the Pauline Epistles and in the Apocalypse of St. John. In this way, the Divine Power becomes, in a strange way, the very servant of man, and the continuing victim of human delinquency. If, however, universal life, in the form of the blood of Christ, augments the natural life, abiding in the human spirit, man is given power to work the miracle of faith. He may fulfill the injunction given by Jesus to his disciples that they should go forth and perform wonders in his name.

Christianity, in its more mystical aspects, has taken this concept as a proof of its uniqueness, and as a justification for affirming that only those who accept the ministry of Christ can hope for redemption. This, however, falls short of the original meaning, for the Christ of St. Paul is a cosmic being, belonging neither to one faith nor to another—the principle of divine love itself. It is therefore appropriate to think of the universal Messiah as a principle—a quality present everywhere in the nature of God and in that creation which lives and moves and has its being in God.

Most religions also have their mystical sects which teach the universal mystery. Love, faith, and good works, belong not to creeds alone, but reside in the hearts of good and dedicated persons, regardless of their nations, their races, or their times. By extension, therefore, Christ becomes the symbol of truth eternal, and

the redeemer of all error in all the aeons of the Gnostic universe.

Everywhere, we find intimations of a doctrine which affirms that Deity, in the process of creation, entered into his own works and productions, to become one with them. Life not only overshadows form, it ensouls form; and this ensouling power by which things not only live, but are moved continuously toward conscious union with their own source, is a spirit, immanent and indwelling. This is also intimated in the Sacrament of the Eucharist, during which men partake of the flesh and blood of the blessed God. Wherever men seek for life, they must discover it through the numerous forms with which it is invested. Life apart from form, we cannot experience, for even light is itself a form, visible to us because it is reflected in the atmosphere.

Thus we have everywhere, and in all times, the story of the dying god, whose holy sepulchre is creation. The universe is the tomb of the universal Creator. Man's body is a smaller tomb, but the analogy holds true everywhere in the scheme of things. The victory of indwelling life over its environment is properly represented by the rolling away of the stone on Easter morn. The Resurrection is the fulfillment of the incarnation. The spirit strives to escape, producing the long and wonderful process of natural evolution. In one of the Logia, or non-canonical sayings of Jesus, the Messiah says that he will come again when the inside is like the outside, and the outside is like the inside. The implication is obvious. When the outer life of man bears witness, through similitude, to the spirit inhabiting it, that spirit is freed, to reveal itself through its works.

As the rainbow was a covenant set up by God as a promise to Noah that the world would not again be destroyed by a deluge, so the vernal equinox is also a covenant that man shall not perish in the winter of his ignorance but shall have a new birth in light and hope. The sprouting greenery is God's revelation of himself in the springtime of the year. It is the eternal proof that the earth shall be fruitful, and this fruitfulness is the divine life bursting through matter to clothe the hills and valleys with the happy vestments of spring.

It is believed that Mohammed was inspired to set aside the month of Ramadan, during which no food could be eaten be-



—From *The Large Passion* by Albrecht Durer

THE RESURRECTION OF CHRIST

tween dawn and sunset, by the example of the Christian Lent. During the month of Ramadan, according to the teachings of the Prophet, the doors of heaven, or paradise, are open, and the doors of hell are shut, and all the demons are chained. Among the Islamic mystics, this concept is also interpreted to represent a period set aside for the contemplation of holiness and the purification of the body as acts of worship, honoring the Divine Principle in the universe and in the human soul.

The essential meaning of Lent emphasizes the importance of self-discipline and cleansing the nature of all impurity, moral or physical, in preparation for a new life of spiritual and moral endeavor. Spring has always been regarded as the season most appropriate for this process of purification. We have inherited from the past the ritual of the spring housecleaning, in which the home is prepared for a new year of habitation. Our ancestors also gathered herbs and brewed teas to cleanse the body of its impurities. There were spring tonics to strengthen man for the labors of agriculture and commerce. Although most of these survived from the belief that the year began at Easter, they still are most appropriate to the idea of regeneration. It is right and proper that we should meet the opportunities of the future with refreshed minds, harmonized emotions, and a healthy body. Purification therefore implies release from old grudges, liberation from prejudices and false opinions which burden the future. At this season, we should be especially thoughtful and re-dedicate ourselves to the realization of the fatherhood of God and the brotherhood of man. We should quietly resolve to love one another, thus keeping faith with the universal light that has so magnificently revealed itself to our wondering eyes.

Many folks keep the physical rules of Lent, as they have continued down the centuries, but all outward rites and ceremonies are only shadowy symbols of inward and eternal truths. We serve the universal spirit within ourselves when we make glorious the house in which it dwells. Thus worship is actually the keeping of the Commandments, which prepares us for a new experience of peace and understanding. When we put our own house in order, freeing the consciousness within us from its burden of faults and

unworthy attitudes, we attain a new serenity and a wonderful sense of personal security.

In the quietude of our own ordered and regenerated living, we are capable of accepting the fullness of the Easter mystery. Through our dedicated lives, comes a release of universal energy, impelling us to live closer to the best of our own ideals and convictions. There is a restoration of inner values, a regeneration of mental and emotional processes, and a resurrection of spiritual grace. Strengthened by these resources, which we have earned through the re-dedication of our total being, we may be assured that the coming year will bring a good harvest. The seeds of good deeds will be made fertile, and the earth will become beautiful with peace and tranquillity.

Matter and materialism are not the same thing. Matter is a substance—the earth from which grows the diversified beauty of plants and shrubs and trees. It is the proper soil necessary to the protection and nutrition of life. Materialism is an attitude toward both matter and the condition of man. To the idealist, matter is the fruitful womb, forever bearing life; but to the materialist, matter is a kind of sterile tomb, into which things die without hope. To the mystic, there can be no death, for life itself cannot die. Through the long mystery of winter, nature is not dead, but it sleeps; and in the spring, the tomb gives up its dead as the first-born of those that sleep.

The miracle of resurrection is ever near to us if we open ourselves to receive its promise. No matter what may go wrong, or how dismal our fate may seem, we live in a world of everlasting life, and our own understanding, our gracious acceptance, and our continual watchfulness, not only reveal the hope of a better spring, but the certainty of a restoration. Our dreams can come true, for in the universe in which we live, death is swallowed up in life, darkness is full of light, and heaven is everywhere. One of the old mystics said that the fields and flowers reflect a heaven full of stars; and the fruitfulness of God, flowing from space, is met by the fruitfulness of the earth, rising up to meet its Creator. These are Easter truths which can help us every day to regain the faith we have lost, and keep the faith we have.





Library Notes

By A. J. HOWIE

INSTITUTES OF MANU

A REVELATION OF THE LAW

“According to the Eastern tradition, a revelation comes to the world periodically. A great religion is released to mankind at the beginning of every root-race. Our race, which is the Fifth Root-Race, began a million years ago, and its great religious revelation was given at that time. This religion was first brought by the great sage, Vaivasavata—the great Law-giver—and religion was the Law.”

“To merely say, ‘Obey the Law’ is not enough. In order to obey the Law we must know what it is, and love it. To love, we must understand it.

“So, *what* is to be obeyed is the basis of the great structure of religion, philosophy, science, and the arts. It is necessary, then, for us to know the substance of obedience. The Ancients knew what the obedience was from the story of the great dispensational work of the Aryans, *The Institution of Manu*, which are the Great Books of the Law therefore, in the beginning, religion stated the Law.” Manly Hall, “The Coming World Religion,” *Horizon* (now *PRS Journal*), Spring, 1945.

“We can never change the laws of life, but we can come to love, honor, and serve them so perfectly that each of them becomes a radiant source of security for us, and instead of being plagued by the inevitable, we will come to rejoice in it and find its own sure strength in time of trouble.” Manly Hall, “Mystical Experiences of the Soul,” *Horizon* (now *PRS Journal*), Autumn, 1946.

Inquiry into the Aryan origin and implications of *The Law* as revealed in *The Institution of Manu*, plunges the inquirer into the inspiring and challenging realm of Vedic literature and tradition,

Hindu philosophy and religion, with all of the ramifications that have developed during many centuries. According to Max Müller: "That literature [dominated by the Vedic and Buddhistic religions] opens to us a chapter in what has been called the Education of the Human Race, to which we can find no parallel anywhere else. Whoever cares for the historical growth of our language, that is, of our thoughts; whoever cares for the first intelligible development of religion and mythology; whoever cares for the first foundation of what in later times we call the sciences of astronomy, meronymy, grammar, and etymology; whoever cares for the first intimations of philosophical thought, for the first attempts at regulating family life, village life, and state life, as founded on religion, ceremonial, tradition and contract—must in future pay the same attention to the literature of the Vedic period as to the literatures of Greece and Rome and Germany."

"But there must always be an aristocracy of those who know, and who can trace back the best which we possess to far older ancestors and benefactors, who thousands of years ago were toiling for us in the sweat of their faces, and without whom we should never be what we are—the ancestors of the whole Aryan race, the first framers of our words, the first poets of our thoughts, the first givers of our laws, the first prophets of our gods, and of Him who is God above all gods."

"The Veda as an historical document represents the thoughts of a small minority, namely of the Brahmans, and not even of the whole class of Brahmans, but only a small minority of them, namely of the professional priests What we call history—the memory of the past—has always been the work of minorities."

How could the Vedic literature have been composed and preserved if writing was unknown in India before 500 B.C., while the hymns of the Rig-Veda are said to date from 1500 B. C.? The oldest mss. of the Rig-Veda known to Müller dated only from about 1500 A.D. Writing, even for monumental purposes, was unknown in India before the third century B.C., although writing for commercial purposes only was known there before that time. The Vedic literature, in its three well-defined periods—the Mantra, Brahmana, and Sutra goes back to at least a thousand years be-

fore our era. It was preserved and handed down from 1500 B.C. to 1500 A.D. *entirely by memory*. "This may sound startling, but—what will sound still more startling—at the present moment (1883), if every MS. of the Rig-Veda were lost, we should be able to recover the whole of it—from the memory of the Srotiyas in India. These native students learn the Veda by heart, and they learn it from the mouth of their Guru, never from a MS., still less from any printed edition."

The foregoing notes are from *India: What Can It Teach Us?*, a series of lectures given by Max Müller in 1882 to the candidates for the Indian Civil Service. F. Max Müller was the editor of the *Sacred Books of the East* series of translations. A classical philologist and Sanskritist, he never visited India; he used only the manuscript material available in the universities and museums of England and the Continent, and of course all available translations that had been made into European languages by other orientalists. These collections are vast and relatively untapped by Western students, and even here may yet be discovered missing links and key works that will help bridge the gaps in our understanding.

For an elementary survey of the field, we have several suggestions. There is the *Sanatana Dharma*, an elementary textbook of Hindu Religion and Ethics published by the Board of Trustees of Central Hindu College, our copy being from the Fifteenth Thousand, printed in 1906. The statement of the principles on which religious and moral teaching is to be given in the institutions under its control is worth quoting as indicating the impartial value of this book that was designed for young people.

"The object of the Central Hindu College being to combine Hindu religious and ethical training with the western education suited to the needs of the time, it is necessary that this religious and ethical training shall be of a wide, liberal and unsectarian character, while at the same time it shall be definitely and distinctively Hindu. It must be inclusive enough to unite the most divergent forms of Hindu thought, but exclusive enough to leave outside it forms of thought which are non-Hindu. It must avoid all doctrines which are subject to controversy between schools recognized as orthodox; it must not enter into any of the social and

political questions of the day; but it must lay a solid foundation of religion and ethics on which the student may build, in his manhood, the more specialised principles suited to his intellectual and emotional temperament. It must be directed to the building up of a character—pious, dutiful, strong, self-reliant, upright, righteous, gentle and well-balanced—a character which will be that of a good man and a good citizen; the fundamental principles of religion, governing the general view of life, and of life's obligations, are alone sufficient to form such a character. That which unites Hindus in a common faith must be clearly and simply taught; all that divides them must be ignored. Lastly, care must be taken to cultivate a wide spirit of tolerance, which not only respects the differences of thought and practices among Hindus, regarding all faiths with reverence, as roads whereby men approach the Supreme." So much for a native viewpoint.

A Western statement and interpretation is presented in a more recent publication, *Hindu Philosophy* by Theos Bernard, published by the Philosophical Library, New York, 1947. The pages of the book are headed "Philosophical Foundations of India" which seems a much more apt title and description of the Book. Bernard's section in explanation of the *Darsanas* is an excellent, though brief, explanation of the six classic systems of Hindu philosophy. He presents a readable text with reasonable and sympathetic discussions and definitions of terms on this really vast subject. Advanced students may split hairs and disagree with him, but for the beginning student, here is a well-organized and simply presented survey of the subject.

Thus far we are on non-controversial ground, from which there is no need to depart, regardless of how prolonged or intensive one's studies of the Vedic literature may become. There is a beautiful simplicity and directness in the statement of moral principles of the Vedic laws. As they are set forth, they are positive, essentially creedless because in principle they are acceptable to most of the doctrines known to us, timeless because they are as fundamental today as they were in the undated past, and provable in the living experience of mankind yesterday, today, and tomorrow.

Many Western doctrines have compromised the integrity of an inevitable Law. The Vedas provided no loopholes in the Law—

no forgiveness of sin. Suitable penances, even extreme, were imposed for infractions of the Law. Punishment was prescribed in this world, and after death the hells were depicted, not as places of eternal damnation, but as regions of purification from whence the atman was returned to the experiences of this world of illusion where it might make restitution and develop toward the qualities that ultimately would release it from the cycle of rebirth. Even the members of the highest caste were working toward perfection; nor could they rest on the laurels of their achievements, for if they lapsed in their dharma, they too could be reborn into lower castes. The sudras were not left without hope—each must serve and fulfill with the anticipation that he would be reborn into a higher caste.

A dynamic concept of growth, perfection of the atman, underlies all purpose and action; and all causes have commensurate results—or, all results, circumstances, originate in prior causes, if one prefers to look backward. The Atman of the world pervades all men, purposeful and progressive. Base actions are held to be unworthy of those born into the higher castes, but each is essential to the expression of the development of the atman.

There have been accretions of human error to the pristine teachings of the Vedas. There have been divisions, single-minded interpretations, or emphasis on some portion of the Law, that have produced numerous Hindu sectaries, each with its own terminology and saints. Western enthusiasts too often have taken some partial truth for a total statement of the Law. But the fundamental concepts of truths—Truth—the ancient Vedic teaching will enrich, while the application of the high ideals taught will render any life more constructive.

For the well-being of all beings was Dharma declared. That only which bringeth such well-being is Dharma. This is sure.

Inquiry into the Aryan origin and implications of *The Law*, as revealed in the Vedas, will require reference to quite a body of literature. The *Manusmriti* is the most important. These we have in *The Laws of Manu*, translated with extracts from seven commentaries by G. Bühler, in Volume XXV of the *Sacred Books of the East*, edited by F. Max Müller, and in *The Ordinances of Manu*,

translated from the Sanskrit, with an introduction by Arthur Coke Burnell, completed and edited by Edward W. Hopkins, in Trübner's *Oriental Series*. There are two volumes devoted to *The Sacred Laws of the Aryas* as taught in the schools of Apastamba, Gautama, Vasistha, and Baudhayana. There are the *Dharma-sutras*, the aphorisms of the sacred law. They are the compositions of ordinary mortals as contrasted to, but based on, the revealed teachings of the Vedas, setting forth the customs of virtuous men and those acquainted with the Law. Obviously these were intended as manuals for the guidance of pupils in various Vedic schools. Also there are the *Minor Law-Books* of Narada and Brhishaspati, *The Institutes of Vishnu*, and lastly but not least, the *Upanishads*. Even in English translation, the reading material will provide a veritable mental chain reaction. For people who have the leisure and the inclination, here is a tremendous subject that should be more adequately catalogued for our own library.

All translators strive for a smooth, easy text. In the case of the Vedic texts, the various Sanskrit terms have been translated into several, even many, English words which are not at all synonymous in themselves, and most definitely have their own connotations and extensions of meaning which are not remotely interpretative of the simple directness of the Sanskrit original. A profusion of footnotes adds to the confusion. Vedic literature is not relaxing reading. The revelations of the Vedas were expressed in the briefest of terms, a system of mnemonics by which the teacher would transmit the instructions. Hence it would be easier for the student of Hindu literature to think in terms of the Sanskrit original, and study those words apart from the text.

An example of this problem is the term *dharma* and the title of our subject work, the *Manava Dharmasastra*. Macdonell in *A Practical Sanskrit Dictionary* translates the title *Manu's law-book*, which is very close to Bühler's *The Laws of Manu*. Burnell's translation is titled *The Ordinances of Manu*, and elsewhere it is *The Institutes of Manu*. Now let us take the separate words as defined by Macdonell.

Manava, peculiar to man, human; relating or belonging to or descended from Manu.

Dharma, established order, usage, institution, custom, prescrip-

tion; rule; duty; virtue, moral merit, good works, right justice.

Sastra, command, precept, instruction, advice, good counsel; rule, theory; compendium, institutes (of any branch of learning), code, scientific or canonical work, scripture.

Dharmasastra, authoritative compendium of law; law-book.

It soon becomes evident that to translate *dharma* by any single English word is most inadequate. *Dharma* is more than custom, it is more than virtue, it is more than duty—it practically becomes an implication of *The Law*, the rule of the atman, the purpose and end to which the atman strives.

Who was Manu? The traditions are vague. Bühler in his introduction to *The Laws of Manu*: "In Vedic mythology, Manu, or Manus, as he is also called in the Rig-veda, is the heros eponymos of the human race, and by his nature belongs both to gods and to men." Other identification is scattered, brief, contradictory. In the Rig-Veda he is called "Father Manu." He is termed the Lord of created beings—and he is spoken of as the father of a family who divides his estate among his sons. He is described as omniscient, and in four places it is stated "All that Manu said is medicine."

The *Manusmriti*, the *Manava Dharmasastra* opens in a setting wherein the great sages are approaching Manu as the descendant of self-existent Brahman, from whom he had learned the *Dharma*. They request him, as the one to whom alone had been revealed the purport, the rites, and the knowledge of the atman, to declare for them the Institutes of the Sacred Law.

Manu answers: "This universe existed in Darkness, unperceived, without distinctive marks, unattainable by reasoning, unknowable, wholly immersed as it were in deep sleep. Then the divine self-existent Svayambhü, himself indiscernible, made this, the great elements and the rest, discernible by dispelling the darkness.

"He who can be perceived by the internal organ alone, who is subtile, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own will. Desiring to produce beings of many kinds from his own body, he first with a thought created the water and placed his seed therein. That seed became a golden egg equal in brilliancy to the sun, and in that egg he himself was born as Brahman, the progenitor of the whole

world. The divine one resided in the egg during a whole year, then by his thought he divided it into two halves out of which he formed heaven and earth, and between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters. From himself (*amanah*) he also drew forth the mind, which is both real and unreal, likewise from the mind egoism which possesses the function of self-consciousness and is lordly."

Then follows an elaborate creative sequence which culminates with Manu's simple statement:

"When he whose power is incomprehensible had thus produced the universe and me, he disappeared in himself, repeatedly suppressing one period by means of the other Thus he, the imperishable one, by alternately waking and slumbering, incessantly revivifies and destroys this whole movable and immovable creation.

"But he having composed these Institutes of the Dharma, himself taught them, according to the rule, to me alone in the beginning; next I taught them to Mariki and the other sages. Bhrigu, here, will fully recite to you these Institutes; for that sage learned the whole in its entirety from me."

Thus in a few words Manu describes the descent of the *dharma*, the sacred Law, the duties; but the further enunciation of the Law is from the mouth of Bhrigu.

Bhrigu retrospects on the seven glorious Manus, the *manvantaras* (*Manu-antaras*), the four ages or *yugas* during which Dharma is diminished from its wholeness because of unjust gains, through theft, falsehood, and fraud. But the very birth of a Brahmana (one learned in the Veda) is an eternal incarnation of the Dharma, for he is born to fulfill the sacred Law and become one with Brahman. Born into the highest caste, he is responsible for the protection of the treasury of the Law. A learned Brahmana must carefully study the Dharmasastra and duly instruct his pupils in the Dharma.

The whole Veda is the first source of the sacred Law, for therein the sacred Law has been fully stated, as well as the good and bad qualities of human actions and the immemorial rule of conduct; the next source of knowledge of the Dharma is tradition and the virtuous conduct of those who know the Veda, the customs of holy men, and finally self-satisfaction. But a learned man, after fully

scrutinising all this with the eye of knowledge, should, in accordance with the authority of the revealed texts, be intent on the performance of his duties.

“Learn that sacred law which is followed by men learned in the Veda and assented to in their hearts by the virtuous, who are ever exempt from hatred and inordinate affect. To act solely from a desire for rewards is not laudable, yet an exemption from that desire is not to be found in this world; for on that desire is grounded the study of the Veda and the performance of the actions prescribed by the Veda. The desire for rewards has its roots in the concept that an act can yield rewards; hence sacrifices are performed, vows and laws prescribing restraints are all stated to be kept through the idea that they will bear fruit. No single act here below appears ever to be done by a man free from desire. But he who persists in discharging these prescribed duties in the right manner, reaches the deathless state and even in this life obtains the fulfilment of all the desires he may ever have conceived.”

The scope of the Manusmriti is indicated by a recital of the things Bhrigu will discuss: Rules of the sacraments, ordinances of studentship and respectful behavior toward Gurus, rules of bathing, laws of marriage and marriage rites, rules of the various sacrifices, modes of gaining subsistence, lawful and forbidden food, purification, laws concerning women, hermits, manner of gaining final emancipation and of renouncing the world, duty of a king, manner of deciding lawsuits, rules for examination of witnesses, laws concerning husband and wife, inheritance, gambling, origin and behavior of castes, penances, transmigrations and the result of good or bad actions. Many of these legal problems still are the burden of our courts.

In the social structure laid down by Manu, he recognized four castes, called *varnas*. The sudras were the laborers, artisans, servants, manual workers of every kind. The next higher caste, the vaishyas, included the commercial class, executives of industry, trade, and banking. The third caste, the kshattriyas, included kings, judges, legislators, warriors, all who rule and keep the State in order. The fourth and highest caste, the brahmanas, included the priests, teachers, scientists, poets, philosophers. The atman, pro-

gressing through myriads of births, found embodiment in a suitable caste at each stage of its development.

The idea of caste has offended the sense of rugged individualism, so strong in the Anglo-Saxon concepts of liberty and law. The caste system degenerated as it was practiced—abused—in modern times. As the *Sanatana Dharma* so well puts it: “Much of the evil has grown from men of each caste grasping at the work of the other castes, and from each thinking more of the rights his caste gives him than of the duties it imposes This attitude has provoked opposition, and antagonisms have replaced mutual service and good-will. Hence caste has become a source of social bitterness instead of a framework maintaining all in happy order.”

Strictly moral admonitions are met with frequently: “Desire never is extinguished by the enjoyment of desired objects; it only grows stronger like a fire fed with clarified butter.” “Let him not despise himself on account of former failures; until death let him seek fortune, nor despair of gaining it.” “Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, let him utter no agreeable falsehood; that is the eternal law.”

“Giving no pain to any creature, let him slowly accumulate spiritual merit, for the sake of acquiring a companion to the next world, for in the next world neither father, nor mother, nor wife, nor sons, nor relations stay to be his companions. Spiritual merit alone remains with him.” “Not to kill, not to lie, not to steal, to keep the body clean, and to restrain the senses, this was the short law which Manu proclaimed amongst the four castes.” “But with whatever disposition of mind a man performs any act, he reaps its result in a future body endowed with the same quality.”

By the study of the Veda, by vows, by burnt oblations, by the recitations of sacred texts, by the acquisition of the three-fold sacred sciences, by offerings to the Gods, Rishis, and Manes, by procreation of sons, by the great sacrifices, and by Srauta rites, this human body is made fit for union with Brahman. While admitting the necessity for repeating prayers, it is said: “Whether he performs other rites or neglects them, he who befriends all creatures is declared to be a true Brahmana.” Before pronouncing the sacred names, certain purifications had to be performed.

In this brief survey of the Manava Dharmasastra, it has been possible only to demonstrate the Vedic origins of some concepts that are familiar in many different faiths. Early, earlier than we can think, wise teachers strove to guide men into the paths of virtue, pointing the goal of freedom from the cycle of rebirth and union with the Atman of the universe, which pervades all that exists. After all this time, man still thinks that lip service will suffice. But there is no compromise in Dharma.

We are unable to find simple words or statements to explain the abstractions of such terms as The Law, Truth, virtue, right and wrong. But we hope that we may have awakened a curiosity in a few who will begin to browse among the books on the dozen or so shelves wherein various aspects and restatements of this early Vedic statement of the Law have been expanded in modern times by devotees, the skeptical, and the critical. The Veda—the Law—has survived unto these complex times, and will yield its secret teaching to those who seek the spirit of the Law, even if the letter is the gateway to the Law for so many of us.



A classic is something that everybody wants to have read and nobody wants to read. —Mark Twain

Friends are made by many acts—and lost by only one. —Anonymous

The learning and knowledge that we have, is, at the most, but little compared with that of which we are ignorant. —Plato

Chain Reaction

A man's ability cannot possibly be of one sort and his soul of another. If his soul be well-ordered, serious and restrained, his ability also is sound and sober. Conversely, when the one degenerates, the other is contaminated. —Seneca

Story Without End

The whole earth is the sepulchre of famous men, and their story is not graven only on stone over their native earth, but lives on far away without visible symbol, woven into the stuff of other men's lives. —Pericles

The Green Thumb

And he gave it for his opinion that whoever could make two blades of grass grow upon a spot of ground where only one grew before, would deserve better of mankind, and do more essential service to his country, than the whole race of politicians put together. —Jonathan Swift

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