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THE EDITOR'S POINT OF VIEW

MEETING THE 1962 CRISIS



ON February 4th, 1962, there is an eclipse of the Sun in approximately 15° of Aquarius. On the day of the eclipse, the Sun, Moon, Saturn, Jupiter, Mars, Venus, Mercury and the South Node of the Moon are all gathered in Aquarius, according to the astrological theory of reckoning. There is a conjunction of Mars and Saturn in the 3rd degree of the sign, and the luminaries and the planets mentioned in this list are grouped between the 15th and 18th degrees of Aquarius, a most sensitive placement in terms of the eclipse. It may be in order, therefore, to examine this configuration according to the ancient principles of astrological philosophy, bearing in mind the possibility that we may learn something of immediate and practical value.

The early masters of the astrological art were, for the most part, thoughtful persons, and from their towers on the plains of Babylon, or in the valley of the Tigris, they not only observed the motions of the heavens, but sought, with a considerable measure of success, to interpret these motions in terms of nations, social patterns, and occurrences in the lives of individuals. The wisest of the astro-philosophers did not believe that planets create circumstances, or that the heavens despotically govern the fates of mortals. To

them, a crisis was always a culmination of previous causes. Universal law governs all things, and one of the primary manifestations of divine procedure is the law of cause and effect. Circumstances that arise at a given time have their origins in processes and procedures initiated long ago. Each generation must harvest the crops planted by its ancestors. Our immediate concern is, what will the harvest be in 1962?

Whenever man senses the approach of emergency, he is inclined to view the challenge with anxiety. In our common thinking, there is something ominous about change which disturbs what we have come to regard as the orderly patterns of living. We feel this even though the existing patterns are difficult and disorderly. The philosophy of astrology is not fatalistic, though many people take this point of view. The great Ptolemy said, "The stars impel, but do not compel." Man has a certain freedom of action, the ability to direct and rationalize the events in which he is involved. If he does nothing of himself, however, if he is content to merely float along on the surface of cosmic tides, his destiny may not always be according to his liking. Nature seeks to advance and achieve the maturity of its creatures. It wants us to grow, be wiser and better, and more sufficient to our own need in that span of opportunity which we call life. If we forget or ignore the essential reason for our own existence, we inevitably fall into crisis. Neglect is a cause which will produce effects consistent with itself. The pressure of the heavens only reveals the weakness in ourselves. It does not cause this weakness, but will not permit us to ignore the fact of our own inadequacy.

As we look about us today, it is fairly evident that we have remained too long indifferent to real values, and permitted ourselves to assume that we can do exactly as we please. Our love of liberty has not been disciplined by good sense. Gradually, the pressures of world motion have closed in upon us, and we find ourselves confronted by a mountainous heap of unfinished business. Consider for a moment the present world picture. Two great social ideologies are struggling to dominate the minds and activities of men. One of these we regard as totalitarian, and the other as democratic. Here in the West we believe in the essential dignity of the human being, that government is created to sustain man;

whereas nearly all dictatorial systems take it for granted that man was created to support and strengthen government. We have passed through an explosion of political interests. In the last few years, more than twenty new sovereign states have emerged in Africa alone. We have been warned that democracy has lost Asia, that it is threatened in every part of the globe, and now a dictatorship has been set up in our own front yard—Cuba. There is grave possibility that the entire area of the West Indies may be united as a communistic bloc. The situation in Latin America is scarcely more favorable. Everywhere, human beings are striving for political freedom, and gaining instead either local dictatorship or involvement in powerful world changes which they cannot hope to dominate.

The religious situation is not much more encouraging. Theoretically, the several powerful world religions are humanity's first line of defense against the disintegrating force of materialism. These religions, however, have not found common ground; they have not been able to unite firmly and dynamically in a practical, constructive program. Religious good will, so to say, is abundant, but achievement is continuously hampered by creedal and sectarian differences and the inability of religious groups to direct successfully the conduct of their memberships. In matters involving political, social, cultural principles, religious movements have not been able to stand firmly for those principles which are essentially right.

Economically, there are also strong symptoms of chaos. Debt continues to mount; exploitation spreads every day; attitudes in support of unreasonable profits and the exploitation of citizens threaten the survival of what we call the private enterprise system. Desperation mounts, and even among democratic peoples there are strong resentments against countless forms of profiteering. The abuse of capitalism by its own exponents is a powerful psychological weapon in the hands of our adversaries.

It is only reasonable and consistent with facts, therefore, that sometime, somewhere, we will be confronted with the truth. We cannot live selfish and self-centered lives, and preserve the security which we now enjoy. The gathering of planets in Aquarius in February 1962 falls in a sign of the zodiac long associated with

operative idealism. In the old textbooks, Aquarius included among its keywords the primary good of man, the creation of institutions suitable to the advancement of true knowledge, progress in all arts and sciences necessary for the survival of man, reformations in government for the protection of the essential rights of man. It has been prominent in the natures of great scientists, such as Edison, outstanding philosophers, such as Bacon, and prominent political idealists, such as Lincoln. Most of all, it has bestowed clarity of social vision, emphasized true and abiding friendships, sought to achieve reconciliations of those divided by beliefs and opinions and to keep clear the true vision of man's high purpose. We may assume, therefore, that these are the departments of life through which the heavy pressure of planetary influence will be felt. This is certainly entirely consistent with evident trends; and with the rapidly increasing momentum which we all observe, several of these issues may come into sharp focus by the early months of next year.

The symbol of Aquarius is a human figure carrying upon its shoulder a large pitcher or vase of water. The sign was anciently called "The Water-Bearer," and the pitcher was said to contain the waters of life. The proper use of the Aquarian images would assure the salvation of states, would make fertile all the good purposes of humanity, would help dreams and visions to grow, and assist man in the advancement of all lawful projects for the common good. In this sign, we have a conjunction of Saturn and Mars. Although no planetary configuration is actually evil, Saturn and Mars present their negative challenge. They warn of increasing danger that the real works of men will be ignored or sacrificed. There is much of ulterior motive suggested by this conjunction. False friendships and false promises will lure us away from reality. We will believe the wrong people, and we will be eager to so believe because of false promises that we can continue to drift along without correcting our mistakes or changing our ways.

The grouping of planets between the 15th and 18th degrees is rather more optimistic, even though it is afflicted by an eclipse and a square aspect to the planet Uranus. Here there is much promise that good can be accomplished, that right principles can survive, but only if a situation is strongly taken in hand by honor-

able persons sincerely seeking the permanent security of society. Thus we still have opportunity to reorganize and re-channel our resources if we can clarify our own attitudes and formulate some long-range plans.

Since the end of World War II, both nations and individuals have lost the knack of long-range thinking. The tendency is to live from day to day and hope for the best. Having made no preparation for inevitable events, we are bewildered when they arise. Having no clear vision of immediate needs, we blunder along following traditional policies that wore out centuries ago. Having no courageous concept of future destiny, we seek to evade the problems of the moment by applying remedies which will only cause larger problems in the future.

As we have noted, one of the keywords of Aquarius is *vision*. Even average persons can dream above the level of present policy. We know there are things necessary to make this world peaceful and secure. We realize that peace and security are important, and without them, life loses its most vital orientation. We can go a long way toward coping with the emergencies of the next five years if we can finally decide what free peoples seek to achieve beyond the mere fact of immediate and uncertain liberty. We are one world, and we must have a one-world plan. If we do not find it, someone else will, and their plan may not be nearly as attractive. Certain goals are dictated by nature and necessity. These include honest and enlightened government, integrity in the administration of business, constructive dedication in arts and sciences, enlightened unity in religious belief, and education that educates a person so that he knows why he must keep faith with universal law.

Some rather pessimistic thinkers are inclined to suspect that the 1962 configuration could lead us into war. I do not feel that this is an inevitable conclusion. War would certainly be the ultimate exaggeration of the ill feeling everywhere prevalent; but in terms of symbolism, war can also be worked out on the level of constructive change. We can engage in a war of ideas aimed against policies which are corrupt and which must be changed. We can fight out differences around a table of arbitration; we can fight for principles with our hearts and minds; and it is quite possible that we can win. For man, military aggression is always a symbol

of the complete failure of reason in the administration of human affairs. No thinking person wants war, which is an admission of blind antagonism substituting brute force for soul power.

It has also been suggested that the configuration in Aquarius announces the beginning of the Aquarian Age, which has been a subject of interest to many persons over the last fifty years. Again, I have certain reservations, although these good people are certainly entitled to their own viewpoint. Perhaps it would be better to say that this configuration is indicative of the keynote of the centuries that lie ahead. If we can solve the challenge of Aquarius now, we may pass, in due time, into a long period of ethical security, enlightenment, and world peace. Religious people have always believed that if you expect to get to heaven, you must live well in this world. By the same thinking, if we expect to enjoy a Golden Age in the future, with the power of Heaven radiant upon the earth, it is high time to cultivate the necessary virtues that would merit so optimistic a prospect.

The Aquarian Age belongs to the element of air. This suggests world transportation and communication, world diffusion of knowledge, world understanding, and the gathering of peoples into a great world unity. Individuals who are opposed to the basic good of man, and who do not believe in the alchemical power of sincere friendship, will not enjoy living in the Aquarian Age. It will not be a time when selfishness and ignorance will be rewarded with peace and harmony, but rather, a time in which we hope that these negative attitudes will be outgrown and a higher degree of enlightenment will become universal.

By geodetic principles, it is obvious that certain areas of the world will be under especially heavy pressure during the periods immediately before and after the eclipse point (February 4th). The communist states of Europe and the Near East will feel unusual pressure, including strong elements of conflict. The West Indies and parts of Latin America will be affected; Eastern Asia, including Japan, Indonesia, Korea, and the Indo-Chinese states, may continue to have a weary and discouraging time. Let us not, however, become complacent because a considerable weight of this configuration does not fall in our own country. We are al-

ready painfully aware that our own destiny is linked with the future of free peoples everywhere on the earth. We will not solve this problem with conferences of Big Threes, Big Fives, or Big Sevens. Aquarius tells us that the only answer lies in big visions, big plans, and big purposes. The group with the best solution still has a fair chance of winning, but we cannot afford to delay.



The configuration in relation to the United States seems to strike at several of our most vulnerable areas. It brings our national leaders under heavy pressure of criticism and non-cooperation. It strikes hard at our delicately poised economy. It warns of the drastic need for the reorganization of our attitude toward money, wealth, investments, and foreign aid. In a free society, the private citizen must voluntarily cooperate with public need if the system is to survive. We cannot face the future with inflation alone; nor can we so ruthlessly mis-administer our remedies that we force a depression upon the people. Education in the basic theory of economics and its relation to the general improvement of man must have more attention.

Aquarius hands us a direct challenge in education. This is one of our weakest points. We are over-schooled and uneducated. If we really possessed the degree of knowledge which our institutions are, at least theoretically, able to confer, there would be no crisis in 1962. Aquarius asks us very simply if our ideals are adequate to sustain our conduct and direct it to proper activity. Beneath

every fragment of confusion in the world today, we find hurt and offended people, with more or less just grievances, struggling desperately for some kind of opportunity for a better life. Thus, old mistakes, arising in ancient tyranny, seethe beneath the surface of what passes for an orderly society. We must get our minds off the grievances, or we will merely compound the felony.

In all this general thinking, we must not forget the bewildered individual. Wherever he lives, and however he thinks, he is worried. He fears not only death, but life itself. He realizes the threat of atomic warfare, but also the threat of political slavery if freedom cannot defend itself against the encroachment of totalitarian concepts. It is interesting to note that under all heavy configurations of planets, thousands, even millions of human beings will be born. It is not especially rare to find a horoscope of a person in which a conjunction of four to six planets, or at least their close proximity, can be noted. We examine the lives of these people, and we find that, for the most part, they get along fairly well. The configurations, however, do incline toward extreme nervous tension and strong personality pressures. These folks find difficulty in adjusting to society, often have broken homes, and suffer from extreme wilfulness. The conjunction of 1962 will affect everyone to some degree. This effect will not only be in terms of employment, social status, and political affiliation; it will touch into the deeper parts of character, and may, in many instances, impel the individual to more serious thinking and a desire to solve his own problems.

This brings up one of the most common questions of our time—What can the average person do to help himself or others in a critical situation? Fortunately or unfortunately, nature has not equipped the majority to take a very large part in the destiny of their world. Perhaps this is because it would interfere with the law of cause and effect. If we could really save other people from themselves, there would be very little justice left in the universe. This certainly does not mean that we should stand idly by; but we should not feel frustrated if our contribution is not immediately decisive in world events. It is first necessary for us to thoughtfully decide what we can do; and if we come to factual conclusions, we have also come to nature's way of meeting emergencies.

One thing we can all do, and this can have a very powerful indirect influence upon national and world policy. We can learn to keep our heads under stress. There is nothing more tragic than the panic of masses. The individual who has lost control of himself is an open invitation to tyrants. The story of dictators is always the same. They have gained some kind of hypnotic control over the minds of their people. They have found out how to brain-wash otherwise sober citizens. They have found that the secret is to appeal to selfishness, arrogance, stupidity, ambition, and even indolence. Very little tyranny could exist in this world if average persons could think straight, even within their own limited areas of interests and activities. If the people cannot be sold a false doctrine, they cannot become the victims of subterfuge and deceit. The person who is in a panic is actually hysterical. His fears and emotions are out of control. He is sick, miserable, and frightened. He cannot live well, even in an orderly civilization.

To put it another way, whatever a crisis may be, the majority of persons will survive it, and must continue to live in the changes which it brings. I was talking to a man not long ago whose small plans had been seriously disturbed. He was on the verge of nervous collapse. He could not face his difficulties with sufficient intelligence to plan his future release from the dilemma. It was not that his problems were so large; rather, his ability to meet them was so small. Every person today must learn to protect himself against his own smallness. Sometimes this smallness is simply lack of thought and understanding, but many times, it is the result of prejudice or some willful opinions which have paralyzed the common sense. When confusion arises in the world, it is time for the private citizen to become especially quiet and thoughtful. This form of integration provides a strength not only useful to himself, but often necessary for the survival of his institutions.

A certain kind of organization requiring the coordinated efforts of millions of persons has, in large measure, endangered our economic integrity. We are not up to our ears in debt because we are solitary spenders. Tremendous pressures have been used to inflate our economy. Experts in many fields have united their efforts to make us thoughtless and extravagant. This motion began with ambitious individuals, and has gone through society like

prairie fire, until it has become a national crisis. By the same token, and by the same methodology, the process could be reversed. We can probably save ourselves more easily than we realize, and this would be in good conformity with the laws of nature under which we exist; but being frightened or anxious, or gathering in small cliques to estimate the magnitude of the situation, will not accomplish much.

The vital question for the American people is how they can put their own house in order as quickly as possible. One good thing might be to block escape mechanisms, at least to a degree, and learn to face facts with a sober mind. We will never get anywhere trying to forget our troubles with alcohol and sedation. These are childish evasions, and at the present time, we have become unduly addicted to them. We might also relax on our status seeking, and begin to realize the difference between a satisfactory standard of life and unadulterated extravagance. If we would begin to discipline our wants, and think more clearly in terms of our needs, it would be useful. We might also pry ourselves loose from television. Nothing is being accomplished by watching artificially devised murder and violence for several hours every day. If we used the same energy to study the principal developments in world events, or to become more familiar with the basic laws operating in social relationships, the pursuit would be gainful. This does not mean that we should not have proper recreation, but we are not here simply for recreation. Major improvements in our own character would not only help us to step in and cooperate in the solution of national problems, but would set better examples for children, and re-establish some of the psychological values of the home.

In explaining the tax situation in this country, Senator Barry Goldwater recently observed that if the government stepped in and demanded that each citizen donate a day of personal service to his country every week, the majority of citizens would get out the old squirrel gun and go on a rampage. I strongly suspect that the Senator is wrong. I believe if the average citizen at this time were asked to give of himself something besides money, and knew that he was contributing to the security of his country, we might have an outstanding burst of patriotism. This is just our problem.

We want to roll up our sleeves and get to work, but we are not at all certain that taxes give us an opportunity to express any major dedication to our national good.

It would be very smart for the average person in the next six months to study his economic condition carefully, to see to what degree his spending is merely gratification of his love of luxury and catering to this status concept we hear so much about. We are not recommending that the person strip himself of his possessions, become indigent, or deprive his family of things needed and proper. There are many cases, however, where he could reduce selfishness and vanity and actually improve his basic standard of living. Living is not just spending. Living is thinking, supported by a certain amount of investment in things necessary, useful, practical, and esthetically satisfying. Moderation on the part of the citizen will go a long way in extending the duration of our democratic institutions.

One of the oldest American convictions is the belief that we should not support that which is contrary to our convictions. Patriots have stated this many times in several ways. I was talking to a parent not long ago who was dissatisfied with certain practices at the school her children were attending. She admitted that she had never taken part in any Parent-Teacher activity, had never presented her case to any representative of education, had never gone so far as to attempt to counteract what she regarded to be false information which her children brought home, and although she regarded the lack of moral or ethical overtones as detrimental, she had never made any plan to give her children a religious education. They did not go to Sunday School, and there were no religious discussions in the home. This good mother was just convinced that something ought to be done; but, even with considerable time on her hands, she had no impulse to do anything herself. It was up to the supervisor, the City Council, or perhaps remotely to the President of the United States. It is not easy to confer upon the young a strength or vision which we do not possess, but sometime, these young people will be the leaders and supporters of world affairs.

We can also do something by being a little more discriminating in our social relationships. Meaningless evenings devoted largely

to the grand concept of relaxation could be harnessed for better purposes. There is no reason to suspect that important things are completely beyond the comprehension of folks who have swimming pools, lanais, and outdoor barbecues. Anyone who can own a good home, or make a satisfactory down-payment thereon, can be suspected of having some intellectual ability. Most, however, are too modest to exhibit it where it is obviously out of place. Thinking should not be out of place anywhere at this moment. The government receives tens of thousands of letters, including suggestions from persons of every type. Not long ago, an official said that the amazing truth was that a large number of these letters were intelligent and useful, and were considered in policy formation.

There is always a good chance that a thoughtful citizenry would actually find practical answers to many problems about which political leaders are uninformed or misinformed. After all, this is the policy of nearly all totalitarian states. They call upon the people for help. They give the people a clear vision of what is necessary, set up systems of rewards and recognitions, and advance rapidly, sustained by the enthusiasm of the public. We need sustaining enthusiasm for the principles we believe. This cannot be forced upon us by government, but we can confer this vital energy upon government if we develop it ourselves.

The FBI, for example, has told us clearly and definitely that our present standards of entertainment are contributing to crime and juvenile delinquency. Some insist that this report is exaggerated, but few have denied that it is true to some measure. In this way, the proper process of government has tossed us a ball. On a football team, the player would not last long if he did not catch that ball. In this case, practically nothing has been accomplished. The average person is not sufficiently patriotic or intelligent to say to himself and his friends, "If this situation needs cleaning, we will clean it." Every family has strong inducements to protect children and juveniles from destructive influences. It has been well noted, even by our dramatic critics, that the morality of the American theater, as far as its plays are concerned, is the lowest in history. Our literature is not much better—but it sells.

Perhaps the average citizen feels that when he boycotts something of which he disapproves, his alleged sacrifice will not ac-

complish anything. Perhaps it will not, so far as theater and literature are concerned; but there is one very vital accomplishment: the individual has learned to control himself. He has learned to use his mind for one of the reasons that he was given a mind—namely, to think, and through thinking, to intelligently control action. Later, when some larger need arises, when some crisis threatens his emotional and mental stability, this thoughtful person comes through with a measure of serenity. He does not dissolve in tears, for he has built some mental integration. The law of cause and effect still works. The effort at self-improvement results in a better and more satisfactory career.

Many centuries ago, the doctrine of Zen swept over Eastern Asia. It was a belief. Most followers never attained an exalted degree of insight, and many were satisfied merely to apply the principles of Zen to the simple work of the day. By degrees, however, self-discipline began to operate, until, in due time, whole nations became Zen-conscious. It was not a belief one talked about, but it led to a simple code which folks began to demand of each other. The selfish person lost caste among his friends and neighbors. The individual who could not control his appetite disgraced his family and destroyed his social standing. By degrees, the principles of Zen became fashion, leading to a simplicity of living without ostentation, but rich in meaning. No government demanded this; no laws were set up to enforce it. Humble people decided it was right, set the example, and the improvement was so obvious that few adversaries arose.

The ancient astrologers held that heavy planetary configurations affected the atmosphere in which we live, causing it to become impregnated with certain highly conditioned energies and forces. An unbalanced grouping of planets, therefore, was considered to be a disturbing factor. It might affect the weather, cause unusual storms, unbalance the rainfall, to cause drought in some areas and floods in others; there might also be epidemical diseases, increase in accident rates due to tension, volcanic outbursts, and great storms at sea. Today we go further with this thinking, for we realize that if the planets operate in man, their force is felt in the area of his psychological integration. A crisis is frequently a collective psychological tempest. We take on the uncertainties

of the weather. We are least optimistic just when practical optimism would do the most good.

It is quite reasonable to suspect, therefore, that we may find an upsurge of psychological ailments, which are nothing but confusion that has reached the degree of an illness. Psychological pressure disturbs our daily relationships, makes us more critical of our friends, endangers our home life, and may even make us unemployable. Nearly always, loss of perspective ends in folly. We become less capable of clarity of vision, more inclined to fads and fancies, and more easily persuaded to associate ourselves with groups of dissatisfied and disillusioned persons. Already the shadow of this situation is to be seen in the world. A number of organizations have arisen dedicated to the very policies that have threatened our survival for the last several thousands of years. The fanatic is again drawing around him the disturbed and the discouraged. These have all been fed the fuel of intolerance.

We can refrain from association with that which is obviously prejudiced and distorted; that is, of course, if we do some straight thinking ourselves. This is no time to support false causes, but it can help a great deal if we stand firmly with enlightened programs. Folks always ask—"But how can we tell what is right and what is wrong?" I sincerely believe that man has not come this far in the process of evolution without being able to tell black from white. He may be a little confused over gray, but he is deceived, for the most part, merely because he allows himself to be deceived, and not because he has to be.

Another thing that might be of considerable use is to restore something of the native ingenuity of man. We are becoming the most helpless creatures on the face of the earth. Our present policy is to pay rather than to do. In the last generation, the average family had a certain skill and pride in accomplishment. A man gained stature because he could repair his own plumbing; today he is a man of distinction because he pays someone else to do it. Our helplessness has been frightfully exploited. Of course, we are gadget-ridden, and as one man pointed out, you have to be a graduate electrical engineer in order to nurse the equipment in your own kitchen. Some day we must also wake up to this foolishness. It is

not the fact that we mend these things that is important; it is the fact that we become mentally alert, that we can accept certain tasks and responsibilities and think them through. Skill is little more than common sense, in most cases; and the same common sense that we apply to the small tasks of the day must also sustain us in the development of our national and cultural existence.

Personal insight should also be cultivated. One of our main troubles is lack of understanding of the real person in ourselves. We have become instinctively materialistic. We do not recognize the needs of the consciousness in ourselves. We have sacrificed our own soul to the gratification of our notions. The old legend of Faust and Mephistopheles comes to mind. The demon offered Dr. Faust all the treasures of the material world—eternal youth, unlimited wealth, and the ability to satisfy every desire—in exchange for which Faust must sign a pact bequeathing his own soul to the Prince of Evil. There is something to think about here. Millions of our people have consciously or unconsciously made the decision to sacrifice principles for success. The end has to be failure, as it was in the case of Faust. Through philosophy, the study of comparative religion, and a sincere interest in creative arts, man discovers new and more adequate levels of pleasure and satisfaction. He experiences more of the enrichment of his own character, and finally learns that among the consequences of folly there is one unavoidable: the foolish man cannot even enjoy material success.

It is clearly evident that many forms of knowledge which man needs for his immediate security are not generally available. He cannot merely choose some evening school and become wise. This does not mean, however, that essential knowledge is impossible of attainment. If we wish to become wiser than the average, we cannot follow average methods. Those really seeking to become basically intelligent must gain their objective through personally planned procedures. They must be ready to search and to dig. They must devote some of their leisure time to gaining the particular knowledge they desire. We often see the old ad about the young man who wanted to succeed in life, so he took a correspondence course and, in due time, became the general manager. This is a homely comparison, but there is truth therein. If we want our nation to have a continuing security, if we want our rights as free people

to be preserved, if we want our personal lives to be more valuable and significant, and if we really appreciate happiness and desire to experience it—we must take that course which fits us for a level of life above our present means.

This post-graduate course comes through familiarity with the great ideals of humanity. In this larger school of self-education, Buddha, Plato, Socrates, Confucius, Jesus, and Mohammed, are outstanding members of the faculty. Their insight and understanding are universally recognized, and their thoughts are always available if we are sufficiently concerned. We have no right to say that there are no answers. All we can honestly say is that we have not looked in the right place.

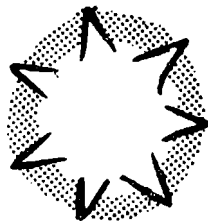
Many will feel that the project we suggest is totally hopeless. This, however, is a judgment that must be determined by the future, and not by ourselves. If we suspect that we ought to think more wisely, it is quite possible that a large percentage of the world's population is so minded. If we say this does not show, as far as we can see, we might politely inquire, how much of it is visible in our own conduct? An emergency brings out strengths which are often unsuspected. It is quite conceivable that the world crisis that is unfolding around us will provide a universal invitation to essential learning. We may wake up to the sophistries which we have endured, and realize that we are not better educated because we have not demanded a proper degree of insight from our instructors, nor have we valued most that which is most valuable.

Some of the less privileged nations now coming into existence are showing a higher degree of discrimination than we have exhibited. They expect not to be taught everybody's ideas, but to be instructed in methods and principles that actually work and produce the effects which have been promised. If we would feel the same way, we could accomplish far more than may appear to be possible.

Long-range planning for the private citizen means fitting himself for the changes that are obviously coming. We cannot solve anything until we are dedicated to personal usefulness. We must develop a real desire to work at the problems of our own survival. It is not enough to sit back and pay; we must get up and do. We

must watch our own dispositions for their weaknesses; we must correct faults. If we do not, we must endure these faults when they guide the destiny of our country.

We have already published a lecture in mimeographed form covering the technical-astrological aspects of the 1962 configuration. The present editorial is a philosophical contemplation of this important gathering of planets. We like to feel that what we say is in the spirit of the old astrologers and their philosophy. Signs in the heavens are to warn and inspire men—warn them of their weaknesses, and inspire them to reveal the strength with which God has endowed them. We sincerely hope that these comments will reveal certain things that we can do as individuals, regardless of world conditions. If even a small percentage of humanity wakes up to the real need of the impending crisis, this will not be a sad and disconsolate world, but one greatly cheered by the prospect of a normal and proper transition from adolescence to maturity. The starry science will also be vindicated, for it has always taught that adversity is opportunity in disguise.



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By MANLY P. HALL

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PRECIOUS STONES IN LORE AND LEGEND

INTRODUCTION

To most ancient peoples, stone was a symbol of endurance, and the earliest attempts to perpetuate records of human enterprise and accomplishments are preserved crudely cut into the surface of rocks. Even before human ingenuity mastered the rudiments of such carving, rough stones of various sizes and shapes were held in peculiar esteem, as special arrangements of them, such as Stonehenge in Britain and the rock mazes of Brittany, bear witness. Archaic rock inscriptions are distributed throughout the world, but unfortunately, most of them can never be decoded. In the natural course of living, our ancient forebears discovered smaller stones, some of them of interesting shades and markings even in an uncut state. As usual, human instinct was impelled to perfect nature. Pebbles that partly resembled familiar objects were roughly shaped to improve this likeness. Handcraft was restricted to minor modifications and embellishment. It may be that the first serious project was to drill holes in these stones so that they could be threaded with thongs and hung about the neck as objects of adornment. There are records of this painstaking procedure of drilling materials of reasonable hardness, and we are told that some of these primitive amulets required a prodigious amount of human effort. A native chieftain in South America wore a pierced

stone pectoral, the holes in which required the full-time labor of two generations of stone cutters. In due time, techniques improved, and although the work was slow and tedious, immense deposits of carved and engraved gems have been found in nearly all parts of the world.

The art of the lapidary was practiced as early as 5,000 B.C. in Babylonia, Assyria, and Egypt. The boundaries of this field of endeavor are somewhat vague. It is probable that images and plaques were fashioned by the same skilled workmen who engraved precious and semi-precious stones. Most of the carved stones of this early period were used as seals, and this practice was continued in China and Japan as late as the present century. Broadly speaking, the seal was an equivalent to a signature. It identified the person, and as only aristocrats were important, carved signets became not only a practical device, but a class symbol. The ancient seals from the valley of the Euphrates were often cylindrical, and the impression was made by rolling the cylinder over a flattened surface of soft clay. This was allowed to dry, and in some cases was probably baked to insure permanence. There is some evidence that seal impressions served as a form of currency, being an acknowledgment of debt or a guarantee to pay a stipulated sum when the clay impression was duly presented to the steward or treasurer of a noble house.

The Egyptians introduced the scarabaeoid signet which was used much as the personal seal ring of modern times. In the case of the scarab, the signet also verged toward the amulet. Many scarabs, evidently carried by persons of moderate circumstances, were simply inscribed on the reverse with the name of the ruling pharaoh or his dynasty. In the case of important personages, they were personalized. The scarab combined religious meaning with practical matters of adornment and identification, and judging from their abundance in excavations in all parts of Egypt, they were popular as ornaments and charms.

The use of similar seal devices seems to have been introduced into Greece about 600 B.C. Although the Grecians kept faithful records of their cultural accomplishments, and laid claim to the origination of nearly every useful art and science, they had little to say about gem-cutting. Authorities are of the opinion, there-



THE APOTHEOSIS OF AUGUSTUS

The scene depicts the deified emperor surrounded by divinities. Above, his soul is being raised to heaven by Aeneas, the founder of his family. This is a magnificent sardonyx of several strata, and the actual size of the stone is 13 x 11 inches. A Roman work.

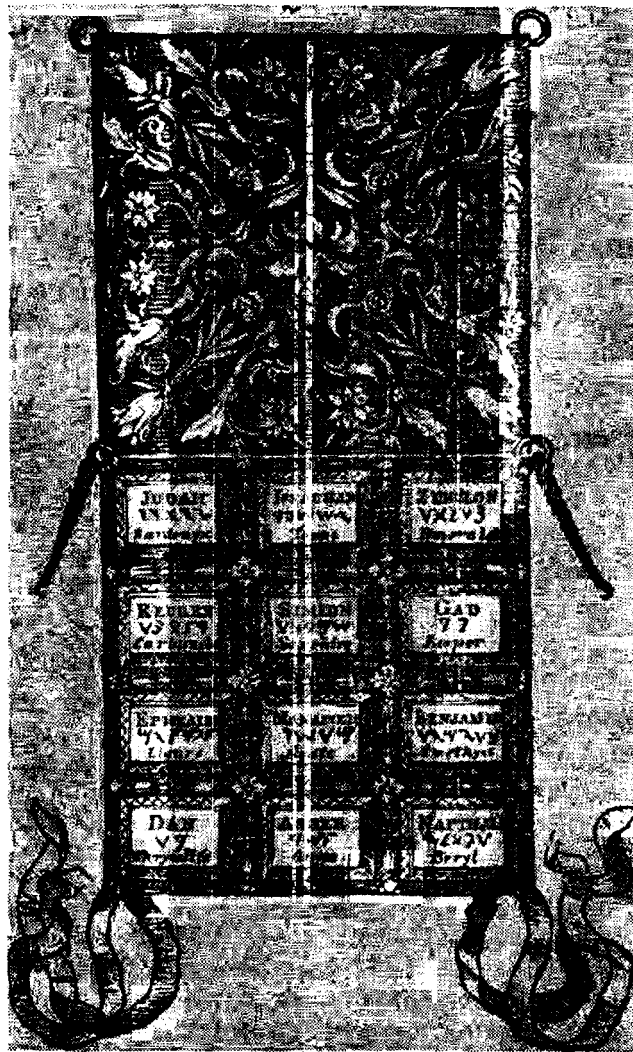
fore, that this art was introduced from some other region, and that the facts were too well known to permit the accumulation of local folklore. The designs on Greek stones are somewhat reminiscent of the early coinage of these states, and many examples have been described as exquisite. Symbols are commonly found, representations of deities and scenes from popular legends. From the 6th century B.C. to the 4th century A.D., the art of gem-cutting developed rapidly, and the products were progressively more artistic.

The Romans took over the skill of earlier nations, and as the empire increased in wealth, elaborate jewelry came into vogue. Some of the Caesars collected antique gems and the skillful prod-

ucts of contemporary lapidaries. It is reported that the Emperor Nero, whose character has not won universal approval, had considerable distinction as a connoisseur of jewels, and was the patron of proficient gem-cutters. With the decline of the Roman Empire, the quality of engraving on precious and semi-precious stones deteriorated rapidly, until the revival of this exquisite art in the 18th century. It is not entirely clear why the workmanship declined so sharply. It seems to have suffered the common fate of nearly all refined pursuits during the Dark Ages. It is also possible that the rise of religious fervor exercised some influence. During the early medieval period, adornment was regarded as little more than vanity by the Church, and vanity itself as little less than a cardinal sin. At the same time, however, the Church managed to accumulate some extraordinary ecclesiastical jewels for its own use.

The lapidaries of the 18th-century revival of gem-cutting made a general practice of copying the early masterpieces of the Greco-Roman period, and also experimented successfully with the manufacture of scarabs. These, however, are usually easy to detect because the materials used were not those favored by the Egyptians. Copies of the Grecian and Latin jewels, however, were so well done, and so faithful to the original subject, that today only a few of the greatest experts on gems can identify the copies with certainty. There is an interesting note that can be inserted here. Solon in his Laws—and his precedent was generally followed by the Romans— forbade a lapidary to keep a copy of a design which he had used, or to reproduce exactly any work of art which he had created. This policy seems to have prevailed, for although many antique gems portray the same theme, no two have ever been found that are alike.

Although it is certain that the ancients did regard jewels as possessing peculiar virtues as charms and amulets, there seems to have been no consistent procedure or arrangement of beliefs bearing on this subject during the earlier period. Arabs, digging the earth of their ancient land, found a great number of Babylonian and Assyrian cylinders and seals. Although they could not read the ancient inscriptions, the Arabs evidently held these relics in respect, and preserved them for their possible magical properties. As Arabian literature, science, and art moved into Southern



THE BREASTPLATE OF THE HIGH PRIEST
OF ISRAEL
From Calmet's *Dictionary of the Holy Bible*.

Europe, the lore of precious stones was included in this cultural motion. It was only after this time that the magical properties of precious stones began to intrigue the scholarly minds of Italy, France, Germany, and Spain. Gradually, a considerable literature arose, and our present legends are largely derived from this body of tradition.

The particular association of precious stones with the signs of the zodiac, the planets, the angelic and archangelic hierarchies, and the several orders of infernal spirits, was studiously investigated and commented upon by the medieval Cabalists. They gained courage and inspiration from the Bible, where the breastplate of the High Priest of Israel, set with the jewels of the twelve tribes, is clearly described. It was not long before the twelve tribes

became associated with the twelve signs of the zodiac, and these, in due course, suggested the twelve disciples of Jesus and the foundation-stones of the New Jerusalem. This theme led to a variety of speculations, original if not entirely consistent. After the Renaissance, a wealth of old lore became available to both prince and peasant. It was a superstitious age, afflicted with numerous calamities, and man was fascinated by the possibility of finding magical remedies for common miseries.

The veneration for engraved gems was due to three inter-related factors. First, the substance or material which received the engraving; that is, the nature of the stone itself and the beliefs current about its metaphysical properties. The second factor was its shape, or its resemblance to some form believed to have special meaning. Thus, a stone carved into the shape of the human liver, or perhaps actually found so shaped, might be held as a remedy for liver complaints. The third factor was the inscription, design, or formula engraved into the stone, by which certain special properties were conferred upon the amulet. Among the most interesting of these talismanic gems are the curious productions of the Gnosis in North Africa and the extension of this cult into Rome.

Broadly speaking, therefore, engraved gems can be divided into five groups or classes. First, signets for purposes of personal identification. These include symbols, inscriptions, or glyphic figures, by which persons could seal important documents, provide receipts for transactions, mark their possessions, or indicate their rank or official status. Second: religious seals, on which the likenesses of divinities or sacred inscriptions were engraved. Some of these were worn by priests or attendants of temples, and by devotees of the various gods. As each person was believed to have a governing deity, he might well wear the likeness of his patron god as a symbol of his devotion and respect. Third: magical or talismanic gems worn for personal protection against the occult forces of nature or the evil enchantments of magicians and sorcerers. In this group must be included stones used for purposes of divination, as crystal spheres or obsidian plaques. Fourth: stones inscribed with spells for the healing of the sick, the promotion of fertility, as charms against madness and for the improvement and sobriety of character. The selection of such amulets was included in the

early practice of medicine. Fifth: engraved stones primarily for ornamentation, as symbols of wealth or social status of the wearer, to celebrate contracts and alliances, as gifts and dowries, and as mortuary ornaments to be interred with the dead. It is reported by Josephus, for example, that when the Pharaoh of Egypt elevated Joseph to preferment in the court, the privileges bestowed upon Joseph included the right to use the royal signet.

The properties of precious and semi-precious stones were seriously considered in many learned volumes of medieval and early modern lore. They were alive, and the radiance which emanated from them carried a definite power for good or ill. They became catalysts, drawing to their owner the energies of the stars and constellations, thus affecting not only moods and attitudes, but the very functions of the body. We may assume that the extravagant accounts of the magical properties of gems belong in the range of psychological phenomena. In any event, the person protected by a fortunate gem felt himself refreshed and vitalized, gained new courage for enterprise, and won a signal victory over his adversaries. If he was not so rewarded, he blamed his defeat upon other circumstances, or perhaps did not survive to complain about the failure of his talisman. If we can trust the early writers, nearly every person carried some charm or signet, and trafficking in these was a flourishing trade during those long war-burdened, plague-ridden centuries that disfigure the history of Europe.

Paracelsus, who left so many curious fragments of research and opinion, held it to be certain that as stars twinkle in the sky, so gems sparkle in the dark earth. There is a constellation of jewels in the ground beneath our feet, and all the heavenly bodies have their special thrones among the metals and minerals which have been produced by the wondrous alchemy of nature. There were also elemental spirits, like the Nibelungen people, who guard these natural treasures and will not permit them to be discovered without their help and consent. The precious stone is a kind of seed of life, and according to the Paracelsian premise, it actually grew or increased. They tell us with all seriousness that if a male and female diamond are placed away quietly in the earth, a new baby diamond will be born in due time. An old gold miner I once knew showed me a little fern-like growth of pure gold which he claimed

had actually grown from an almost invisible seed in the course of about twenty years.

There are many such mysteries which we have been too busy to solve. If stones have affinities with stars, gems of a certain kind have affinity with all others of the same kind. There are not only such sympathies, but antipathies exist, and gems go to war against each other. Also, if their magical properties can influence man, then the human being, in turn, can exercise an authority over the psychic life of the gem. It was in this way that our medieval scholars explained the curses and ill fortunes that consistently plagued the owners of famous jewels. The blood of the innocent sets up a negative magnetism in the gem that has been taken away from him by crime or violence. There are numerous records of ill-fated diamonds and opals. Lesser stones have also disturbed families until the gems were finally sold or disposed of in one way or another. The moonstone is said to have so strong an affinity for the moon that it will show the increase and decrease of the lunar phases by becoming periodically more or less brilliant.

Spheres of crystal, jet, or obsidian, have long been associated with divination. One of the most famous of these was the shewstone of Dr. John Dee, the picturesque old magician of Mortlake, and a confidant of Queen Elizabeth I. There is a rather well-founded story that in his shewstone, Dr. Dee saw well in advance the famous Gunpowder Plot of Guy Fawkes, who attempted to blow up the House of Parliament. The word *shewstone*, incidentally, means a *showstone*, or a stone that shows visions. Sometimes divining globes or spheres were quite small, and held in a proper setting of gold or silver, were carried in the pocket or on the end of a chain. It is believed that, when used as a kind of pendulum, these spheres assisted the production of hypnotic trances as a means of foreknowledge. The Indians of South America used obsidian mirrors for divination. We have in our collection a European example in which a small concave piece of glass has been coated on the back with pitch, and set into a frame ornamented with Cabalistic symbols. If jewels are unavailable, natives of Indonesia use a polished fingernail as a magic mirror.

(The conclusion, in the next issue, will deal with birthstone symbolism.)

THE VINEGAR TASTERS

Three important streams of religious belief or, perhaps more correctly, religious philosophy mingled their currents to make fertile the culture of classical China. It is difficult from the distant perspective of the modern world to estimate the forces which conspired to shape the character of a people as remote and inscrutable as the Chinese. We seek the key to their way of life from their history, their literature, and their art. It is evident that the most lofty of religious convictions underlie their achievements, as preserved in their monuments and their patient dedication to beauty and wisdom. Yet the China we create in our own minds may have little resemblance to this old land with its weary centuries of poverty and disaster. Somewhere amidst confusing and conflicting traditions, we must search for the soul of China and, if possible, learn its lesson and appreciate its contributions to the way of life which we like to call our own.

The traditional force behind the Chinese life-way is the quiet dignity of the Confucian code. We cannot deny that Confucius was one of the most civilized human beings recorded in history. We gain some insight into his complex nature from the books which unfold his teachings. We see not a shadowy god, clouded with metaphysical implications, but a strong man, moved by tremendous convictions from within himself. In some respects, he reminds us of Socrates, who was not only a scholar, but a soldier. Probably Confucius was the more versatile of the two, for we learn that he liked to ride and break untamed horses, and was a superb horseman, but never cruel to his steed. He also had a fondness for music, and in the quiet hours, when his disciples gathered about him, he played plaintive melodies from the old music of his country. He dressed well, but ate sparingly. He kept the most regular hours, and slept in a long woolen night shirt. When burdens became too heavy, he practiced archery, and no one could compete with his marksmanship.

To most Western people, Confucius appears as an austere and formal man, and we are somewhat inclined to resent the discipline which he imposed upon himself, and the conventionalities which

he advocated for others; we rather prefer the spontaneous type. If he had been elevated to high office in the State, it is quite possible that he would have ruled with a paternal strictness such as we now associate with Mid-Victorian parents. None can deny, however, the nobility of this man's soul. He believed in all good things. He wanted China to be well and honorably governed, and he laid foundations for peace, prosperity, and the security of his people.

Confucius made a religion of self-control, teaching that the disciplined man alone is suited for leadership and authority. His whole ministry was one of character building, and the end of his doctrine was the production of the superior man, the worthy son of Heaven and earth. He taught China to venerate the gods, honor the earth, and ennoble the character of man. China loved him, respected him, and remembered him, but did not find him very stimulating on the emotional level. There was neither gladness nor sorrow in him; rather, an all-pervading dignity, a graciousness of demeanor, and a continual remembering that man has duties to himself and others which must be fulfilled.

As an escape from the pressure of tradition and the solemnities of state, the Chinese developed a very warm and intimate regard for Lao-tse. He was completely unfathomable—far more abstract than Confucius, but delightfully lovable. Even when he grumbled, everyone was amused. It is nice to enjoy something that you never expect to comprehend. There is also infinite possibility of speculation. Many long evenings can be spent trying to interpret the *Tao-Teh-King*. There will be no agreement, but this is not necessary. Each disputant can retire into his own unfathomable depths, and the more detached he becomes, the more he will be suspected of being an enlightened Taoist

If Lao-tse himself said little, his early followers were far more eloquent. In the course of time, the Taoist universe became the picturesque abode of charming and fabulous beings. These were the old sages, the magicians and the mystics. They lived in distant mountains, in palaces of jade and amber. They flew around the world on the backs of birds. They wandered as mendicants along village roads, and when tired of the journey, simply evaporated, with or without a puff of smoke. One old sage poured himself back

in his bottle every night, and another carried a horse around with him in a gourd; and far away, beyond the peaks of this world, was the glorious palace of the fairy queen who guarded the tree on which grew the peaches of immortality. Lao-tse would never have recognized most of these accounts, and would undoubtedly have been mortally offended had he been blamed for them. But they were certainly the outgrowth of the whimsey that surrounded him. He was so learned, so deep, and so wise in the ways of the spirit, that he could be approached only by the child-heart of China, and this child-heart was bestowed joyously and generously.

From far India came another doctrine, quite different in spirit from any of the beliefs native to China. This was the teaching of the Indian sage, Gautama Buddha, and it reached China in the 1st or 2nd century of the Christian era. In the original teachings of Buddha, there was no emphasis upon worldly dignity, or the little old men who flew around in their chariots of air. There was a quiet pessimism—the simple belief that this world could never be conquered; it could only be outgrown by insight and renunciation. Buddhism was a way of poverty, unselfishness, detachment, and self-forgetting service. The Buddhist monks came quietly to minister to the needs of the sick, the troubled, and the tired.

Already, however, there was a new spirit moving in Buddhism. The mysteries of the Northern School not only contributed much to the philosophy of China, but to the sensitiveness of human relationships. Man need not wait for virtuous rulers, or call upon the spirits of the air for help. He could work out his own salvation with diligence, regardless of his birth or his economic status. Buddhism was a quiet road which led to peace, not in this world, but in the glorious universe of light that lay beyond. According to the Bodhisattva Doctrine, there were noble human beings who had attained to the highest degree of spirituality. These renounced their spiritual reward to come back and serve their fellow men. Heaven had taken a vow that humanity must be saved. By prayer and meditation, by good deeds cheerfully done, by old debts willingly paid, by new dreams fondly held, man moved forward in the great pattern of the Law.

In time, Buddhism seems to have taken on something of the quiet dignity of Confucianism. Its bodhisattvas and angelic hier-



THE VINEGAR TASTERS

archy came to resemble some of the Taoist concepts, and the picturesque sages living in the Diamond Mountains were confused with the arhats and lohan of Buddhism. These different beliefs seemed to mingle in a pleasant confusion, and the Chinese came gradually to accept them all, to fashion from them one belief—one truth in three persons, so to say. Popular Chinese religion had its silent meditation disturbed by firecrackers, and humble renunciation of worldliness combined with alchemical research for the transmutation of base metals into gold. Thus, the many sides of the Chinese soul were nourished with appropriate nutrition. Some scholars resented this amalgamation, but their opinions

never gained general popularity. If one belief was good, three were better, for after all, the three teachings emphasized virtues and helped men to solve their daily problems with joy, with patience, or with gentle acceptance.

Art commemorated the mingling of China's religions in a completely delightful and whimsical painting, usually called "The Vinegar Tasters," sometimes "The Three Religions," or again "The Three Wise Men." I have not been able to learn who invented this picture. It probably arose in the mind of the folk. It just perpetuated on silk what everyone believed in his own mind. Probably no other group of religions has ever been able to combine its founders in so harmonious an arrangement. No bigotry detracted from the charm; no prejudice from the composition. In the center is a vat, traditionally said to contain vinegar. Later, we will observe that the contents change, and the legend reaches other localities. Around the huge vat stand three men. The accompanying illustration, from an old painting, reveals the scene. At the viewer's left stands Confucius, portrayed with decorum. In the center, with a halo around his head, is Buddha, with his classical impassiveness of features. At the viewer's right is Lao-tse, and as might be suspected, there is a hint of caricature in his portrayal. He is in the spirit of the old woodcarvings and porcelain designs. Certainly there is nothing about him to suggest great dignity.

These three wise men have each dipped a finger in the vinegar vat, and each describes the flavor of the contents in the light of his own philosophy. Confucius, who never overstated anything, and who was remarkable for factualness, simply announced that the vinegar was sour. Buddha, true to his doctrine, proclaimed the vinegar to be bitter, which the Chinese held to be a mild exaggeration. Lao-tse, of course, came to the most surprising conclusion. He announced the vinegar to be sweet, by which he simply implied that some people like vinegar and some do not.

This is the whole story of the picture, but many truths lie hidden in the symbolism. Most of the old commentators have considered the contents of the vat as signifying the bitterness of human life, which the three religions interpret, each according to its own peculiar insight. From the very nature of the fable, it was subject

to a number of curious variations, each of which reveals some subtle phase of Oriental thinking.

In Japan, *sake* is substituted for vinegar in humorous depictions of the celebrated scene. This intimates that life is an intoxicating adventure with a dreary hangover. The three drinkers personify basic psychological attitudes toward the problems of daily existence. The first *sake* drinker, with Confucian composure, having reached the state of inebriation, quietly goes to sleep. The second develops a mood reminiscent of Buddhistic pessimism. He becomes very sad and miserable, bursts into tears, and finally sobs himself into unconsciousness. The third, for whom *sake* has an extraordinary sweetness, is moved to hilarity, and passes out in a completely optimistic frame of mind. The moral is that when we relax, we reveal our true natures, and each of us basically accepts life in terms of one of the three great religions.

The Ukiyo-e masters of the popular school of Japanese wood-block prints occasionally caricatured the vinegar tasters as three courtesans experimenting with the contents of a *sake* barrel. The accompanying illustration by Okumura Masanobu, designed about 1710, contains elements of both pathos and irony. It depicts three young ladies of the world's oldest profession tasting of the intoxicating glamour associated with their way of life. For a little time, each lives like a reigning princess, with a retinue of adoring attendants. They lived in a world of make-believe, an exciting realm of drama and romance; but as Masanobu indicates by his composition, each experiences, in the end, one of the destinies possible to her class. For many, there was sourness and disillusionment; for some, bitterness and tragedy; occasionally one, rising from her surroundings by fortune or strength of character, was privileged to experience the sweetness of personal regeneration or retirement into holy life.

Sometimes three animals are used to signify the characteristics of human nature. The Orientals developed a curious lore about animals, reminiscent of the fables of Aesop and Fontaine. Asiatic peoples especially regarded three creatures, all mythological, as properly embodying the attributes of the wise men. The dragon was associated with Lao-tse because it was believed that this mythological animal, like the sage, never revealed all of its na-



THE THREE SAKE TASTERS
From the engraving by Okumura Masanobu.

ture at one time. The kirin, the unicorn of Japan and China, was assigned to Confucius, and reports of this wondrous animal were associated with the life of the sage. The phoenix was assigned to Buddha because it represented the great cycles of rebirth and the mystery of the doctrine of regeneration.

Even the three monkeys are not forgotten. We are all acquainted with this little group, which originated in Japan. The see-no-evil monkey was likened to Lao-tse; the say-no-evil, to Confucius; and the hear-no-evil, to Buddha.

In Japan, there is a triad of fortunate plants which are often combined in decorative art. Each of these represents a moral quality or virtue to be cultivated and exemplified. The bamboo, standing for rectitude, or the ordering of life according to internal principles, seemed to represent the teachings of Confucius. The pine tree, which survived the chill of winter without losing its color, was accepted throughout Asia as a proper symbol of immortality or the continuity of consciousness in this world and worlds to come. This fitted well into the Northern Doctrine of Buddhism and suggested the unchangeable teachings of Buddha himself. The plum tree was highly esteemed in Eastern Asia be-

cause it sends out flowering twigs from its leafless branches while the snow is still on the ground. It thus represents consciousness breaking through the normal pattern of growth, revealing an essentially Taoist concept. Remembering also that Lao-tse was said to have been born under a plum tree, we can understand why it was selected as his symbol. The pine, the bamboo, and the plum are called "The Three Friends of Winter," suggesting resurrection or victory over the barrenness of ignorance and spiritual darkness.

When Zen became important in the Japanese way of life, the tea ceremony gained favor with the intelligentsia. The three tea drinkers would never come to a state of inebriation from their fragrant beverage, but under its friendly spell, they would discuss such matters as were closest to their hearts. Thus, the three wise men became, in a sense, the three friends, sharing their confidences. Each brought that branch of learning which was closest to his own heart, and in this mingling of good fellowship, the real contributions of religious systems were exemplified. It is not that we should all think in the same way, or arrive at the same conclusions; but life should be like the aromatic tea, and each person, from the experience of living, should gain a wisdom peculiar to his own needs. And when we share together this rich treasury of common experience, we enjoy the best that living has to offer.

In Japanese art, the three divisions of the old Chinese classical school are preserved as a sacred tradition. The universe was divided into three parts—heaven, earth, and man. Heaven was the inclusiveness and the Allness, represented pictorially by aboveness, or elevation to the chief place in an artistic composition. Earth was the belowness, the broad expanse of nature, where all the laws operating in the universe are revealed in the growth and perfection of creatures great or small. Between heaven and earth stood man, to whom was given the power to reconcile all opposites, but who has instead perpetuated those apparent conflicts which have no substance in reality. In art, Heaven was likened to Lao-tse, for his nature was as inscrutable and fathomless as space; earth was likened to Confucius, whose concerns were principally the betterment of man's physical condition. He sought to achieve a commonwealth wherein the noble became the faithful parents of the unlearned, and those deficient in knowledge were provided with

every inducement to enlarge their understanding. Man was likened to Buddha, for this Indian philosopher gave little heed to the abstractions of the universe or the mortal projects of physical existence. It was his purpose to release the internal power of man, so that he would govern all other things by first governing himself. When the harmfulness is taken out of man, there will be peace between Heaven and earth.

The concept of three wise men and the vinegar vat also has meaning for us in our modern way of uncertain existence. Our society is a mass of triads, of which possibly the most obvious is the three-fold division of knowledge under religion, philosophy, and science. I would be inclined to think of Lao-tse as the religious principle, Confucius as the philosophical principle, and Buddha as the scientific principle. This may seem entirely arbitrary, but every day, we are becoming more convinced that on the level of true knowledge, Buddha presented his teaching in close harmony with our scientific concepts of the nature of man and his problems. In psychology, especially, Buddhism has a major contribution to make. Dealing little with controversial theories, Buddha struck directly at the core of man's mental dilemma. It is not facts, but thoughts that divide us and endanger our security. It is not truth, but interpretation that makes the fellowship of minds difficult to attain. Our answer lies in the strictest observation of nature's laws and nature's ways. The perfection of man is an exact process. It is the science of all sciences. Until the human being understands the mystery of his own inner life, he cannot build a stable civilization.

There is also one other thing to remember. Each of us is a vinegar taster. What does life mean to you? Is it sour, bitter, or sweet? If life is difficult, we must either grow or suffer. Even growing can be uncomfortable, but its fruits are sweet. Let the three wise men remind us that the taste of life comes not from *what* we experience, but *how* we experience.



Recipe for Folly

Seek wisdom and knowledge without ever thinking you have found them. A man is wise while he continues in the pursuit of wisdom; but when he once fancies that he has found the object of his inquiry, he then becomes a fool.

—*Citizen of the World*



In Reply

A Department of Questions and Answers

QUESTION: *Please explain what is meant by "Grace of God."*

ANSWER: The term *Grace of God* originally implied "by favor or consent of Deity." It was applicable to persons born into or raised to high estate, and was frequently applied to the rulers of nations. It suggested that such elevation was not due to personal merit, but to Divine Providence operating according to its own wisdom. The term also implied a certain mercy or forgiveness because man, naturally imperfect, could enjoy the blessing or intercession of God only because of divine insight and understanding. In this sense, *grace* also suggested that Deity was quick to forgive, possessing those parental virtues which overlook the shortcomings of the child and continue to bestow affection even though the child may be at times wayward or disobedient.

Grace is regarded as a Christian virtue by which a true believer acts mercifully and with deep sympathy in his relationships with his associates. The word further implies a certain elegance, gracefulness, and graciousness. The act of grace is therefore beautifully bestowed, with dignity of manner and contrition of spirit. It signifies an attempt on the part of man to act in peculiar accord with the Divine Nature, patterning conduct upon the archetype of heavenly gentleness, thoughtfulness, mindfulness, and charity. Within the nature of grace is also forgiveness, or the sharing of the common realization of human weaknesses. As God is merciful to all his creatures, so man, fashioned in the image of God, has the privilege

of being merciful to his fellow man, and to all the forms of life which flow from God.

Grace may take the form of blessing, or of giving thanks, or of being continually mindful of the Divine Presence. This further implies personal humility, the admission of frailty, receptivity to the strength of Deity, and dependence upon God for all needs in all emergencies. To abide in a state of grace, is to live in a way pleasing to God. This anciently meant to have received the Sacraments, to have fulfilled the orders of worship, and to live without sin. Therefore, it is stated that God's elect abide in grace. In general usage, the emphasis is upon the enjoyment of the mercy of Deity, and implies that the individual, fully aware of his own shortcomings, is strengthened in his faith by the realization that sincere repentance insures forgiveness and restores the penitent to divine favor.

The word *grace*, as a title, is conferred upon higher orders of nobility and sovereignty, and is proper in addressing an archbishop, who is referred to as "Your Grace." The meaning here is that the illustrious person gains, by virtue of his office or dignity, extraordinary opportunity to bestow grace and to confer benefits. The more authority a person has, the greater is his opportunity to exemplify the attributes of God. It is assumed, therefore, that by virtue of his station, he may be more kindly and merciful than one less dignified.

The *Grace of God* also means "according to the will of God." It was customary to use the term, in old days, when referring to sovereigns, as for instance, "Edward, by the Grace of God." In the signing of State papers, the King might apply the term to himself, as, "We, Edward, by the Grace of God." The concept was that the King ruled by the permission of God, and that the power rested with Deity to crown and uncrown all temporal rulers.

In Christian mysticism, the word *grace* means a certain assistance or help given by God to man for his regeneration or sanctification. All advance in spiritual state or estate was conferred by Deity according to his own pleasure, which pleasure, in turn, was a manifestation of God's insight—his power to know into the heart of man and to understand man better than he can ever understand himself. The acceptance of grace as the gift of God was believed

to be especially pleasing to Deity, who then confirmed further and other blessings, thus preparing the souls of the just for the benefits of the future state beyond the grave.

Although the term *Grace of God* has come to be closely identified with the Christian religion, the concept is diffused throughout the world, and can be traced in the most primitive forms of worship. There is a heavenly power, emanating directly from God, by which the life of all creation is vitalized and sustained. There is also a natural power commonly manifesting in the lives of conscious creatures. Between these two, there is a mysterious vitality everywhere existent and eternally available. This vitality, though accessible to everyone, is not equally called upon by all people. The American Indian had the word *orenda* to signify an available source of power which could be called upon in time of need or extremity. This power was a kind of vital goodness, nourishing to all that was noble and elevating, and bestowing courage to live according to righteous conviction.

Primitive man experienced the universal plan as a process of continuous bestowing. Man received life, apparently without deserving life. He was supplied with all the needs of his existence without meriting these blessings by any direct action of his own. It seemed to him that he was continually enjoying the bounty of a Divine Power. He became increasingly dependent upon this universal generosity. He called upon it more and more frequently as his cultures became more complex. He was not only aware of the mercy of heaven around him continuously; he also experienced it within himself as available resource. He sought to cultivate this power through contemplation and meditative disciplines. He could not rationally justify the concept that he deserved divine help; therefore, it seemed that he was the recipient of a benevolence. Help was given not because man was good, but because God was gracious.

In the psychological philosophies that now flourish in the world, the element of divine intercession, though long neglected, is again being more thoughtfully considered. In addition to the energies and forces controllable by the mind and emotions, and available for activity, there seems to be another dimension of vitality which, if not spiritual, is at least psychical. The fountains of this vitality

are hidden in some subconscious or superconscious region of the psychic life, and when called upon, this orenda, or magical essence, is capable of exercising a powerful conditioning influence over the normal functions of the objective psyche. This may be indicated by the power of faith over infirmities of the flesh, and the strength of conviction over the natural inclinations of the senses. This superior energy operates only when it is evoked or drawn forth by some quality of superior convictions. Faith is important only to those convinced of its reality.

Some have likened the mystery of grace to the mystical experience of religion and psychology. This experience is a release of spiritual energy by which the entire body, and the mind and emotion, experience a catharsis by which negative factors are overcome and cast out of the human character. In the place of fear and negation, is a powerful exaltation. This exaltation, however, is not sensed as a strength of the self, but as a strength beyond or superior to the self. It seems to break through all expectancy patterns and to transform nature and temperament miraculously.

As this experience is universal, the energy itself by which the experience is possible cannot arise from a particular believing in terms of a sect or creed. Rather, it arises from a quality of believing, principally the acceptance of the immediate availability of God's grace. Having become completely assured by certain signs, symbols, or experiences that the power of this grace is actually in ourselves, we gain an enriched confidence and consolation. Things previously impossible of attainment or accomplishment now appear to be available. The inadequacies of self have been compensated for by the intercession of a higher self. By the grace of God, all things are possible; but the very concept exercises certain censorship upon itself. The life of virtue is indispensable to the state of grace. Man could not conceive that by intentional disobedience he could merit the mercy or kindness of God.

It thus followed that although grace was bestowed freely, it was earned afterwards by the responsibilities of stewardship. The person who experienced grace, experienced also this need to merit or deserve the blessings that had been conferred. For this reason, it came to be assumed that man, through his own conduct, might become increasingly entitled to experience grace. Here was a stum-

bling-block, however—the same one described by St. Paul. It seemed that good men did not always receive this inner consolation, and those apparently of less merit were wonderfully favored. As this riddle could not be solved by the ordinary mind, it was assumed to be a mystery that could be known only by God, who bestowed grace by virtue of his own divinity and his own all-knowingness.

Conscience played a part in man's relationship with his Creator. If a man felt that, by his own conduct, he was not entitled to receive the mercy of God, he could not energize this state within himself. Yet apparently, as in the case of St. Paul, the mystical experience could occur not only to an unbeliever, but to a vehement disbeliever. This could be explained only as a manifestation of the wisdom of God in a mystery. Psychologists might assume that the psychic integration of Paul's own nature made this experience possible. By the same token, it is difficult to say who may be upon the threshold of such an experience. It transcends our own estimations of merit and demerit, but cannot and does not transcend deeper facts about which we may have no conscious awareness.

In Christianity, the concept of the Grace of God is also involved in the idea of original sin. By this doctrine, we are all born into this world dependent, at least in part, upon forgiveness for salvation. Even though we may live virtuously, and advance our natures in all good works and in all knowledge and understanding, original sin remains beyond our reach. By a kind of broad deserving, a general enlargement of holiness in our lives, we may come in part to the merit of virtue. But it is only when the Grace of God blesses our own efforts that complete purification is possible.

This concept also occurs in the Moslem faith, for it is reported that when Mohammed, Prophet of Islam, was still a small child, the angel Gabriel appeared before him, cleansing the heart of the infant Prophet of the black spot of original sin. The word *sin*, in this case, suggests its most ancient meaning: that which falls short, misses the mark, or cannot attain its complete purpose. Sin is therefore not vice in its original sense, but imperfection or incompleteness. Human virtue must always fall short, but when it is united with the eternal good by the power of an intercessional grace, its unity is restored, its parts become again one and perfect, and its weakness is fortified against all corruption.

In the deeper aspects of comparative religion, grace is often personified as a deity of intercession. In Christianity, this deity or sublime being is Christ. In Buddhist philosophy, the gracious Bodhisattva Kuan Yin is the bestower of grace and the all-attentive one, ever mindful of the sorrows and weaknesses of the flesh. In a sense, the same idea is incorporated into the doctrine of the Maitreya, the Buddha-to-Come, as the personification of the ultimate strength of grace over the frailties of human character. The avatars of Vishnu are again evidences of intercession, and among the Jewish mystics, Metatron, the Angel of the Face, reveals many of these attributes. In Zen and Taoism, grace represents the immediate personal experience of Tao, or reality. This reality is ever present, but not available until man approaches it with humility of soul, impelled usually by some great need or psychic hunger. Boehme, the German mystic, seems to indicate man's universal need of grace by the simple term *the Hunger*.

We observe, in all periods of confusion, man's increasing dependency upon powers superior to himself. In times of national catastrophe, in war or depression, the individual suddenly becomes aware of his own insecurity. He reaches out, as the drowning man grasping at a fragment of driftwood, and by this very outreaching, he falls into one of the oldest instinct-patterns of the human race. He is intuitively certain that he does not reach out in vain; there is something there in the invisible which can save him, or bring him peace and security.

Some say this conviction is based upon parent-child associations. These relationships are not always rational. The child is naughty, but continues to enjoy the basic affection of the father and mother. The child may be punished, but behind this punishment is an inscrutable and unchanging affection. The child may grow up, go into the world, and fall upon evil ways; but there is always the feeling that it can go home and find sympathy and understanding, even if a measure of censure is inevitable. In the life of the child, therefore, the experience of parental affection is not dominated by moral codes or restrictions. It is strong by ties of blood, by psychic attachments which cannot easily be broken. The adult carries with him into his mature years a subconscious belief in a

love that is stronger than law. This may be organized into theological concepts, but the essential experience is internal and eternal. Man seems to feel that, although he cannot always understand, there is something in the universe that always understands him. As he leans more heavily upon this conviction, energies within himself are liberated into manifestation, and that which is believed becomes that which is known by experience.

The *Grace of God* is a term by which we summarize all of these processes and forces operating beyond the area of our conscious thinking. The intercessional factor remains as an ever-present source of hope and confidence. We may fail many times; we may fall short in conduct and conviction; we may stray into dark and dismal places; we may be as lacking in virtue as the Prodigal Son; but there is a pattern larger than our own mistakes. The law is not only just, but merciful; and by the very workings of these inter-related patterns of strength and beauty, we shall all, in due time, and by the Grace of God, come to a good end.



The Tree of Life

It was a custom in Bettar, when a child was born, for the parents to plant a young cedar tree for a boy, and a pine tree for a girl. When the child was married, the wedding canopy would be made from the wood of these trees. —*Gittin*



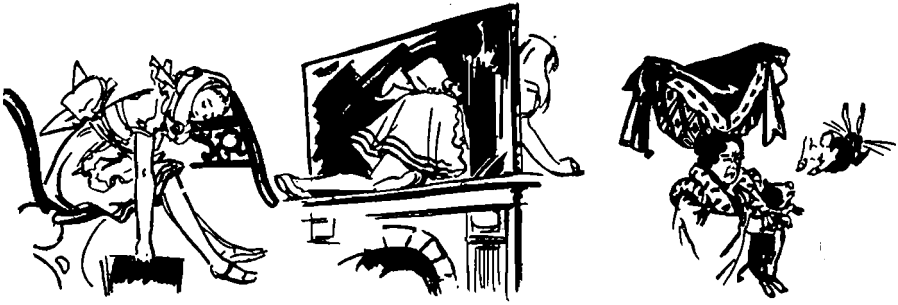
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Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE TENGU

The European legends of chivalry include a number of heroic epics, of which the story of King Arthur and his Round Table in England, and the account of Charlemagne and his twelve Paladins in France are typical. Japan also had its hero myths, and of these, the tragic record of Prince Yoshitsune, finally betrayed and murdered by his own brother, is one of the most famous. The amazing exploits of this young man suggested that he had received the assistance of supernatural beings, and it is in this way that we are introduced to the Tengu.

To escape his enemies, Yoshitsune was sent at the age of seven to a monastery to be educated as a monk. By nature, however, he was not fitted for the contemplative life, and longed to share in those military occupations which dominated the Japanese nation in the 12th century A.D. While supposed to be meditating in his solitary cell, he would creep away at night into the forest and imagine that the trees were armies drawn up for battle. He would brandish a toy sword, engage in imaginary combats with rocks and bushes, and sing well-remembered fragments of ancient war songs. His favorite retreat was the Kibune shrine in the ill-famed Sojo-ga-tani, a little valley avoided by sober persons because it was the haunt of monsters and demons. This gloomy place

was particularly the realm of the Tengu, and from a rustic throne, their goblin-king held court.

One night, as Yoshitsune engaged in his mock warfare in this dark and fearsome forest, a terrible thunderstorm arose, and in the midst of this natural fury, the darkness was rent with terrible lightning, and the youth beheld standing before him a most extraordinary being, dressed in the garments of a yamaboushi, or forest priest. In spite of his ferocious mien and his formidable proportions—for he was eleven feet tall—the strange creature greeted the young man most respectfully, and seemed to fully comprehend the secret plans and ambitions in the heart of Yoshitsune. He further offered to instruct the boy in all the arts and crafts of military strategy. With a wave of his hand, the lord of the Tengu summoned his minions, and the air was filled with winged forms whose bodies partook of the attributes of both men and birds.

The Tengu were believed to inhabit forests in the vicinity of Kuramayana, near Kyoto, but many other forbidding places were suitable to their natures. They have been perpetuated in legend and art as a species of hobgoblins formerly dangerous to mankind, and sworn adversaries of Buddhism. No doubt due to the heroism and patience of the early Buddhist priests, however, the Tengu mended their ways, becoming stout defenders of the Buddhist doctrine, ever ready to lend their services to great and noble causes, but the sworn enemies of subterfuge and corruption. Two distinct kinds of Tengu are noted in Japanese literature. Both were of human shape, but the first resembled ungainly birds, for their bodies were covered with feathers, they had wings as well as arms, and their faces were equipped with powerful bird-like beaks. The second kind was sometimes depicted as feathered, and occasionally as winged, but they had long red hair and a human face with a disproportionately extended nose giving them a grotesque appearance.

The kingdom of the Tengu was ruled over by a being called the Dai Tengu, who rejoiced in the name Sojobo. In art and the theater, Sojobo is quite the regal-looking being, with the exception of his exaggerated nose. The accompanying woodcut by Toyokuni probably belonged to the class of theatrical pictures. Sojobo is shown with long white hair and beard, evidently turned by the

weight of years from its original fiery red, and wearing a small black cap, the headgear of a mountain priest. He carries an elaborate feathered fan, and his sword-hilt is ornamented with the head of a rooster. He sits in the midst of the forest, reigning with absolute authority over his goblin empire.

It was the Dai Tengu himself who, having observed the mock battles of young Yoshitsune, resolved to assist him in his worthy ambitions. A proper meeting place in the forest was decided upon, and night after night, Yoshitsune advanced his skill, especially in swordsmanship, under the watchful eye of Sojobo. The young man took part in hundreds of mock combats with the agile Tengu that flew at him from all directions. Sometimes several attacked him simultaneously, but he learned to ward them off, and his quickness of mind was as remarkable as his skill of hand. Under the tutorship of the Tengu, it is said that Yoshitsune became the greatest swordsman ever produced by the Japanese nation.

It is obvious that this phase of the young hero's education is passed over lightly by conservative historians, but we have learned to suspect that there is some kind of substance under nearly every fable. It is quite possible that the Tengu were actually a group of outlaws, like the famous archers of Sherwood Forest in the story of Robin Hood. When the fortunes of the Fujiwara waned, these adherents retired from the world to escape their enemies, and sustained themselves by a genteel kind of brigandism. It would be quite reasonable that such a group should adopt a promising young champion and instruct him in all the arts of chivalry.

It has also been hazarded that the Tengu could have been some kind of secret political society, a kind of underground movement directed against the corruptions of the time. There was a legend that the Tengu appear to evil men in their sleep, disturbing them as a bad conscience might do. Militant secret orders have disturbed the rest of many a tyrant. The Japanese artist Hokusai once made a drawing called "The Troubled Dream of Hojo Takatoki." As he was one of the shoguns, or military dictators, and was noted for his moral corruption, it is quite possible that Hojo had a bad conscience. He is depicted desperately trying to sleep while two of the Tengu fly in the air about him, obviously annoying his rest.



THE PRINCE OF THE TENGU
From an original Japanese woodblock by Toyokuni.

The Tengu do not always appear in their most approved forms. They take upon themselves all kinds of magical shapes. They may appear as priests, or as kindly nuns, and long ago, they even masqueraded as Buddhist divinities. There was also a legend that cruel, ambitious, and covetous persons might be reborn as Tengu, to expiate their crimes against society. The Tengu mingled with ghosts and revengeful spirits. They haunted the living, and sometimes attacked travelers attempting to pass through regions which they regarded as their own domain.

Even these accounts suggest some reasonable explanation. If the Tengu were actually outlaws, or political outcasts, they would likely take on various disguises when penetrating into nearby communities or engaged perhaps on some mission of vengeance. The whole description is suggestive of a highly organized group who became the self-appointed custodians of the essential code of chivalry, and who punished evildoers who could not be reached by the regular processes of the law.

Very little is known about Japanese secret societies, but it is generally admitted that they existed. During the Tokugawa era (17th to 19th centuries), chivalrous men organized themselves into groups to protect victims of various social and political injustices. These and other liberals were largely responsible for the overthrow of the military dictatorship in Japan and the restoration of the sovereignty of the Mikado. It was a common Oriental practice to trace popular customs to more ancient times and to create imaginary heroes as symbols of needed reforms and changes.

One curious explanation of the Tengu arises from popular practices. Even today, the Japanese sometimes refer disparagingly to Occidentals as "Tengu." This is because of two distinguishing features attributed to these goblins—red hair, and extremely large noses. As the Japanese are a black-haired people, with rather small noses, the humorous implication is obvious. Is it possible that foreigners established themselves in Japan at an early date, and managed to maintain themselves in the forests for some time? If so, legends could have arisen from this occurrence and later have been incorporated into folklore.

As late as 1860, according to Captain Brinkley in *Japan and China*, the officials of the Tokyo government seemed to take the

legend of the Tengu literally and seriously. When the Tokugawa Shogun decided to visit Nikko to pay homage to the graves of his ancestors, the following notice was prominently displayed in the vicinity of the Mausolea:

TO THE TENGU AND OTHER DEMONS

Whereas our *Shogun* intends to visit Nikko Mausolea next April, now therefore ye *Tengu* and other Demons inhabiting these mountains must remove elsewhere until the *Shogun's* visit is concluded.

Dated July 1860.

(Signed) Mizuno, Lord of Dewa.



Vital Facts Department

The lowly pin has a most interesting history and considerable moral interest. It is said to provide a most instructive lesson in prudence because its head always prevents it from going too far. The earliest pins were made from thorns, and were in use from prehistoric times to fasten garments. Bone pins, sometimes carved with decorative heads, were known in the Stone Age. In the Bronze and Iron Ages, pins of these materials were common. The safety pin was invented in the Bronze Age.

Rigid Economy

A miser and his wife wished to save money on a funeral inscription. When the husband died, the tombstone contained only two words: "Thorp's Corps." Later, when the wife died, the words were recut to read: "Thorpse's Corpse."



SYMBOLISM OF ORIENTAL RELIGIOUS ART

by ORLANDO A. BELTRAN

Many of our friends will remember that this book was published in 1953, when Mr. Beltran was a member of the P.R.S. staff. Until his death in 1957, he was a dedicated student of Mr. Hall's work. Through arrangement with the estate of Mr. Beltran, we have secured all remaining copies of his book, and they have been bound in a handsome art binding.

This is a most interesting work—an encyclopedia of Eastern symbolism—with over a hundred illustration of rare Oriental works of art. Introduction by Manly P. Hall.

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Happenings at Headquarters



Our summer program of lectures and activities opened on Sunday, July 9th, with an astrological lecture by Mr. Hall, "The Horoscope of the United States," based on his original research. This year our summer quarter extends through September 29th, with Mr. Hall lecturing every Sunday except September 3rd, and with a full schedule of evening classes on week-days. Mr. Hall's first Wednesday evening seminar (July 12th through August 16th) was on "The Atom in Religion and Philosophy." His second series (August 23rd through September 27th) will cover "Psychological Theory and Practice." Dr. Framroze A. Bode gave six Tuesday evening lectures on comparative religion and philosophy, from July 11th through August 15th, and will continue with a class in this field on Friday evenings from August 25th through September 29th. He also gave a special lecture on Wednesday, August 16th, on "Buddhistic and Zen Depth Psychology."

* * * * *

As research for the article describing and interpreting the Jehol woodblock prints progressed, it seemed important to include another large picture from this collection. The presentation of the subject matter in this picture is so beautiful and symbolically meaningful that we decided to have it reproduced in the same size and quality of work as the other two prints which we have recently announced. A small photo engraving of this print appears on page 61 of the present magazine. Unfortunately, the limitations of size and engraving result in only a slight conception of the flowing lines and graceful symmetry of this noble picture. Those who would like to have the woodblock print reproduction in its full splendor, in jet-black on a fine grade of white paper (size 18 x 24 inches), suitable for matting and framing, can order it directly from our Society. (Price \$5.00, plus 4 % tax in California.)

* * * * *

On the afternoon of July 1st, the P.R.S. played host to Senor Roberto Lago, Director of El Teatro Nahual, an outstanding au-



MEXICAN PUPPETS

thority on puppetry associated with the Institute of Fine Arts in Mexico City. Senor Lago came to California to attend the 1961 Puppetry Festival being held at Asilomar. His program included a talk, illustrated with slides, on the history of "Puppets in Mexico," and five colorful puppet dances presented by Sr. Lago and his assistant, Sr. Pepe Diaz. Among the interesting facts which he discussed were: a puppeteer traveled with Cortes in 1524—the ancient Toltecs had puppets—it took puppets to persuade an Indian tribe to move out of the path of an important dam project being built by the Mexican government. Part of the puppet cast is presented in the accompanying photograph, which features a blushing bride. We were happy to cooperate in this program to promote cultural understanding between the United States and Mexico, and to advance the ever increasing interest in folk arts and crafts. It was a thoroughly enjoyable occasion.

* * * * *

Mr. Hall will give his annual series of lectures in San Francisco this fall, at the Scottish Rite Temple, 1270 Sutter Street, on October 31st, November 2nd, 5th, 7th, and 9th. The Sunday lecture will be at 2:30 p.m.; the Tuesday and Thursday lectures at 8:00 p.m.

On Monday, October 9th, Mr. Hall opens a series of five classes

in Denver at the Woman's Club of Denver, 940 Lincoln Street. The subject of the seminar will be "Exploring Dimensions of Consciousness," and the meetings will be at 8:00 p.m. on October 9th, 11th, 13th, 16th, and 18th. Subscription to the series will be \$10.00 for the five classes (single lectures \$2.50 each), and we invite our friends to make advance reservations by communicating directly with our Society or with Mr. Maynard Jacobson, 191 W. Rafferty Gardens, Littleton, Colorado.

* * * * *

Among recent visitors at headquarters was Lady Susi Jeans, the widow of Sir James Jeans, celebrated English physicist and astronomer. Lady Jeans is an outstanding musician and musicologist, internationally known as an organist and harpsichordist. She was visiting the United States giving recitals and lectures at prominent universities, including the University of Southern California. A very gracious and unassuming person, she expressed herself as delighted with the work of our Society and deeply impressed by our buildings and library. She said that our Auditorium, especially, was perfect for the presentation of advanced musical programs, and it is hoped that she will favor us with a concert on her next trip to this country.

* * * * *

The P.R.S. will be represented on a new radio program, "The Pursuit of Understanding," to be broadcast this fall under the direction of Miss Olive Conway. The purpose of this program is to bring together leaders of liberal religious movements to strengthen the bonds of spiritual sympathy in this critical time when cooperation on this level is so necessary. Mr. Hall will make four guest appearances—September 10th, 17th, 24th, and October 1st, to discuss the general theme. The talks will be broadcast from San Diego, Station KPRI-FM (106.5), at 9:30 on Sunday mornings, and can be heard in most parts of Southern California. It is planned that the same series will later be broadcast from Los Angeles. Listen in, and spread the news among your friends.



The Beautiful Necessity.

Nothing short of an eternity could enable men to imagine, think, and feel, and to express all they have imagined, thought, and felt. Immortality, which is the spiritual desire, is the intellectual necessity.

—Bulwer-Lytton



LOCAL STUDY GROUP ACTIVITIES



We have in our files a number of copies of early Monthly Study Group Letters dating back as far as 1955. It has occurred to us that since a number of our presently active Local Study Groups have been formed in the last few years, they might be interested in securing copies of Monthly Letters issued in the early years of our Study Group Program. These letters are by Mr. Hall on various subjects, about one and a half pages of text with questions for discussion. We can offer a maximum of two copies for each Study Group of the following letters:

“The Story of the Golden Carp”—September 1955

“Obedience to Universal Law”—November 1955

“Dissatisfaction and Disorientation”—January 1956

“Mysticism in Islam”—July 1957

“The Personal Discovery of Immortality”—July 1958

We will be glad to send one or two copies of any or all of these letters, without charge, to our Local Study Groups upon request.

We have had several inquiries regarding P.R.S. Study Groups in Seattle, Washington. On a recent visit to our headquarters, Mrs. Jean Kehl of Seattle discussed the possibility of organizing a Study Group there. Mrs. Kehl was active in helping to plan and manage Mr. Hall's Seattle lecture tour in 1959, and is well qualified to lead a study group. She will welcome inquiries from interested P.R.S. friends in the area, and can be contacted at P.O. Box 56, Midway, Washington.

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: *MEETING THE 1962 CRISIS* (Editorial)

1. Crises are common to all times and all nations. Explain why the person with internal resources is able to meet critical situations

with poise and serenity of spirit, even though naturally and properly concerned.

2. In your estimation, how can a democratic people meet the challenge of 1962, both individually and collectively? Discuss simple ways in which you can strengthen your own insight and preserve your own faith in the presence of sudden and unexpected changes which may disturb your ordinary patterns.

3. Realizing the restlessness of the present generation, can you apply the universal law of cause and effect to the present situation and understand how the many diverse and apparently chaotic circumstances are all contributing to an ultimate common good? Reason through several simple patterns in which the operation of natural law is already obvious.

Article: *WESTERN PARADISE OF AMITABHA* (PART II)

1. Examine into the nature of the deity Kuan Yin (Avalokiteshvara). How would you reconcile the concept of universal compassion with the inflexibility of cosmic law?

2. Consider the psychological implications of the *Raigo Zu* or Vision Picture. Western mystics report similar occurrences in relationship with their own faiths. Do the deities actually appear, or is it an interior experience of the devout person?

3. Contemplate quietly the implications of the lotus symbolism. Name several ways in which the unfoldment of human consciousness can be artistically described through the growth processes of this beautiful sacred flower.

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



The Six Dimensions of Folly

A fool may be known by six things; anger without cause; speech without profit; motion without change; inquiry without object; putting trust in a stranger; and mistaking his foes for his friends. —Arabian Proverb

The Burden of Greatness

It is said that King David's crown was so heavy that he could not wear it. It was suspended over his head by a magnet so that it appeared as if he were wearing it. —Avodah Zarah

The Population Explosion

It is reported that one humble house fly can become the ancestor to two million flies in one season, and that a termite ant will lay thirty million eggs in one season.

THE WESTERN PARADISE OF AMITABHA

PART II: AMITABHA AND HIS BLESSED LAND

The Larger Sukhavati-vyuha describes a discourse delivered by Gautama Buddha, while he was dwelling at Ragagriha, before a large assembly of thirty-two thousand monks and mendicants. Buddha speaks directly to his disciple, the Blessed Ananda, through a considerable part of the discourse, and in the closing section, addresses his disciple Agita. In this work, the Buddha explains the circumstances that led to the establishment of the Western Paradise, and then gives a detailed description of the wonders and glories of Sukhavati, the Happy Land. *The Smaller Sukhavati-vyuha* was delivered while the Buddha dwelt at Sravasti, and the teacher speaks directly to his disciple, the honored Sariputra. This is considerably shorter, and is devoted entirely to a description of the Western Paradise. In this work, the Buddha reigning there is always referred to as *Amitayus*, whereas in the larger volume, the *Amitabha* form is used throughout. As the smaller sutra is the more concise, it is the one usually quoted or referred to. There are, however, certain omissions which can be filled only by reference to the more expansive text. We will begin, therefore,



with the story of how Amitabha attained Buddhahood, from *The Larger Sukhavati-vyuha*.

Once upon a time, ten kalpas (great cycles of duration) ago, there lived a devout Buddhist mendicant named Dharmakara. There was a Buddha incarnate upon the earth in those days, and Dharmakara became his disciple. He faithfully practiced the way of salvation, dedicated his life to good works, and stored up great merit. In due time, this faithful disciple attained the rank of a bodhisattva, and ultimately reached Buddhahood. As he advanced along the path of piety, Dharmakara vowed in his heart that when he attained the supreme state, he would fashion a Buddha-world where all the beauties of the Doctrine would be available to those of all regions who loved and served truth.

An important doctrinal point is thus introduced. When Dharmakara as a mendicant first placed his foot upon the lotus-strewn path which leads to liberation, he bound himself with certain obligations inspired by his own insight. All bodhisattvas are required to hold such interior convictions. They must visualize, as an act of personal consciousness, the state of universal good to which they aspire, with special emphasis upon the service which they plan to perform for the salvation of mankind. This important point Gautama Buddha clearly explained to Ananda. Dharmakara traveled throughout all the Buddha-countries—in this case, regions or levels of insight—discovering the best in each of them, and affirming that when he became a Buddha, he would create a world of infinite blessedness.

When Ananda asked Gautama Buddha what had happened to the Bodhisattva Dharmakara, the teacher replied that this original mendicant now reigned in Sukhavati as the Buddha Amitabha, presiding over a celestial region in which all his dreams for humanity had become realities. It is thus subtly indicated that the elaborate description of the wonders of the Western Paradise is a symbolical account of the infinite compassion radiating from the luminous heart of Amitabha.

As the original sutras which unfold the doctrine of the Western Paradise use the terms *Amitabha* and *Amitayus* interchangeably, and the same divinity is called *Amida* in Japanese Buddhism and in some of the Chinese schools, these distinctions must be clari-

fied. We may say that Amitabha reigns in eternal glory. This conveys to our minds a certain composite meaning. In our Buddhist symbolism, this would be expressed as *Amitayus* (*eternal*) and *Amitabha* (*glory*). In this combination, the word *eternal* describes the word *glory*. In the same way, *Amitayus* describes the principal word, or concept, which is *Amitabha*. Amida, also sometimes Mida, is simply the Japanese form of *Amitabha*, and the divinity does not normally appear in the *Amitayus* aspect, but these attributes may be included in some cases. The most obvious way of differentiating the *Amitabha*-*Amitayus* aspects is that the former wears the simple monastic garments, and the latter the elaborate courtly costume.

The Buddha *Amitabha* is therefore presented to our comprehending powers in two forms or aspects, substantially identical, but apparently differentiated in the sphere of phenomenal existence. As *Amitabha*, he is the Buddha of Infinite Light, and as *Amitayus*, he is the Buddha of Infinite Life. This light is universal consciousness, and this life is universal duration. This concept is familiar to Christianity, and is set forth in the first chapter of *The Gospel According to St. John*, v. 2-4. "The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." In the Cabalistic speculations of the Jewish mystics, the terms *Ain Soph* and *Ain Soph Aur* have the same meaning. Light is divine, but the perversion of that light leads to suffering. Life is divine, but the perversion of that life also leads to suffering. Light-life-consciousness may be likened to a vast ocean lying between two worlds. On one side its waves break on the rock-strewn shore of illusion, and on the other, its tides wash the golden sands of the Western Paradise. Men searching for the other and better side of life seek to cross this sea on the ship of the Blessed Doctrine.

Gautama Buddha, after describing at considerable length the merits and attainments of *Amitabha*, then described the wonderful region in which he resided. For the sake of brevity, we will condense some of the outstanding sections of *The Smaller Sukhavativyuha*.

The Western Paradise, situated far beyond the boundaries of mortality, is vast beyond measure, and there is nothing but good-

ness and beauty there. Here mortals and immortals mingle in love and fraternity; all distinctions of race and color have vanished; and to each of the Blessed is given a golden body, so that he can mingle with the highest beings without embarrassment. There is no sin, darkness, or death, and there are no untimely births. By untimely birth is meant a physical embodiment in an age when no Buddha is incarnate upon the earth. There are no hells or places of punishment; no ghosts or evil spirits; and the radiance of Amitabha is the light thereof.

In the world Sukhavati, there is neither bodily nor mental pain for living things, and the sources of happiness are innumerable. For this reason it is called "The Abode of Happiness."

The world Sukhavati is adorned with seven expanses of terraces, and with seven stately rows of gem trees, hung with garlands of bells. This world is enclosed on every side with the four gems—gold, silver, pearl, and crystal—beautiful and brilliant. With these excellences is that Buddha-country adorned.

There are lotus lakes (pools) seven in number, and their shores glisten with the seven gems—gold, silver, pearl, crystal, red pearls, diamonds, and corals. These pools are full of water which possesses the eight good qualities, which are: limpid purity, refreshing coolness, sweetness, softness, fertilizing qualities, calmness, power to prevent famines, and eternal productiveness. The sands of these lakes are of gold, and on the four sides of each of these pools are stairs, brilliant with the four gems. All around these lotus lakes gem trees are growing, shining with the seven gems. In these lakes, lotus flowers are growing—blue, yellow, red, and white—splendid of shape and color, and as large as the wheels of a chariot.

In that Buddha-country, there are heavenly musical instruments continuously played upon, and the earth is of a lovely golden color. A flower-rain of heavenly Mandarave blossoms pours down three times every day and three times every night. Before their morning meal, which they can eat by thought alone, the beings of this Blessed Region go to all the other Buddha-worlds, showering them with flowers and returning in time for their afternoon rest.

In this Buddha-country called Sukhavati, there are beautiful birds of many colors. Three times every day and three times every night these birds come together and sing in unison, each uttering

his own note. From their music proceeds a sound proclaiming the five virtues, the five powers, and the seven steps leading upward to the highest knowledge. When men hear this sweet sound, the remembrance of Buddha, the remembrance of the Law, and the remembrance of the Holy Community arise in their minds.

Do you think that there are beings of some kind that have entered into the natures of the animals and birds in the Western Paradise? This is not to be thought of. In Sukhavati there are no imperfect creatures; there are no places of punishment in the Buddha-country; and even the names of the lower regions are unknown. The birds were especially fashioned by the Tathagata Amitayus that they might utter forever the blessed sound of the Law.

When the rows of trees and the strings of bells in the Buddha-country are moved by the wind, a sweet and enrapturing sound proceeds from them. When men hear that sound, reflection on the Buddha arises within them, reflection on the Law, and reflection on the Holy Community.

Why do you think that the Buddha of that region is called Amitayus? That name signifies that his length of life is immeasurable, for ten kalpas have passed since that Buddha awoke to perfect knowledge. Why do you think that this Buddha is also called Amitabha? It is because the splendor of that Buddha extends through all the Buddha-countries.

And there is an innumerable assembly of disciples with the Buddha Amitabha, purified and venerable persons whose number is beyond counting. Those who are born in Sukhavati as purified bodhisattvas are bound to only one more birth. Of these the number is not easy to count, so they are reckoned as infinite in number.

All beings ought to make fervent prayer for that Buddha-country because they come together in that region with such excellent men. Persons are not born in Sukhavati as the reward or result of good works in the present life. Whatever son or daughter of a family shall hear the name of the blessed Amitayus, and having heard it shall keep it in mind, and with thoughts undisturbed shall keep it in mind for one, two, three, four, five, six, or seven nights, when that son or daughter of a family comes to die, then Amitayus, surrounded by an assembly of disciples, and followed



Buddha and bodhisattvas feeding souls in the world of the dead.
From a Japanese print by Kiosai.

by a host of bodhisattvas, will stand before them in their hour of death, and they will depart this life with tranquil minds. After their death, they will be born in the world Sukhavati.

Whatever sons or daughters of a family shall make mental prayer for the Buddha-country of the blessed Amitayus, or are making it now, or have made it formerly, being once in the possession of the transcendent true knowledge, these will not be born again in

the mortal world. They will be born in that Buddha-country, have been born, or are being born there now. Therefore, mental prayer is to be made for that Buddha-country by the faithful sons and daughters of a family.

One very important reference does not occur in *The Smaller Sukhavati-vyuha*, and for this the larger version must be consulted. In Section 34, Gautama Buddha describes the luminous bodhisattvas dwelling in Sukhavati. He mentions that two of them—"by whose light that world is everywhere shining with eternal splendor"—are luminous beyond all the others. Ananda then asks the names of these two noble-minded bodhisattvas, and Gautama replies, "One of them, O Ananda, is the noble-minded Bodhisattva Avalokiteshvara, and the second is Mahasthamaprapta by name. And, O Ananda, these two were born there, having left this Buddha-country here." The implication is that the two bodhisattvas referred to in the text originally came from the world Saha, this being the realm set aside to the ministry of the Buddha Gautama. In other words, they belonged to the stream of humanity.

The Bodhisattva Avalokiteshvara, known to the Tibetans as "The Pitying One," is relatively well known to Western scholars through the images of Kuan Yin and Kannon. He is the Lord of Compassion, forever interceding for the weak and the lowly. He hears all prayers, and has always been associated with the feminine virtues of motherhood and affection. The Bodhisattva Mahasthamaprapta presents something of a problem. Although he appears on the list of Dhyani-bodhisattvas, along with Avalokiteshvara, Gordon gives no Tibetan equivalent for his name on her list. He is not obvious in the classifications given by Waddell. His place in the hierarchy has always been somewhat uncertain. He is recognized by the Japanese Buddhists under the name Seiji. It is possible that his prominence in the iconography is due to the fact that he is specifically mentioned by Gautama in *The Larger Sukhavati-vyuha*.

According to the commentaries, Seiji or Daiseiji, assists unregenerated souls to cross the ocean of life and death and ultimately attain the "other shore." Through immeasurable ages, he assists Amida to fulfill the ancient vow, and his consciousness extends through the countries of the ten directions. He is the power

reflex of Amitabha, and many of his attributes are similar to those of Manjusri. In terms of archetypal symbolism, he is appropriately placed at the right hand of Amitayus. His Sanskrit name means "one who had attained great strength," and he contributes to a basic trinity of ideas widely diffused among the world's religions. Here is wisdom enthroned between strength and beauty, truth supported by courage and love. This is the same trinity implied in the closing words of the Lord's Prayer: "For Thine is the Kingdom, the power, and the glory."

In the more complicated representations of the Western Paradise, the throne of Amitabha consists of an elaborate pedestal crowned with an open lotus flower. Before this throne is the vast tank or pool of refreshing waters already mentioned, where padma (lotus) plants grow in profusion. The lotus is the sacred flower of Buddha, and in the mystery of the Western Paradise, it has a very special meaning. When a true believer, living in the mortal world, first addresses a sincere prayer to Amitabha, a lotus seed falls into the sacred pool of Paradise. By the daily practice of the Buddhist virtues of patience, humility, compassion, and unselfishness, this seed is made to sprout and to grow. Even one prayer, spoken or unspoken, or one act of mercy performed without thought of self, is enough to insure this merit seed which will grow in the light of Amitabha's love. At death, when the soul is conducted by Amitabha to the Blessed Land, it is placed in the calyx of the lotus which its merits have created. In due time, depending upon the devotion and integrity of the believer, the lotus bud opens, revealing in its heart the redeemed soul. Those who are born again into the land of Amitabha are therefore called the lotus-born.

The Amitabha Triad

It may be useful at this point to introduce an important wood-block print from the Jehol Lamaist temple collection. It is also of unusual size, measuring approximately thirty-three inches high and twenty-four inches wide. Small vertical breaks in the design indicate that the original block was made in three sections, and in the course of time, the seams have opened slightly. The quality of the carving is exceptional, and the picture has great charm and dignity.



THE AMITABHA TRIAD
From the Jehol Woodblock Collection.

Although the attributes are somewhat irregular, it is evident that the print depicts the Amitabha Triad. It belongs to a class of vision pictures called *Raigo Zu* by the Japanese. In the simple form of this picture, as the one reproduced here, Amida is accompanied only by Avalokiteshvara and Mahasthamaprapta. There are also more elaborate examples of this style, in which Amida appears supported by clouds, and accompanied by an entourage of bodhisattvas, arhats, and heavenly musicians. In most instances, the lotus pedestal to receive the soul of the deceased person is carried

by Avalokiteshvara. One writer, however, points out that either of the attendant bodhisattvas may perform this duty. In the present picture, none of the figures actually carries the lotus throne, unless it is represented by the flower held by Amitayus. Later comparison with the large woodcuts shows, however, that the Vision Picture is intended, but with certain modifications of details. According to the prayer of Yun-ch'i, "See, Amitabha himself will come to meet me with the golden seat in his hand."

It was generally believed by devout Amidists that at the moment of death, Amida Nyorai and his attendants would appear on their mystical errand of salvation. Miraculous occurrences of this kind are recorded in all religions. The faith by which men live is also the faith which comforts them when they die. If the belief in the intercession of Amida has been fully accepted by the consciousness of the individual, and is not merely an intellectual allegiance, it completely possesses the soul at the time of transition, and may well be evidenced by a vision of that which is nearest to the conviction of the heart.

The Vision Picture is derived from the description, attributed to Gautama, which appears in the *Amitayur-Dhyana-Sutra*. The Master, while comforting the pious queen Vaidehi, explained that when it came time for a virtuous person who had been a true believer in the doctrine of the Pure Land to depart from this life, Amitayus, accompanied by the Bodhisattvas Avalokiteshvara and Mahasthamaprapta, and surrounded by a splendid retinue and bearing a seat of purple-gold, will come to him saying, "Oh my son in the Law! thou hast practiced the Mahayana doctrine; thou hast understood and believed the highest truth; therefore I now come to meet and welcome thee."

In the Jehol woodcut, Amitabha, the central figure, is presented standing with the right arm pendant and the hand, palm outward, in the mudra of bestowing. The left hand is against the body, holding a lotus blossom. C. A. S. Williams, in his *Outline of Chinese Symbolism and Art Motives*, reproduces a drawing of Amitabha (Amida) in the identical posture, and holding the lotus, but attired in monastic rather than princely garments. The woodcut reproduced by Williams seems to have been derived from another picture from the Jehol collection. There are only minor differences, such

as might result from a modern artist copying the original. We reproduce the print from the Jehol group on page 53. The fact that in our Amitabha Triad woodblock, Amitabha is shown in princely garments would seem to indicate, therefore, that the Amitayus aspect of the deity is intended. It is not common to find Amitabha in a standing position in Tibetan art, but he occurs frequently in Chinese and Japanese pictures. In Japanese paintings, especially, he is usually depicted in the monastic garb. The flames on the halo around the head of Amitabha are also unusual, but occur also in other Jehol woodblocks.

At the right of Amitabha (viewer's left), stands the Bodhisattva Mahasthamaprapta, with his right hand in the bestowing position and his left hand holding a highly stylized lotus branch. The blossom, at shoulder level, supports a dorge or thunderbolt, placed vertically and signifying the force, power, or authority of the Buddhist Doctrine. At the left of Amitabha, is the Bodhisattva Avalokiteshvara, with his left hand in the gesture of bestowing and his right hand holding the lotus branch. In this case, a bottle-like vase, the neck surrounded by rays of light, rises from the heart of the lotus. This is the conventional attribute of Avalokiteshvara. In harmony with Eastern art concepts, the central figure is slightly taller than the two reflex images. Each of the celestial beings stands upon an open lotus, from which depend tendril-like ornamentations differing slightly with each figure.

Each of the figures has the *urna*, a small circle on the forehead above the bridge of the nose, between the eyebrows. In statues, this is often a moonstone, more rarely a precious gem or an inset of gold or silver. The word *urna* means *wool*, and Ernest Havell, in his book *The Ideals of Indian Art*, interprets this interesting symbol as follows: "The explanation of it is, I believe, that the Divine Light, by means of which Gautama gained his Buddhahood, was conceived as converging toward the center of his forehead from 'the innumerable worlds' and entering his brain in flashes, like the lightning in an Indian sky, which is always drawn in Indian pictures in thin, wavy lines, never in the zigzag fashion of the 'forked lightning' usually represented in European art Now, a number of such wavy lines, light flashes, or 'hair rays' converging to a single point would strikingly suggest a tuft of wool,

each hair of which would symbolize a ray of cosmic light." One of the thirty-two marks of a Buddha or bodhisattva is called the *urnakesa*, a white twist of hair between the eyebrows with a curl toward the right. In some images and drawings, the urna resembles an inverted question mark, a swirling line suggesting the shape of a flame.

In the introductory section of the *Saddharma-Pundarika*, one of the most important of the Mahayana sutras, known in English as "The Lotus of the True Law," there are numerous references to the urna, of which the following is typical. "And at that moment there issued a ray from within the circle of hair between the eyebrows of the Lord. It extended over eighteen hundred thousand Buddha-fields in the eastern quarter, so that all those Buddha-fields appeared wholly illuminated by its radiance . . . And the beings in any of the six states of existence became visible, all without exception. Likewise the Lords Buddhas staying, living, and existing in those Buddha-fields became all visible, and the law preached by them could be entirely heard by all beings." Thus it is evident that the urna also symbolized the diffusion of the light of comprehension or understanding which poured from the perfected Buddha or bodhisattva. Through the comprehension of the teacher, the disciple was raised to a temporary state of insight. The radiance from the urna was also the light of the Doctrine, by which all mysteries were revealed to the arhats who practiced the discipline of the three Vehicles. These Vehicles were the attainment of Nirvana through renunciation, the attainment of the Buddha-state through the vehicle of the bodhisattvas, and the attainment of the Pure Land through acts of charity and mercy.

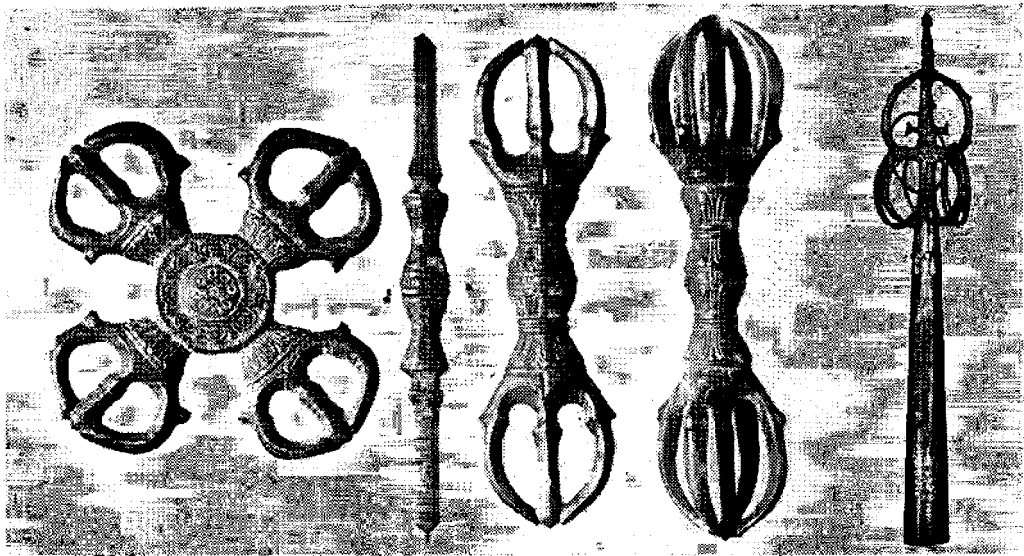
The two vertical lines of Chinese characters at the viewer's left side of the picture inform the beholder that a certain person, by name Tu Kao See, donated the money for the inscription, with the wishes for the elimination of the effects of former evil deeds and (with the earnest desire) to live a perfect life. As the Chinese concept of writing includes drawing or picturing, I think we may safely assume that the reference to inscription implies the entire picture. The Tibetan characters at the top of the picture are a religious formula suggesting that the woodblock is dedicated to the service of the religion.

Symbols Associated with Northern Buddhism

Most of the emblems and symbolic attributes found in Mahayana Buddhism are derived from Indian sources, but these have been subjected to some modification in China, Tibet, and Japan. The Tibetan symbolism is the most elaborate, the Chinese somewhat more conventional, and the Japanese tends to simplification consistent with the esthetic instincts of this people. The basic symbols and devices of Buddhism are recognized by the many nations who practice this faith. For practical purposes, however, we will limit our descriptions to those which appear in the Jehol woodcuts.

Elaborate mystical and metaphysical representations of the worlds and spheres depicted in Mahayana cosmogony are often bordered with a conventional design representing clouds. These are clearly shown in the pictures under consideration. Clouds are used to separate spiritual principles from earthly concerns. They imply the clouded perceptions of man, which are unable to immediately discern the more lofty concepts of the Doctrine. The Western Paradise is framed with clouds because it is remote and superphysical. Among the Greeks, the crest of Olympus, where the gods dwelt, was always hidden from mortal view by clouds and vapors. Divinities, angels, spirits, and even saints, in Buddhism, are often shown floating about the celestial regions on graceful, cloud-like shapes. Thus, the cloud is the vehicle of transcendental movement, and is a proper support for beings appearing in dreams or visions.

The most important of the special symbols of Buddhism is the lotus or padma, which has been associated with this philosophy since the time of Gautama. The lotus signifies the unfoldment of the Buddha consciousness in all living things. It grows from the seed of original merit, the first noble action of a dedicated soul. It grows through the dark earth and mire of illusion, seeking ever the light of the sun, and its pure blossom is untainted by its somber environment. Most of the Buddhist deities are shown sitting or standing upon lotus thrones, not only to indicate their exalted positions, but to remind the thoughtful that these divinities have themselves grown up through the dark regions of ignorance and suffering. The lotus may be held in the hand as a blossom, or by a long stem, the flower itself appearing shoulder-high on one or both



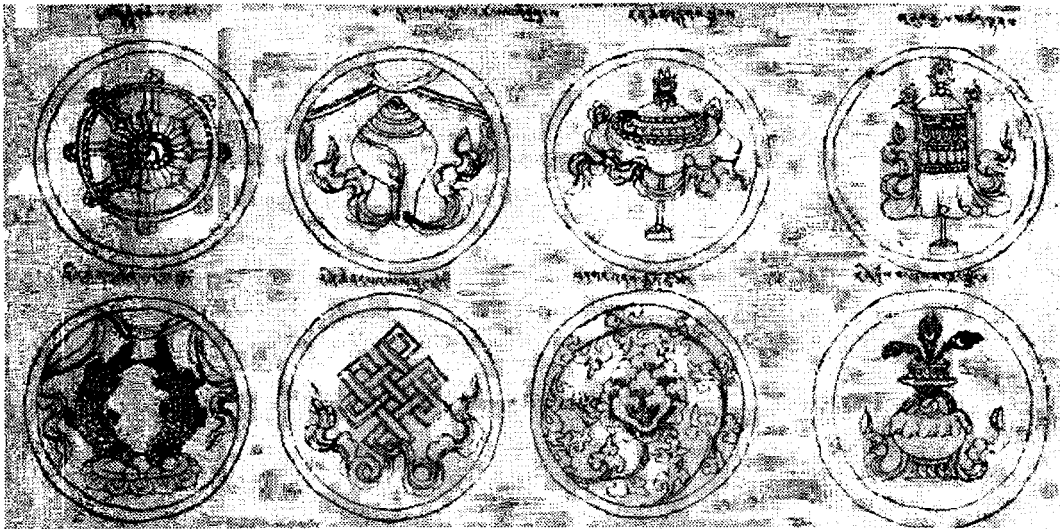
FORMS OF THE THUNDERBOLT

From left to right: the Double, or Cross Thunderbolt; the One-pronged Thunderbolt; the Three-pronged Thunderbolt; and the Five-pronged Thunderbolt. At the right is the Staff or Scepter set with tinkling rings, called the Alarm Staff.

sides of the image. In this usage, the blossom becomes a support for some symbol rising from its heart. As an ornament, the uses of the lotus are countless. It appears on the costumes of celestial beings; it is strewn from the sky by angelic hosts; it adorns temples and balustrades; and is among the brilliant decorations of the gem trees. The souls of the pious dead are carried to the Western Paradise on a lotus pedestal.

The thunderbolt scepter, called the *vajra* or *dorge*, seems to have originally been associated with the attributes of Indra, the Hindu deity of the wind and thunder. As a ceremonial scepter, it has a short central handle and a crown-like knob at each end. It represents power or universal energy, the enlightened will, and the principle of self-discipline; and in Tibet, it is said to stand for the strength of the precious Doctrine. As an attribute, it is associated with several divinities of the Buddhist pantheon, and it is also frequently found as an element of decoration. It is a support indicating that all forms are sustained by energy or a vital principle of the universe. There is also a double vajra, cross-shaped, each of its short arms ending in a crown-like knob.

The ceremonial parasol is an elaborate canopy-like affair, and in our woodcuts it is suspended over the image of the Buddha



—from Waddell's *The Buddhism of Tibet*

THE EIGHT GLORIOUS EMBLEMS

Upper row, left to right: The Wheel of the Law, the Conch Shell, the Canopy or Umbrella, the Banner. Lower row: the Golden Fish, the Fortunate Diagram, the Lotus (conventionalized), the Vase with Plumes.

Amitayus. It is a royal insignia, giving protection from the accidents of fortune, and signifying the overshadowing benevolence of the Doctrine. It is also said that it shades the mind of the enlightened one, preventing all sensory excess, and contributing to the continuous state of moderation and detachment from the false images of the illusionary sphere.

Among the eight precious symbols of Buddhism is one composed of two fishes. These fishes are usually shown together, but in our large circular woodcut, they appear separately, decorating the roof of the central palace of Amitayus. The two fishes are emblems of happiness, but I suspect that they have a relation to the Chinese yang-yin device portraying the union of the heaven and earth principles. They are certainly symbols of fecundity and fertility. In some nations, the two fishes are associated with the end of a world cycle in which objectivity is dissolved and the reign of subjectivity is restored.

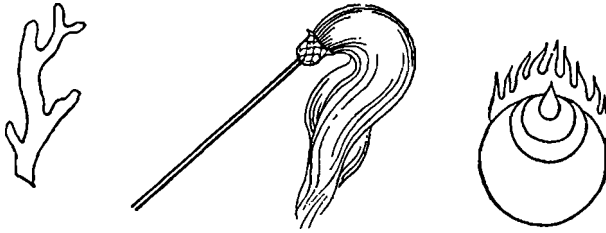
The chakra, or wheel of eight spokes, is used to summarize the entire doctrine of the Buddha. It stands for the noble eight-fold path, the cycle of rebirth, and the eight spheres of the universe, as shown in the Bhavachakra. These eight spheres are the conditions of the psyche when under the pressure of the illusion of

punishment and reward and all the opposites which make up the false polarity of the mind dominated by sensory attributes. Incidentally, the wheel is sometimes shown with six spokes. The meaning is approximately the same, but the aspects of human existence are re-classified by a different grouping of elements. Occasionally, the Bhavachakra is divided into six regions—three belonging to a superior state, and three assigned to spheres of punishment.

Several types of vases occur, of which two are most frequently represented. The elaborate type is seen in the lap of Amitayus. The style is Tibetan, and the vase contains the elixir of life, the medicine of truth which must ultimately prevail against all the sorrows and ills of the world. There is also a slender bottle-shaped vase, or *kalasa*, with a long neck, frequently associated with Avalokiteshvara, and said to contain the waters of refreshment and salvation to quench the thirst of those weary of ignorance and pain. The attributes associated with Buddhist divinities have sometimes been subject to most whimsical interpretation. In Japan, there is a magnificent woodcarving of Kannon (Avalokiteshvara), dating from the Asuka period, and now one of the treasures of the Horyuji Temple at Nara. Professor Tokuzo Sagara, in his valuable little book *Japanese Fine Art*, notes that this image has been popularly called the Sake-kai Kannon because the vase hanging from her left hand resembles a sake bottle. In the beautiful painting of the Kannon by Hogai Kano, the deity holds this slender vase in the right hand, pouring its heavenly contents into the luminous bubble containing the infant soul awaiting rebirth.

The ceremonial standard, or banner, is an emblem of royalty and victory. It looks like a streamered lantern suspended from a long pole with a curved end, and is usually carried in processions of bodhisattvas. It suggests both splendor and the conquering power of the Doctrine. In Eastern countries, great princes and warriors had their ceremonial banners, and it was appropriate that spiritual conquerors, greater than all the princes of the earth, should also have insignias to show their royal status.

The conch-shell is used as a trumpet in Buddhist ceremonies, and was carried by the yamaboushi, or forest-monks, of Japan. Eastern peoples share with Westerners the belief that those listening closely, with their ear to the opening of a sea shell, may hear



VARIOUS BUDDHIST SYMBOLS

Left to right: the Sacred Coral, the Fly-whisk, the Sacred Pearl.

in it continuously the eternal sound of the ocean, or perhaps the very roar of the cosmos or universal sound. The spiral structure of the shell made it an appropriate device to signify the spiral force of human salvation. It was a symbol of evolution, of growth, and of the final victory of reality over illusion.

The radiant pearl is noted among the ornaments of the gem tree in Northern Buddhism, and serves as a finial to buildings, towers, pagodas, stupas and other structures of religious importance. This is the same as the pearl of great price in Western mysticism, and stands for the precious Doctrine. The pearl is usually surrounded by flames, and in some representations, there are three pearls arranged in the form of an upright triangle.

The alarm staff, or *Khakkara*, is a long crozier-like rod, the upper end terminating in a leaf-form loop, from which are suspended several jingling rings. It was carried by wandering monks to announce their approach, to ward off small animals or insects that might be on the path, and to drown out any worldly sounds that might disturb the peace of the mendicant. Buddha himself is said to have carried such a staff, the head of which was made of pewter. In Japan, it is associated with Jizo Bosatsu, and it is an attribute of certain saints and lohan.

It should also be mentioned that two distinct types of costuming occur in the representations of the deities in Northern Buddhism. There is the elaborate or princely dress, based upon the clothing worn by early Indian rulers and the members of their courts. This is distinguished by a crown-like headdress, an elaborate coiffure, necklaces, bracelets and anklets, heavy belts or girdles pendant with jewels, elaborate skirts, scarves and shawls, and

massive earrings. The other form is monastic dress, very simple and without ornamentation of any kind. Buddha is usually represented in the simple clothing of a monk, his hair arranged in tight curls. Bodhisattvas and Dhyana Buddhas are depicted in the elaborate courtly costume; monks generally are shaven-headed, but there are exceptions. This covers the figures in our woodblock pictures, with the exception of certain members of the laity who are consistently shown in Chinese style clothing.

Although our summary in no way exhausts the symbols associated with Mahayana Buddhism, it will supply the student with a key to those featured in the Jehol woodblock prints. It must be understood that all these symbols are meditation devices. They represent, in some way, ideas and concepts of a highly abstract nature. In Mahayana, the historical Buddha, Gautama, becomes the total embodiment of the mystery of universal cognition. The principle of cognition itself, radiating into objectivity, is expressed through forms, colors, tones, numbers, and beings of countless orders. To grasp the inner meaning of any symbol, is therefore to lay hold upon a thread or ray of universal truth. From one symbol, the disciple passes to another, until finally he reaches the source of symbols, itself archetypal and invisible. The great Jehol woodcuts are therefore pictures of a formless mystery, not to be considered as the literal depictions of persons or places, but a blessed condition to be experienced in the hearts of those who seek the peace of Amitabha's world. With this general introduction, we now turn to the great pictures themselves with a degree of sympathy for the beautiful concepts which they reveal.

To be continued

(We recommend that you have Parts I and II available when studying the later installments of this series.)



You Just Can't Please Everybody.

When a man dies young, he blames the gods. When he is old and does not die, he blames the gods because he suffers when he ought to have already ceased from suffering. And, nevertheless, when death approaches, he wishes to live, and sends to the physician and entreats him to omit no care or trouble. Wonderful are men who are neither willing to live nor to die.

Library Notes

BY A. J. HOWIE

THE NAVAJOS



FREEMEN, SUBDUED IN A FREE LAND,
PRESERVE A FREE SPIRIT OF CRAFTSMANSHIP

Pursuing our inquiries concerning the transmission of skills, we should consider the crafts of the Navajos which probably are more familiar to all of us than any other primitive arts. Navajo rugs are world famous, as is their silver jewelry—all wrought with the simplest, the most rudimentary equipment. The weavers continue to resist all efforts to introduce refinements of the loom; the silversmith can set up his smithy at any time or place with a surprising minimum of paraphernalia. The skill is in the weaver and silversmith—not in the equipment.

But whence these skills? How preserved and transmitted? How have they survived the near extermination of the tribe, been reborn in and transmitted to new generations? How have the craftsmen preserved an inimitable and distinctive art of design even when, however reluctantly, they have made practical concessions to economic factors of the alien world with which they are surrounded?

I am not the first to be curious about these questions. In his own way, every student of Navajo lore and culture, within the scope of his field, has tried to answer them. The descriptions of early explorers, soldiers, clerics, pioneer settlers, conflict and confuse; their duties, necessities, and interests could not be focused on carefully selected terminology or exactness of cultural details. When the scientists arrived on the scene to evaluate the accumulated reports, to observe whatever remained at first hand, they made numerous educated guesses about many of the disturbed, undated,

traditional minglings of tribal artifacts. Hence their books do not settle scores of important questions, but rather baffle and confuse the layman who ventures to speculate.

The Najavo art and skill in weaving and silversmithing upset many fine theories about the slow development of crafts among a people through long ages of trial and error, with gradual improvement and refinement of techniques. The Navajos were not weavers or silversmiths until they began absorbing the Pueblo, Hopi, Zuni, and other Indians into the Navajo nation after the Pueblo rebellion around 1680 against the Spanish and Mexican domination. Now they excel their teachers. They seem not to have brought any art motifs of their own, not even the forms of the sand paintings; yet these now are identified with them. Excepting the tale of the Spider Woman, their legendry is strangely silent about weaving—as well as other crafts.

The traditions and legends of the Navajos have been variously recorded and interpreted. It is difficult for our time-conscious archaeologists, historians, ethnologists, etc., to apply the spans indicated by expressions such as “more than four fathers ago;” our fathers “flew here on a great rock ship,” indicating at the same time a large, flat-topped mountain visible for many miles in the region where they now roam and graze their herds—and which they occupied long before the arrival of the white man. Time and credibility were unimportant to the primitives who settled on the unproductive terrain of what is now Arizona, New Mexico, and portions of Colorado and Utah.

Researchers seem to agree that the Navajos were immigrants who arrived centuries before the European adoption of what we call the New World. Some date the Navajo migration at approximately between 1200 and 1400 A.D., but by any dating, the Navajos have managed to occupy continuously the general area where they now are reservationed longer than any other race in our country. They have resisted displacement and relocation. The Navajos came as empty-handed nomads, hunters of small game who chose to range unchallenged in an arid region that had been relatively deserted by surrounding indigenes who had gravitated to the more fertile valleys and lowlands that could be worked more easily to sustain fixed communities. The Navajos were content to follow

the seasons and subsist off an unproductive land, though strangely they never fished the streams or rivers to supplement their diet. They seem always to have lived in the same type of hogan that they prefer to this day. It is not clear what weapons or tools, if any, they brought with them; most of that with which they now are identified has been adopted and improved upon by themselves. They never lived in the abandoned dwellings of the cliff dweller, nor have they benefited by the remains of the irrigation systems laid out during that earlier civilization.

The Navajos arrived centuries after a mysterious people, the cliff dwellers, had vanished during ancient volcanic cataclysms, leaving no traditions, only scattered artifacts testifying to a definite culture and civilization. The ruins of their great communal dwellings survive, as do evidences of reservoirs and tile-lined irrigation systems. Corn was part of their diet, for their grinders have been found. They seem to have been a peaceful people; there is an almost complete absence of warlike weapons. Fragments of fine cotton weaving have been preserved due to the extremely dry climate, "some in symbolical figures in colors that vie with the present Navajo blanket." (Hollister.) This is evidence that they cultivated cotton and knew how to spin fine yarn and to weave it with considerable skill. The few fragments of their looms are identical with those used now by the Navajo, although there is no racial relationship or cultural descent indicated since it is accepted generally that the Navajos migrated from some indefinite region of the Canadian northwest out of the Athabaskan stock.

Needless to say, the name *Navajo* is not their own. The Navajos call themselves *Tinnai* or *Tinneh* (some spell it with a *d*) meaning "the people". The first known historical reference to the name *Navajo* occurs in the *Relaciones* of Father Geronimo Zarate-Salmeron, which is an account of the Spanish activities in California and New Mexico between 1538 and 1626—and he spells it *Nabaho*. There are a number of attempts to interpret a meaning into the name *Navajo*, but none is conclusive or helpful. We would prefer to learn the traditions concerning what the Navajos called themselves.

The psychology of the Navajo race should be of especial interest to the free people of the world. We do not know that they migrated

in order that they might worship freely in accordance with their ancient beliefs; but we do know that they have resisted all efforts of Christian missionaries and Spanish padres to induce them to renounce their tribal songs, dances, ceremonies which they may or may not have adopted from their neighbors. Researchers have been able to learn only imperfect and contradictory portions of the rituals, and even loyal Anglo friends of the tribe admit they know only incomplete transmission of what they have been told.

We do not know that the Navajos migrated to escape political conditions, no matter how primitive; but we do know that the Navajo rebels at all restraint and domestication. The Navajos apparently brought no skills, no goods. An unimportant minority tribe, they settled in a region where no stronger group challenged them. They did not win their land by conquest; nor were they strong or warlike. They held aloof from alliances with neighboring tribes, although they seem to have traded freely with them. The Navajos have not lost their identity, even though they are now a complex composite mixture due to the absorption of Pueblos, Zunis, and other Indians who fled the encroachments of the Europeans and Mexicans who were carving out landholdings and enslaving the natives. There was not even tribal unity within the Navajos, a situation which proved a source of confusion to the treaty-making efforts of the United States in effecting a settlement of frontier turbulence. A treaty with one group was not felt binding by other groups, who often were probably unaware of the agreement. Yet this loose aggregation was the last and most difficult tribe to subdue.

The Navajo aloofness did not prevent them from assimilating the skills and traditions of those they accepted into the tribe. The Pueblo Indians were skilled weavers with cotton and other vegetal fibers long before the arrival of the Spaniards. When the Spaniards introduced sheep in the Western world, the Pueblos quickly adapted to weaving with wool. By the time the deserters began to be absorbed by the Navajos, they could bring great skill in weaving in wool, together with many basic art motifs.

In retrospect, we can observe that a mass movement took place—a spontaneous absorption of a borrowed craft by the Navajo women exclusively. The men raided the flocks of neighboring tribes and

Mexican ranches, escaping into the trackless homeland with sheep, goats, cattle, horses, until their flocks outnumbered those of the original owners. The Navajos instinctively are not lazy, and they became most successful sheep-herders, wealthy even in terms of the white entrepreneurs.

With the wool, the Navajo women created a world of industry from which the men were excluded, except maybe in the bartering of the final products. The Navajo women seem to have assimilated everything that the Pueblos brought or knew, and then to have excelled their teachers by the introduction of color and artistry with a daring that never had been attempted by the Pueblos. There was an improvement in the variation and combination of the traditional art motifs that had descended from the ancient potters and basket makers. They learned the mysteries and lore of dyeing and immediately began finding new roots, herbs, barks, woods that would yield the colors that we admire so much.

Nothing connected with their weaving interfered with the nomadic way of living. The wool was carded, spun, dyed, woven as they followed the grazing needs of their flocks or paused in the shelter of winter quarters. The girls were taught to spin as soon as they could hold a spindle. When camp was broken, the loom would be rolled up—and it was the first thing set up at the new location. The motifs for weaving may have been traditional, but each weaver introduced an originality and inventiveness, a sense of color and proportion, as well as personal pride in the over-all craftsmanship.

This assumption of the weaving craft by the Navajo women preceded the rug period. The earlier weaving was limited to blankets—saddle, poncho, squaw dress, ceremonial. The qualities of these earlier blankets that have won the admiration of the world, these “collectors’ items,” these spontaneous expressions of a sense of beauty and proportion were created in the uninspiring shade of temporary hogans set up in the barrenness of marginal grazing lands. The spirit of the Navajo blanket was determined long before the economics of the white man began to interfere.

The Indian trading posts were not an unmixed blessing in the development of a commerce in Navajo blankets. The Indian weavers, or their menfolk, could not have popularized and marketed

their blankets to a Yankee world. Their idea of barter was to exchange for something else that they needed or wanted. The traders saw other possibilities.

For a century and a half the Navajo woman plied her craft, quietly, creatively, proudly. She cleaned her wool in the dry sand. She carded it with burrs, thorns, cactus spines. She sorted the white wool from the browns, grays, and blacks, to spin her yarns. In a parched land where water was carried for miles, she managed to extract dyes from the rugged plant life around to color her pattern yarns. She wove blankets to traditional sizes—to the saddles of horses, to fit the human body, to hang in the doorway of the hogan, to sit on and to sleep on and under. Her weaving was used within her family or traded for other useful objects. The Navajos traded their blankets with the Utes for finely tanned elk hides, with the Zunis for their silver ornaments, with the Pueblos for baskets and pottery.

Unfortunately the Navajo land lay in the westward path of homesteading Europeans who took no thought for the fact that they were trespassing on an open land that was home to thousands of human beings. The blind onrush of change and progress had come. If the aboriginals protested in the only way they knew to encroaching individuals, they were subdued or killed. Although they yielded at many places, there came times when there was no further place for retreat. There remained only resistance, a fight to survive. The Navajos themselves held only arid desert country that the white man did not want, but no distinction was made between them and those Indians who did occupy lands immediately coveted by the white men. The propaganda was spread that there was "no good Indian but a dead one."

In the period of crisis, the Navajos developed new and unsuspected strength and skill in fighting; they became the fiercest foes to oppose the westward trek. The details of war, suffering, destruction are depicted from one viewpoint, the conquerors', in our school histories. No mention usually is made that the Indian was fighting a last-ditch struggle for his way of life in the only homeland that he had known for centuries. When hopelessly near extinction, various eastern tribes had been gathered into concen-

trated areas where acts of Congress created reservations. And this was to be the pattern with the Navajos, but in an extreme measure. The orders to the troops were to the effect that the women and children were to be herded into a concentration camp at Fort Sumner, and the warriors were to be exterminated, crops and livestock destroyed. One author describes it as "Taming the Navajo," with a section devoted to "The Navajo Round-up." Money bounties stimulated the troops to do a good, thorough job.

The account of the Bosque Redondo where the Navajos were concentrated around Fort Sumner is no bedtime story. Hunger and the inclemencies of the elements were familiar to the Navajos, but the confinement of a free-roving people into a patrolled area was cruel beyond words. The theory of the army was that they could make this a self-supporting experiment—set the Navajos to work planting crops to feed themselves—mostly women and children. This military socialism proved impractical as the Navajos suffered near-starvation and sickness, miseries at the hands of free men whose ancestors, only a few decades prior, had rebelled at and fled from tyrannies beyond the seas. They were forced to till an unproductive soil with a foul water supply. It took five years to break the spirit and resistance of the Navajos; some 7000 survived to be sent back to a portion of their country which was "as far out of the way of the whites and of our (the whites') future probable wants as possible." Amsden states further: "Bosque Redondo was a military conquest, and very much more: it was the utter subjugation of as free a people as could be found anywhere within or upon the horizons of civilization Bosque Redondo was a moral holocaust, as devastating to Navajo civilization as were the barbarian invasions of the Dark Ages to ours. It destroyed their material prosperity—but that was soon recovered. It abolished their freedom—but even that was of less consequence than its greatest result, which was a silent inner transformation: the destruction of this remarkable people's morale, of its audacious, unbounded self-confidence."

All of which revives our original questions. It is quite unscientific to postulate mystical theories of guided destinies, group sub-conscious actions, karma. But the chain of transitions that have produced the Navajos of today provokes such speculation.

The Navajo name for themselves, "the people," is prophetic. History proves that they were no *chosen* people in the sense of being favored. But they have proved that they do possess a powerful national integrity that resists change, calamity, destruction. There is nothing in that spirit that does not harmonize with the ideals of all free people, one people.

Nomads, they never accumulated more than they could carry comfortably as they roved with their flocks. Their rugs were sold to the traders at prices that amounted to 5c per hour for the weaver, although the rugs commanded much better prices on the open market. Their concept of wealth had no place for a medium of exchange; they bartered directly for what they needed or desired. There was no haggling when the United States government established their reservation in a place where no prescience indicated that the white man ever could do anything with the land—desert. Today, the coffers of the Navajo tribe are rich with uranium royalties—seventy-three million dollars in a Washington, D. C., bank alone, and legal battles and intrigue are rampant to deprive the Navajos of their inherent rights. But some force seems to be guarding the tribe in areas of controversy where many other Indian tribes have been defeated.

Some mass impulse moved the Navajo women to learn weaving from the Pueblo refugees; no logic explains why the loom became a part of the life of every family. Their weaving has established them as world-honored craftsmen from the time of their ancestral weavers. The Navajo rugs, together with the sale of raw wool and meat for the eastern market, have insured individual economic prosperity even without the mineral royalties which are held as tribal funds.

The Navajo weaving industry has survived countless destructive vicissitudes, all due to the meddling of profit-conscious, production-minded traders. When the early travelers and scouts began sending home Navajo blankets as souvenirs—or loot—city dwellers were quick to recognize their decorative utility. The demand mushroomed, and the trading posts set about to oblige. But the weavers were not accustomed to hurrying, nor could they understand why they should change the proportions of their blankets to conform to rug sizes. Neither could they agree to control their impulses to

vary the pattern in deference to a stylized demand in quantity distribution.

Among the early traders, there are many names of men who were sincere and dedicated in their efforts to help the Navajo and to create an honest market for such an admirable product. It is probably due to their efforts that it was possible to preserve some values in spite of the mass-production demands, and in time to correct the impulsive and unthinking errors.

The first innovation to speed up things was the introduction of Germantown yarn, which was machine-spun. At first it was undyed, and the weavers were able to take the ready-spun yarn and dye it in their traditional ways, and sometimes re-spin it for tighter weaving. Many admirable rugs were woven with these yarns. But further savings in time seemed possible if the yarns came in ready dyed. The early lots were dyed with fast natural colors; then the Germantown mills started using aniline dyes which were unpredictable. The array of colors was gorgeous, impressive, flamboyant, violent. The weavers had no experience or taste in the use of such a varied palette; their efforts to combine unfamiliar tones with the Navajo motifs resulted in many unhappy rugs. Such rugs could have ruined the market—especially when the colors were inclined to “run.”

After ready-dyed yarns were blamed for unattractive rugs, the traders introduced the “do-it-yourself” kits of Diamond dyes. The weavers were less able than modern housewives to read directions on a package. Maybe some of the traders tried to explain how to use the packaged aniline dyes, but the weavers, with their primitive facilities, had no way of boiling and rinsing properly with great quantities of water. Anyone who has dipped an easter egg into a Diamond dye pot will recognize the uncertainty of results possible. Again the market and demand could have been destroyed.

Not yet content or chastened, the traders tried another innovation, cotton warps. This was a hidden cheapening of the products that could not be detected quickly or easily until it was too late. Experienced collectors are very careful to avoid rugs woven with cotton warps.

Of course, the trader was making nothing but money by selling both the raw materials and the finished products at prices he was

able to dictate. The poor weaver was allowed a bare subsistence.

It is hard to explain why the demand for Navajo rugs has persisted and grown in spite of such experimenting. The rugs are congenial to all modern decor. The original blankets had a purpose that was innate in their creation. The weaver wove from instinct and because it was an outlet for her love of beauty and creation as she knew it. Unwillingly she weaves to rug sizes for modern apartments and rooms for which she can feel no appreciation, in colors that have lost much of their traditional symbolism. Yet the rugs bridge the interval between hogan and modern apartment, suitable and appropriate in either environment.

These are only highlights in the sequence of events. Further details but add confirmation that there must be some behind-the-scenes manipulation of the affairs of men. It is comforting to think that some guiding providence encouraged the Navajo mothers in 1680 and thereafter to learn from the Pueblo weavers and to labor industriously at their looms. It is unlikely that the modern American would be familiar with the name *Navajo*, were it not for the many children of the utilitarian blanket. The preservation of free craftsmanship in the rugs may provide another visual link in the chain of reminders that we all may be one people, "the people," behind the masks that type us for a life span. Maybe our efforts to learn how the events of life happen will promote a recognition of the underlying unity of all humanity.



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