

PHILOSOPHY
—
RELIGION — SCIENCE
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THE EDITOR'S POINT OF VIEW

RELIGION BEYOND DOGMA



From the earliest recorded times, religion has exercised a powerful authoritarian force in the regulation of human conduct. The priests of old were venerated persons, representatives on earth of heavenly autocrats who ruled the world by divine right. While today we are inclined to resent aggressive indoctrination, the majority of human beings still accepts some type of dictatorship—religious, political, or social. We still find conformity the way of least resistance, but by degrees, we have fallen away from those strict observances which were once the foundations of orthodoxy.

After the Protestant Reformation, the power of the Christian Church to impose its arbitrary will upon secular institutions was largely broken. Religion, which had been the protector of the secular ruling power, was forced to relinquish its domination and accept the State as the defender of the faith. Religious influence was no longer protected by the militant arm of government, and the Church maintained a sphere of influence by persuasion and the moral force of tradition.

Every change in social pattern produces both beneficial and detrimental consequences. On the beneficial side, the human mind was liberated from so-called infallible structure of dogma. The

detrimental result was loss of constructive spiritual directive. Religion became merely one of many factors which influenced the character and destiny of the individual. He was now free to turn for assistance to philosophy, politics, science, sociology, and mental hygiene. The recommendations of these divisions of knowledge were not always consistent, and a competition arose as to which should become the undisputed arbiter of man's conduct. The private citizen, torn between numerous allegiances, gradually came to view all knowledge with profound suspicion, and ultimately decided that his own opinions were as trustworthy as the notions of other men.

Freedom became the right merely to question, and theology had been notably reluctant to answer any practical inquiries bearing upon spiritual matters. It was the duty of the believer to believe, and when he lost this faculty of ready acceptance, he violated a cardinal tenet of his sect. It must also be remembered that during these long centuries of religious upheaval in Europe, the study of comparative religion was virtually unknown in Christendom. Even in 19th-century America, only various Christian denominations were compared. Inter-religious understanding, as we think of the term today, did not exist. It has only been in the last fifty years that we have begun to experience the impact of world religious thinking. We now know that the moral codes essential to the survival of mankind are in the keeping of at least eight major religions, and several minor ones, and that there is considerable difference in the ways by which religious knowledge is communicated. It would be hard to imagine a more completely autocratic faith than Brahmanism, or a more totally democratic doctrine than Buddhism. To many, it has been surprising to find that all religions do not attempt to dominate the political, educational, and scientific thinking of their followers. In fact, scientific research is actually encouraged by the faiths of India, China, and Japan. Throughout the non-Christian world generally, there is greater emphasis upon man's personal responsibilities toward himself and others, and conduct is more valuable than concept in determining the standards of human virtue.

The impact of comparative religion on the life of Western man has been deep and lasting; in fact, it is increasing daily. Thought-

ful persons are beginning to consider religion not as a creed, but as a universal conviction about value. It is not as important to discover which religion is best able to prove its own claims, as it is to learn, if possible, which system of religious belief has the most constructive effect upon human conduct. The first step is to realize that all faiths have helped someone to live better. When we appreciate this, we are called tolerant; but in sober fact, we are only sensible.

Most systems of religion have attempted, at one time or another, to cope with the problems of cosmogony and anthropology. Crude symbolic representations of the structure of the universe were carved into imperishable rock or delineated on the leaves of ancient manuscripts. Where such inquiries received strong priestly approval, useful discoveries were made, some of which, however, proved to be inconclusive, or even incorrect. The human mind, inspired by spiritual conviction and sustained by religious authority, sought diligently for a better explanation for the phenomena of existence. It was only in Europe that religion and science came into headlong collision. Nowhere else in this believing world could an enlightened society have witnessed the persecution of men like Galileo, Copernicus, and Vesalius.

By degrees, science has revealed to us a universe beyond the wildest imagination of our remote ancestors. Astronomy has expanded the proportions of the cosmos and our awareness thereof. Biology and physics have changed our basic convictions about the laws governing physical life. It is lamentable, however, that man was spiritually and morally unprepared for the transition from medievalism to modernity. Under the strain of rapid decision, he made a serious mistake. He felt that he must throw his allegiance to the factual; that is, to the scientifically demonstrable. Scientific findings became the most precious of truths, and all that conflicted with them was superstition and fallacy. In all this excitement, the individual overlooked one important factor. As a human being, he was still born, continued to suffer, and died as before. Knowledge changed his perspective, but did not alter his basic needs.

The impact of Western science on the non-Christian religious world was by no means so dramatic or devastating. The Moslems

had been progressing scientifically since they had inherited the wisdom of the Greco-Latin world and offered asylum to persecuted European intellectuals. The scholars of Islam, therefore, did not find it too difficult to accept the law of gravity and remain good Moslems. After all, Mohammed had never stated that thinking was mortal sin, and quiet scholarship smoothed the way to modern medicine, astronomy, and physics. The same was essentially true in the realms of Buddhism. We have already mentioned one example more or less typical. When King Mongkut of Siam discovered Western astronomy, chemistry, and physics, he promptly revised the Buddhist Canon, bringing it into complete conformity with the best knowledge of the 19th century. Here again, there was no real problem. Buddhism had never insisted that the world was either square or flat, and was very wise in refraining from such forms of dogmatism. The purpose of Buddhism was to improve moral character, and not to lose itself in speculations outside of its principal concerns. The Confucians, likewise, recognized that the proprieties and courtesies of the ancient master were just as valuable—perhaps more significant—in an era of nuclear fission. There was certainly some religious persecution in the long history of Asia, but it was seldom the result of any conflict between theology and the advancement in sciences.

It may well have been that the Western conflict was not as severe in appearance, but there was not an adequate philosophical structure in the popular mind to ease the shift of perspective. We were confronted in a brief period of time with violent acceptances and rejections, resulting finally in a more or less open conflict between orthodoxy and agnosticism. Progressives cast their lots with science, and the reactionaries remained steadfast—in fact, adamant—in their religious adherences. Suddenly Western man was divided not only into two camps, but his own personality was fragmented, with no immediate ground for reconciliation.

We live in a generation in which millions of persons carry two distinct levels of belief as gracefully as possible, but awkwardly just the same. Man senses his spiritual need, and tries to protect the vital substance of his own faith. He is not equipped, however, to rationalize his believing, or present it in a form truly accept-

able to his own mind. His faith becomes a thing apart, with which he must struggle in periods of personal emergency. His intellectual life is dominated by the physical progress of his time. He frankly does not understand the mysteries of technological progress. He is forced to accept, because he realizes that many of these scientific revelations are undeniably true. The average individual cannot cope with either of the horns of his dilemma. His attitude toward science is not essentially different from his attitude on religion. An Einstein equation and a High Mass are equally beyond mortal comprehension. Small groups are believed to understand each of these obscure procedures, but the popular mind can only accept or reject.

We must gradually recover from the belief that science is a substitute for religion. The world is going to be an impossible place to live in if either of these great systems should crumble. Actually, science is the more expendable of the two, but we would sincerely regret to see it lost, or to find any arbitrary limitation imposed upon the constructive aspects of scientific progress. We must admit, however, that civilized man has lived without science, but never, to our knowledge, has he lived without religion.

The 20th century has wrought many changes in our attitudes toward life, and before it is over, this century will work even greater changes. The present direction, however, is toward the restoration of religious conviction. We cannot go back to the faith of our fathers; nor can we attempt to drag this faith down through the centuries into our present era; but we do have available all of the elements necessary for a magnificent spiritual renaissance. And as our spiritual convictions gradually emerge from their present relatively chaotic state, they must include the contributions made by the physical sciences. Thus a partnership is vitally needed. We cannot go back to flat lands with heaven above and hell below; nor can we assume that theological systems have a right of divine dictatorship over space and the energies resident therein.

Buddha came the closest to a workable answer to man's devotional need. He said, in substance, to leave astronomy to the astronomers, physics to the physicists, and biology to the biologists. We have no argument with any of them. Leave abstract theology

to the Brahmins, esoteric cosmogony to the philosophers, and the treatment of physical ailments to the physician. The primary purpose of religion is very simple: man must overcome his own ignorance, develop a better sense of values, keep the simple laws that he knows to be morally right, practice the virtues, and discipline his own nature against excess. In these accomplishments, he enriches all knowledge, provides better human beings to carry on progress, and keeps faith with the spiritual pattern at the source of existence. It is good for a man to be skillful; it is comforting for him to be wise; and it is useful for him to be scientifically exact; but it is overwhelmingly and immediately necessary that he be virtuous. Let all the emphasis, therefore, be upon the production of the good man. Once we have him, all knowledge is profitable, and men no longer need to fear the skills and abilities of their neighbors.

Buddha depended largely upon common sense to justify and sanction his doctrine. After twenty-five centuries, the common sense of mankind still declares him to have been right. Unfortunately, we do not all respect common sense; nor are we inclined to practice its simple code. Today science is revealing to us that common sense is another name for truths that endure and survive even the most profound knowledge of universal abstractions. Under the name of Universal Law, science has justified what was anciently called divine law. We have, therefore, the possibility of a great religious revival with something of the impersonal factualness of science, and something of the internal truthfulness of faith. The workings of faith can be scientifically proven, and progress in this direction is now evident in the field of psychology. Better beliefs make men better. There is a core of eternal value which science must respect, and there is no need for the advancement of physical knowledge to result in the loss or humiliation of the spiritual aspiration of the human being. Faith and fact can live together, for all facts arise from some kind of faith, and all proper faith leads to some kind of facts.

When we refer to religion beyond dogma, we really mean faith wisely and lovingly supported by facts, and not forced upon us by some kind of sectarian authority. The time has come to this world

when religion is a universal necessity, and we must meet this with a universal structure of beliefs. In the popular mind, religion is forever being confused with theology. Because some medieval theologians came to fanciful conclusions, we blame religion and reject the help which only religion can offer in critical times. Religion is a fact in the interior consciousness of man, but theologies and religious systems are merely human interpretations of this fact. Some of the noblest religions of all times have ceased to exist. They could not survive the changing patterns of man's social existence. Yet religion *per se* did not perish with the beliefs of the Egyptians, the Medes or the Persians. We outgrew an interpretation, but we did not outgrow the ideal faith revealed to us, in part at least, through the wisdom of Buddha or Plato or Jesus or Mohammed.

We may hope, then, not for a Utopian restoration of some old belief which may be still desperately struggling for supremacy; rather, we hope to see all that has been sacred to man made available to him in a simple, honest way, free of bigotry and intolerance. We would like to see the leaders of religion gather amicably to explore the common spiritual need. We would like to see each faith that now serves in this world make its own unique contribution to the advancement of the moral life of humanity. If we can only recover from this belief in the infallibility of parts, and recognize the magnificent utility of man's total spiritual experience!

It is interesting to note that in recent years foreign religions have set up branches in Europe and America. The faiths of Asia are now rather well represented in many of our larger communities. There are Moslem mosques, Buddhist temples, Vedantic retreats, and institutes of Yoga. Zen has been defended and expertly interpreted on the campus of Columbia University by Dr. Suzuki. We have in our midst Taoist mystics and Confucian scholars. It has been demonstrated that many Western people sincerely appreciate this larger acquaintance with non-Christian beliefs. As these are now practiced in America and Europe, these Eastern faiths are distinctly not anti-Christian. They are not seeking to take people away from the church of their choice. They are more truly information centers, helping to overcome prejudices that

should never have existed, and correcting errors which have been popularly perpetuated by the uninformed. It is also true, however, that confused and dissatisfied individuals verging toward agnosticism, or developing an extreme skepticism about religion in general, have found renewed faith and inspiration among the missionaries of Eastern wisdom.

The point is obvious. The religions of other peoples can help us, can answer doubts we have not been able to resolve, can free us from limitations which have become intolerable, and can give us clear insight into the essential unity of man's spiritual quest. Figures are difficult to secure, but it is quite probable that in recent years, over a hundred thousand non-Asiatics in the United States have been converted to Buddhism. To our more orthodox denominations, this is a shame and a scandal. There is grave shaking of heads, with subtle references to eternal damnation. Actually, however, private citizens are beginning to think wholistically on religious matters. There are many persons who no longer believe that the study of Buddhism is an insult to Christianity.

What we are searching for is what Mohammed sought in the caverns on Mt. Hira—a natural and original religion of mankind. We want an understanding faith so inevitably fraternal, maternal, or paternal, that it can no longer lead to conflict, war, or intolerance. We want a faith that not only helps us to live, but which unites us in friendship with all sincere human beings everywhere. The exact sciences have indicated that this is possible. When we actually serve truth, and our allegiance to facts and needs is greater than our addiction to dogma, we can get along together and rejoice in the experience.

By degrees, Western civilization is penetrating into the furthest parts of the earth. Many new nations have arisen within the last twenty years; others will enter the theater of international politics in the years directly ahead. We cannot afford to permit these new countries, heavily burdened with the problems of social and political organization, to be plagued, in addition, with religious conflict or theological dispute; nor have we any right to attempt to convert these other peoples to doctrines which we have not been able to interpret with dignity. The only final answer is the one-world religion. This does not mean that we will all have

the same doctrines, the same rituals, and the same religious architecture; nor does it follow that we all must use the same sacred books or sing the same hymns. What is required is the insight to recognize that there is one truth in space; that this one truth is not sectarian. We can no longer accept the idea that was held by our medieval ancestors that three quarters of the world follows false doctrines.

Once we become familiar with the psychology of religion, and recognize that its peculiar throne is not in some land, but in the human heart itself, things will improve. We will be able to meet in somewhat the same way that Protestant Christian groups are learning to get together. We no longer find it impossible for Methodists and Presbyterians, Episcopalians and Baptists to sit down together and try to work out programs for the general good of the Protestant Christian world. When one minister's church burned down, the leader of another sect opened his doors and religious services were not suspended. In one community, a Rabbi offered his synagogue to a Protestant denomination whose church was undergoing repairs. Let us broaden this attitude and stretch it to include the whole world. We cannot have the brotherhood of man without respect for the religions which actually teach this doctrine; and nearly all do.

Science, searching for truth, does not develop intense neurotic attitudes when some discovery nullifies a previous conclusion. The scientist takes it in stride and goes on, convinced that the ultimate good depends upon the enlargement of facts, not the nursing of grievances. Also, scientists of many different nationalities and beliefs get together, united in their common search for things necessary to man's comfort or security. We would not reject a great scientific discovery because it was made by a Brahmin, a Moslem, or an atheist. Why, then, must we reject an essential structure of morality or ethics because it was revealed to a person of different beliefs from our own?

Most of this confusion has been due to our ignorance of universal Law. Until very recently, we did not understand that cosmos was governed by an inherent principle, and that this principle is the source of all exactitudes—physical or metaphysical. Thus, the universe has an inherent code—Law interpreted on the levels of

morality and ethics; and it is this code that has given rise to religion. All religions have sensed this code, and have tried to understand and interpret it. Some have been successful in one phase of this interpretation, and some in another. Even today, some religions are more scientific than others; some, more philosophical; others, more mystical. Religion is all of these things. It is the science of salvation, the philosophy of regeneration, and the mysticism of man's conscious awareness of God.

Even within one national or religious pattern, individuals have different degrees of insight and different patterns of mental development. As we look around us, it is evident that some have aptitudes in law, and others in medicine; some are talented musicians, others are gifted scientists; some have an uncanny ability to sell, and others to buy; some can create, and others can merchandise. These differences indicate the individualities of psychic patterns. It is inevitable that these patterns should in turn require special consideration on the religious level. One man may find the full consolation of faith in a very simple and natural belief. To another man, religion is kindness or generosity; but to a third, it means a deep and penetrating analysis of philosophic doctrines. In this world, there are faiths for all men, and given proper opportunity to actually understand the religion of their choice, few persons would turn to atheism as a solution to anything.

In counseling, for example, it is very important to meet the psychological need of a troubled human being in a manner which is acceptable to the sufferer. Experience proves that one individual under tension will react immediately to the principles of Zen, whether he has ever heard the name or not. Another seems to sense values most easily if they are given to him from the mysticism of the Sufis; and still another needs the embracing security of Judaism. Whatever a man needs, that he must have, and he needs that most which helps him to be a good father, husband, son, or friend. When a man attains a state of virtue, he transcends denominationalism. The end of religion is to produce the spiritually integrated person, rather than to create a convert to some system of authoritarian doctrine.

The time may well come when we shall discover that religion, in its own essence and substance, is best left unlabeled. Let us stop

substituting names for ideas. Instead of saying that a man belongs to this sect or that sect, let us rather say, "this man is religious because he conducts himself in an enlightened way." In the world of the future, there is no reason to doubt that all men can unite in the service of principles.

Science points the way to this unification. As we become more aware that we are instruments of a universal purpose, we shall find obedience easier and more satisfying. A great deal of so-called spiritual disobedience is confusion. When we meet the requirements of one group, we violate the principles of another. Once we know that there is a plan at the source of living, learn to understand the rules and regulations of this plan, and discover these rules to be inevitable, we can stop bickering and settle down to the sincere practicing of a way of life that is in harmony with science, religion, and philosophy. There can no longer be a confusion of beliefs, once we discover with certainty the essential substance of what we believe.

Freedom from dogma does not mean freedom from truth; rather, it means freedom experienced through the practice of truth. A man is not enslaved by God; nor is truth an aggressive autocracy. We do not find ourselves frustrated by the alternation of day and night; nor do we live thwarted and disillusioned by the ebbing and flowing of the tide. We adjust our ways to the seasons of the year, and accept rain and sunshine simply because they exist, have always existed, and probably always will exist. In substance, we accept life—perhaps a little resentfully, but broadly speaking, with good humor. When we know the spiritual laws of the universe, we will accept these also, build our careers according to them, become accustomed to their ways, and will, in due time, recognize their benevolence. Actually, all religion is natural, and no theology has ever been able to change the laws of nature. As the light of the sun serves all men, and is recognized as a universal source of good, so the light of truth will make our lives more fertile, and will bring to fruition our noblest purposes. The tyranny of words will be gone, and we will live in the benevolence of eternal facts.

THE PURSUIT OF UNDERSTANDING

Part 3

The old Greeks doubted if man was born human. Rather, they said that he was born a biped—an animal that walks on two legs—and that he must earn his humanity by unfolding his own inner nature until he transcends the animal creation. The truly human being is one who thinks, using thought to solve the major problems of existence. Man is human when he loves God with a full heart and seeks to live in obedience to God's will. He is human when he respects the reasoning faculties of his own mind and dedicates them to the service of common need. He is human when he applies his emotional resources to the enrichment of culture and the maturing of his moral code. He is human when his physical actions are consistent with the highest principles of his character. To unfold the power of understanding, is to make claim to our human birthright. Until then, our destiny is uncertain.

The pursuit of understanding must be in obedience to the law of that which we seek to understand. What we really desire to know is the purpose for our existence under Heaven and upon the earth. If the divine plan exists—and inwardly we know that it does—survival must result from the further discovery of this plan and obedience to its rules. Everywhere in nature, we observe growth. The seed bursts through the earth; the plant grows, in due time blossoms, and finally bears its fruit according to its kind.

In the same way, man, growing down through the ages and up from the darkness, must be fruitful according to the laws of his own nature. The fruits of man's life are his works, and by his works he shall be known, remembered, or forgotten. The man of good spirit is resolved that he will leave this world better than he found it, and also that he will leave it a better person in his own right.

In the last century, we have become increasingly self-centered. We have narrowed our horizon until it seems that we live only to survive. In nature, however, our survival is not important unless

it enriches the sphere in which we exist. Many creatures have perished in the waste of time because they could not or would not meet the challenge of evolutionary process. Nothing in the universe stands still. Everything is either getting better or dying. When business seems to prosper, when luxury is available to most, and creature comforts become the first consideration, we resent the challenge of change. We are suddenly aware that our contentment is threatened by vast emotions which we cannot control. We must understand why these pressures come, and why they are necessary. We must meet the future with insight, not complaint. If we are truly wise, we will not fall into bewilderment, but seek the just laws everywhere operating. Instead of justifying our own action, we will justify Heaven and conform with its edicts.

Two forms of growth are observable in the human constitution. The body grows older, and the soul grows better. The maturity of the human being is measured by the growth of his soul. In its infant state, the soul is satisfied with food and protection; in other words, it seeks only the satisfaction of its body. The child-soul makes pleasure its principal consideration. The adolescent soul, torn between childishness and maturity, makes a career of evading responsibility, seeking to perpetuate the carefree existence of its earlier years. The mature soul has learned the dignity of self-improvement. It finds freedom through solving problems, and justifies religious convictions by calling upon them in hours of stress.

The adventure of understanding is rich with thrilling experiences. Each day something is added to our common knowledge. We realize how we have limited ourselves, choosing to be small in the presence of the opportunity to unfold our larger resources. To grow naturally and properly, we must free ourselves from bondage to the intemperances of the emotions and the intolerances of the mind. Love, hope, and faith bring us into kinship with truth; but hate, despair, and fear afflict both the soul and the body, punishing us with sorrow and sickness.

To understand, we must be honest, and whether we believe it or not, honesty is the discovery of a principle of good that is stronger than the illusion of evil. Honesty is not cynical, nor critical, nor condemnatory. It affirms the presence of God in all things,

and sets forth courageously to prove that which it affirms. If we seek good, we will find good and the divine source of good; but if we are content to accept evil, it will plague us to the end of our days.

Understanding is also patience. It does not demand more than can be rightfully expected. It realizes that all natural processes, though certain, are slow and orderly. It seeks neither magic nor miracle, but is content with those natural wonders which are always sufficient to sustain confidence and faith.

Understanding unfolds most rapidly in peace and quietude. It finds joy in the beautiful works of man, in great poems and stately music. It communes with infinity, even while it is bound to this world. Although understanding appears as a most subtle quality of consciousness, it sustains direct and immediate action. Once we know, we can do that which we know without doubt or hesitation. The old way of trial and error no longer afflicts us with its uncertain consequences. When we move from within ourselves, we move as one being, and this unity of the self assures the most rapid possible accomplishment.

There is a mysterious word for an even more mysterious fact. This word is *truth*. It has been applied to much that is not true, but this should not discourage us. Truth can stand for God, wisdom, or love. It can mean the certainties which sustain creation. It can imply that which transcends all error, that infinite existence which is absolute reality. To pursue understanding is a statement of perpetual questing after those unchanging values which sustain the furthestmost parts of space and the innermost parts of man. We may not be able to fully understand truth, but we can understand that truth stands for that which is ultimately and immediately necessary. If we believe that truth exists in the nature of God, we can recognize our weaknesses, but we can never fear the universe in which we live.

The wise man never fears, and the foolish man is always afraid. Regardless of the terrors and uncertainties which afflict this generation, man is always free to grow. Even under the most terrible tyranny, understanding can mature within him. We cannot wait for a better world or a more suitable occasion.

Of all the visible creatures, man alone possesses the power to understand the reason for himself. It is by the exercise of this power that he affirms his own humanity. We cannot exceed the organization of the ants, nor can we compete with the industry of the bees. We have not the wings of eagles, nor the swiftness of deer, nor the cunning of those beasts that roam the jungle. Yet we have been given something which is our unique heritage. We have the power to understand both ourselves and the beasts. We do not need to live in a jungle, in constant fear of each other; nor must we creep away and die like some wounded animal.

The Greeks were probably wise, then, when they pointed out that man is human not because he is shrewd, crafty, skillful, strong, or relentless, but because he can lift up his eyes in prayer to his God; because he can write the record of his own kind, and benefit by the examples of those who have gone before him. He can correct his own ways, discipline his own mind, and be a gracious person, slow to hate and swift to forgive.

It is time for man to affirm his place in nature, to realize that he is a custodian of a world that he can make beautiful with his love or terrible with his hate. Dumb creatures can only obey laws which they sense through instinct. Man can do more. He can help to protect all life, and thus save his own. He can help to advance all good, and share in that good. He can help to build a better future for himself and his children. He can change the savage complexion of the jungle, but this change is not by breaking through it with roads and freeways. Man living in fear of man, lives below the level of an animal, in a jungle of his own making.

Some people turn to religion because they hope that they can become more than human. We should understand that until we are governed by wisdom and love, we are not yet human. Evolution is fashioning man out of the crude stuff of pre-historic ages. As we have evolved from the past, why should we assume that we shall not continue to evolve? And does not evolution for us mean that we shall grow in grace and human kindliness? Why accept, even for a moment, that we cannot be better, or that there is no need for continued effort toward the maturing of human character? This is no time to stop. What could be more discouraging

than the prospect of remaining forever in the sixties of the 20th century?

Nearly everything that we recognize to be good, or important, or really necessary must yet be attained. There comes a time when the pressure of universal law gives way to the pressure of dedicated human purpose. We must take over the unfinished labor, and create a way of life worthy of man and the life within him. If we can set our minds firmly upon these major projects, upon the right destiny which now confronts us, we can forget small things, overlook many slights and grievances, and press on to keep our assignment with destiny.



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THE YEAR OF THE TIGER

A STUDY IN ORIENTAL ASTROLOGY

According to the Tibetan, Chinese, Korean, and Japanese reckoning, 1962 is the Year of the Tiger. Although this is not especially well known in the West, it is curious to note the number of signboards, advertisements, and publicity pieces by American merchants that include representations of the tiger. To understand the theory underlying Oriental astronomy-astrology, it may be interesting to summarize those ideas and concepts of Taoism which are largely responsible for the old calendar system of these people.

The universe is the production of a mysterious and invisible universal power which may be called "the Principle of Principles." From this emerges a duality which can be observed everywhere in nature. This duality is said to consist of two principles—yang and yin. Yang, the male principle, was anciently represented by a white circle, and yin, the female principle, by a black circle. In the Chinese yin-yang symbol, the black and white circles flow into each other to signify positive motion. The black circle was identified with the moon, and the white with the sun, and these Asiatic people never included these luminaries as planets. The sun, or yang, was the father-principle, and the symbol of activity; the moon, or yin, was the mother principle, and represented universal receptivity. The union of these principles resulted in the objective universe, from which, in due time, emerged man, who was regarded, therefore, as the product of the sun and moon.



From this background, the Chinese system of chronology, called the *sexagenary system*, came into being. This was a cycle of sixty years, and modern research indicates it was not indigenous with the Chinese. Some believe that it originated in India, but the same system was known to the Babylonians and Egyptians, and was used by the earliest Greeks and Romans. At the end of the sixty-year cycle, the system returns to its original point or beginning, and the cycles repeat themselves indefinitely. This means that in ordinary chronology, Asiatic peoples were restricted to a sixty-year period. They did, however, recognize a vast progression of these cycles, and according to their calculation, we are now living in the 77th cycle of sixty years, and the sexagenary system itself, according to Chinese authors, began in the year 2697 B.C. Of course, these peoples also had other methods of calculating historical events—in China, particularly, by dynasties and the years of the reign of an emperor; and in Japan, simply by the imperial reign dates. For general purposes of convenience, the tendency is now to accept the Western calendar, but the old system is still used for the calculation of special holidays and celebrations, and for the calculation of nativities.

There has been much controversy as to how the sixty-year cycle came to be selected. According to present thinking on this subject, it represented the reconciling of four lesser cycles, some astronomical and others purely arbitrary. The ancients gave Mercury a cycle of ten years, Mars a cycle of fifteen years, Jupiter a cycle of twelve years, and Saturn a cycle of thirty years. Of course, it must be understood that these cycles are approximate, but apparently close enough for the convenience of the people. The sexagenary cycle of sixty years, therefore, is made up of six cycles of Mercury, four cycles of Mars, five cycles of Jupiter, and two cycles of Saturn. From early astronomical observations, the Chinese noted the tendency, therefore, of these four planets to come into close relationship in the heavens every sixty years. Special consideration was given to the conjunction of Jupiter and Saturn, and we may call the system a Jupiter-Saturn reconciliation calendar. In order to achieve this reconciliation, certain intercalendary days were inserted. The pattern itself is referred to as “The Great Plan,” and

divination based upon it did not depend upon an actual observation of the heavenly bodies, but related, rather, to the year, month, day, and hour of birth in the involved system of cycles.

The Chinese recognized five planets—the four already mentioned and Venus. Venus, however, did not fall into the sixty-year cycle. The five planets were the five old men, the five great sages that administer the Will of Heaven. To each of the planets, the Chinese assigned an element. Three of the elements used in Western astrological calculations appear—earth, water, and fire. Air is not included, but two others—metal and wood—are introduced. To Mercury was assigned water; to Venus, metal; to Mars, fire; to Jupiter, wood; and to Saturn, earth. It is possible that metal is associated with the Chinese belief in alchemy or the transmutation of metals, and wood—very important in Oriental thinking—suggests a growing element. Eastern peoples have always admired wood. They appreciate its grain and structure; they build with it as much as possible; and they like it best unpainted. It may be associated with Jupiter because this planet has long been considered a symbol of growth or expansion. Having attained a total of five elements, the Chinese extended the number to ten by doubling each of the five. In their thinking, each element had two aspects or phases, and the ten resulting from this duality came to be called the ten mothers—in a sense, the mothers of the zodiac.

The first kind of metal was *weapon*, and the second was *cooking pot*. Weapon metal was an instrument of destruction; cooking-pot metal was peaceful and constructive. The substance of the idea is *war* and *peace* metal. Water was either rough water or smooth water. Rough water, represented by a wave, signified agitation and stress; and smooth water, depth, quietude, and a well-ordered government. The two kinds of wood were the pine tree and the bamboo, in which the former represented firmness, and the latter, grace or mutability—our Western polarization of strength and beauty. Fire is either flame or light, flame being a destroying power, and light, an illuminating power. One rages upon the earth, and the other, placed in a lamp, stands for reason, thought, and meditation. There are also two kinds of earth—high and low. High earth represents mountains, cliffs, or unevenness; low earth, flat-



GREETING CARD FOR 1962 BY ISAKU NAKAGAWA

ness like the plain or desert. High earth exalts; low earth brings humility of spirit.

The ten element mothers produced twelve children, represented by the zodiac. Six cycles of the ten elements are distributed through the five cycles of the twelve signs of the zodiac, thus forming the sixty non-repetitive combinations. Thus we can have the year of the fire-flame ox only once in sixty years.

Western people have the idea that the signs of the zodiac originated from the patterns of star groups in the sky, but this is rather arbitrary, as most of the constellations do not markedly resemble the symbolic figures now associated with them. It might be just as fair to say that the stars of the Ram, or Arics, could just about as easily be said to resemble a rat, which is the Chinese equivalent. In any event, the Eastern nations we are considering did have a zodiac of twelve signs like our own, but the symbolic creatures associated with them are for the most part different from ours.

In the Chinese zodiac, Aries is depicted by the rat, but we trust that this will cause no negative thinking among Western students. Broadly speaking, this familiar rodent is regarded by the Japanese as brave, intelligent, thrifty, and resourceful, and the deity Dai-koku, the god of good fortune, is always accompanied by a rat. The rat can find food only in a rich man's house, so wherever a rat takes up his abode, there are stores of grain in the cellar. Won-

der upon wonders, it is possible that the sign of the rat was originally represented by an elephant. When the Chinese discovered the fossilized remains of a mastodon, it was reported in the Chinese annals as the discovery of a monstrous rat.

The sign of Taurus is the same as our own, the ox, but the interpretation is somewhat different. The ox is associated with agriculture, with patience and labor, for it helps the farmer to turn the furrow of the year. It has to do with the season of planting and with the concept of a long-range program. It was long held to be a sacred animal in India, and in China it was considered ill fortune to eat the ox. It was like killing the hen that laid the golden egg.

The Chinese sign coinciding with Gemini is the one with which we are most immediately concerned—namely, the sign of the tiger. Here it seems we must have recourse to legendry. Our Oriental friends believed the tiger to be a creature with an extraordinary mind. Before this beast establishes its lair, it explores the whole region around the place where it is to live, and if it cannot find sufficient food for the entire year, it will not live there. It has to do, therefore, with the strategy about the future, forethought, and long-range planning. In a year of the tiger, men set in motion procedures that may not be completed for many years or even generations. Foundations of vast projects are laid down, policies may be subtly introduced which will have their fruits in distant times. The tiger, therefore, is a kind of philosopher—not overwhelmed by the conditions of the moment, but mindful of generations yet unborn.

In the Chinese zodiac, Cancer is assigned to the rabbit, and in old engravings, the rabbit is often shown inhabiting the moon, where it labors with a mortar and pestle to compound the herbs of immortality. There is a Buddhist legend that a little rabbit was once converted to Buddhism and voluptarily gave its life to another animal in need of food. As a reward, it was carried to the moon, where its image is still to be seen on those choice days set aside for moon viewing. The rabbit or hare is a symbol of fertility, associated with the maternal principle, and a moral emblem of obedience. Mythologically, it is identified with longevity. Even among the Aztecs of Central America, the symbolism of the rabbit

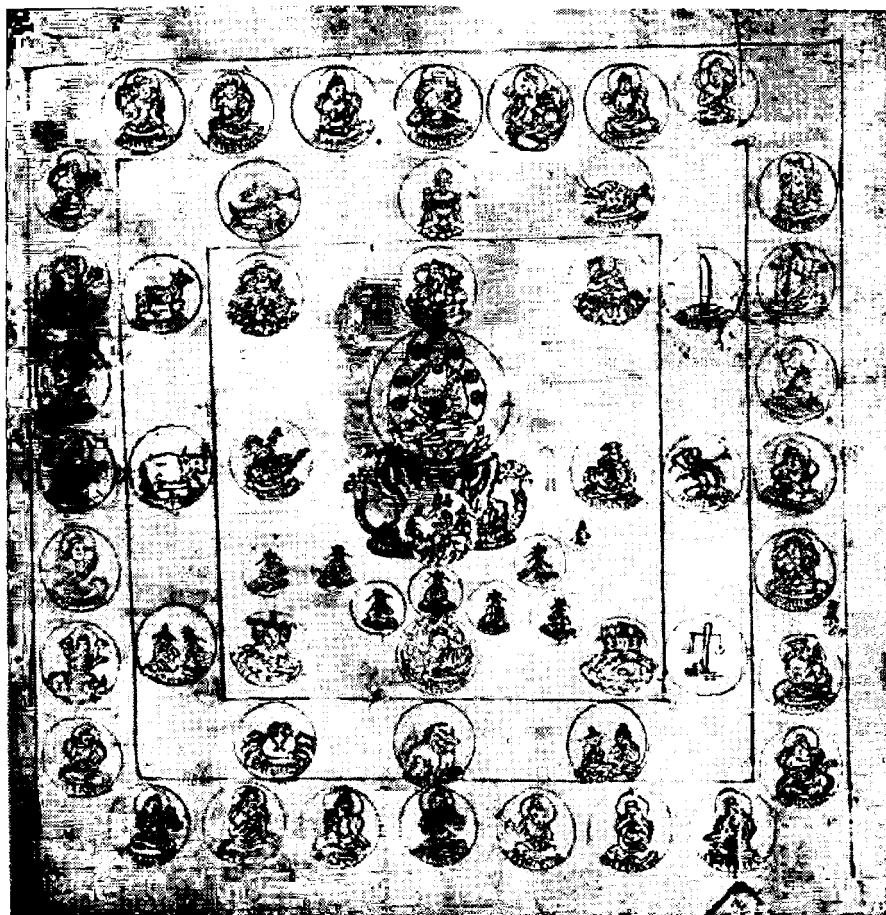
in the moon is to be found on early manuscripts. It is a desirable little creature, setting forth the virtues of humility, patience, and gentleness.

The Chinese equivalent of the sign of Leo is the dragon. In Western astrology, the lion is the king of beasts, and in Chinese thinking, the dragon is the ruler of all the creatures of the world. It is most extraordinary and entirely invisible, and may have originated from the dim memory of some prehistoric monster. The dragon possesses all five of the basic element powers within itself, and the dragon with five claws on each foot was reserved as the symbol of the Imperial House of China. It signifies the greatest wisdom, the deepest understanding, the highest courage, and the most incorruptible virtue. In the year of the dragon, there are great projects. Men of valor arise; sages bestow wisdom; and the divine plan is known to men.

The Chinese represent our sign of Virgo by a serpent, and even in the West, the Virgin is often depicted with a serpent beneath her feet. As in other parts of the world, the serpent has two meanings for the Chinese. It can signify shrewdness, cunning, thoughtfulness, caution, and the skill to advance causes; but it is also a symbol of evil, deceit, and moral corruption. It must be interpreted, therefore, on the level of the attainment of the individual, but it can represent a high degree of spiritual insight. In the year of the serpent, great differences arise between principles and policies, and these must be reconciled.

Our sign of Libra is known in China as the sign of the horse. This animal represents speed and grace of motion. By extension, it stands for quickness of mind, remarkable coordination, beauty of conduct. In China, the prancing steed is one of the most excellent of symbols, for it carries men to the fulfillment of their labors, and is suitable for couriers who hasten about the land carrying the edicts of the Emperor. It is associated with consciousness and that liberality of intellect which results in breadth of comprehension and the ability to absorb knowledge from distant places. It is also a proper emblem of instruction.

There may not be much apparent similarity between our sign of Scorpio and the Chinese sign of the goat, but there are similarities if you wish to seek them out. In Chinese symbolism, the goat,



—from the scrolls of *Sonoyosho*

Shingon mandala of Buddha seated in the midst of the planets, constellations and other astrological elements. The diagram consists of three concentric squares, of which the second contains the zodiac, presented in the Chinese-Hindu form. The signs begin at the upper left vertical column and continue downward in their natural order and around the square, ending with the fishes at the left of the top horizontal side of the square.

which inhabits distant and remote places, suggests monastic retirement. When an individual departs from worldly living to some mountain retreat, as is common to poets, musicians, and hermits, he is said to take on the isolated existence of the mountain goat. In such cases, the mind lives deeply within itself, assails high and difficult projects, escapes from the commonplace, and becomes self-contained and self-sustained. The sign of the goat is also a symbol of filial piety and extremely good manners, the reason being that whenever a kid nurses, it has to kneel down and pay its respect to the mother. In China, deep obeisance was acceptance of the Great Plan which distinguished all the levels of life, and, as Confucius taught, regulated all conduct by the laws of propriety.

Sagittarius, to us the Centaur, is represented in the Eastern zodiac by the monkey, another creature which seems to combine human and animal characteristics. In India, the monkey was sacred, so the Sagittarian does not need to feel humiliated. It is a great instructor of men because it apes their ways and reflects human frailties almost as though in a mirror. Sometimes it is a symbol of false knowledge, as Aristotle's ape of wisdom. But it is also connected with the Chinese traditionalism which bestows success by conforming with or imitating the conduct of elders. The ape is a sign of good fortune, happiness, joviality, spriteliness, wittiness, and all those characteristics which make for an attractive, charming, and entertaining personality. As in the case of the three monkeys in the Japanese temple, it stands for natural wisdom, the wisdom of the earth and the forest. Among these simians, many of our highest moral virtues seem to be present in rudimentary forms. In the year of the monkey, there are apt to be fads, and things should go well with French fashion designers.

In the Chinese zodiac, our sign of Capricorn becomes the rooster, also regarded as most honorable and outstanding. Nature has evidently dignified the bird, as it has its own crown growing on its head. It is born to great literary achievement, for it heralds the coming of the dawn. To recognize the rising sun is to honor truth. It has five virtues in all, including management and most sedate deportment. Thus, the rooster conveys the impression of leadership, of high attainment in arts and sciences, of exalted character and enlightened insight. When the Chinese represent the circle of the sun, it is usual to place the rooster therein.

Our Aquarius, or the Water-bearer, becomes among the Chinese the sign of the dog. In Western astrology, Aquarius is associated with idealism and friendship, and ancient peoples all over the world have regarded the dog as the constant friend of man. When human friendship fails, when disgrace comes to us, or poverty reduces our estate, the dog is still faithful. There is the larger implication of benevolence and dedication to public good. The dog is the guardian of the household, and in the larger world of affairs, those born under this sign are protectors of public rights and genuine servants of progress. In the delineation, therefore, the East-



—from the scrolls of *Sonoyosho*

Deity with Shivic attributes, surrounded by the figures of the Japanese zodiac and three additional deities. In this arrangement, two birds have been substituted for the goat and the rabbit.

ern and Western concepts are indeed very close, and seem to have arisen from the same basic experiences of zodiacal interpretation.

The sign of the fishes in our zodiac has its equivalent, in the Chinese system, in the sign of the boar, which concludes the series of twelve signs. The boar and its tribe have come into bad semantic association in the West, standing for dullness, sloppiness, and gluttony. But the Chinese refer to the boar as "the long-nosed general." He is considered courageous and admirable. There is a legend that he will never fight unless attacked, uses every conceivable means to escape trouble, preferring rather to lie quietly in the sun; but if attacked or aroused, or in desperate circumstances, he is the most valiant of all animals. Once he starts fighting, he will never retreat, and can be defeated only by death. Thus, the boar has the characteristics of a brave general who will do everything

possible to avoid a war, but if it is forced upon him, will win or perish. This sign is associated with absolute dedication or devotion, with tremendous strength of character, with honorable death and martyrdom. In our ordinary experience, the sign of the boar bestows internal resources, continuity of conviction, and the willingness to sacrifice all for principle.

Thus, having the alphabet of this system, we will insert at this point one complete cycle of the Oriental sexagenary chronology. It covers the period from 1902 to 1962, and because the cycle is always consistent, future dates can be found by a very simple method. 1962 is the same as 1902; 1963 the same as 1903; and so on. It will be noted that in the elements associated with the signs, each is repeated twice in succession. The differentiation can be found by turning back to the page dealing with the elements. For example, the first fire sign will always be the aggressive one (flame), and the second, the passive (lamp). The first earth sign will always be high; the second, flat. In 1962, we have the year of the water tiger, and as this is the first of the two water elements, 1963 being the year of the water rabbit, the 1962 water is rough, and the 1963 water is smooth.

In passing, we should note that in determining the month signs, we can assign the Chinese symbols to the same months as we have indicated above: Aries, the rat, is March 20 to April 20; Taurus, the ox, is April 20 to May 20; and so on. The twenty-four hours of the day are divided into twelve two-hour periods. Midnight, the two-hour period between 11:00 p.m. and 1:00 a.m., is the hour of the rat. The next period, from 1:00 a.m. to 3:00 a.m., is the hour of the ox; and so on through the order of the zodiac.

Turning now to some recent applications or interpretations, 1960 was the year of the metal-weapon rat, and we remember that this was a year in which there was great military agitation, and also many calls upon finances, as though, indeed, a rat were gnawing away at profits. 1961 was the year of the metal-pot ox. Here there was great emphasis throughout the world on food shortages, and a number of nations set up emergency agricultural projects to make their lands more productive. In China, for example, men were taken out of industry and put back to plough the fields behind the ox.

THE ORIENTAL SEXAGENARY CHRONOLOGY

1902	Tiger	water-rough	1932	Monkey	water-rough
1903	Hare	water-smooth	1933	Rooster	water-smooth
1904	Dragon	wood-pine	1934	Dog	wood-pine
1905	Serpent	wood-bamboo	1935	Boar	wood-bamboo
1906	Horse	fire-flame	1936	Rat	fire-flame
1907	Goat	fire-lamp	1937	Ox	fire-lamp
1908	Monkey	earth-high	1938	Tiger	earth-high
1909	Rooster	earth-flat	1939	Hare	earth-flat
1910	Dog	metal-weapon	1940	Dragon	metal-weapon
1911	Boar	metal-pot	1941	Serpent	metal-pot
1912	Rat	water-rough	1942	Horse	water-rough
1913	Ox	water-smooth	1943	Goat	water-smooth
1914	Tiger	wood-pine	1944	Monkey	wood-pine
1915	Hare	wood-bamboo	1945	Rooster	wood-bamboo
1916	Dragon	fire-flame	1946	Dog	fire-flame
1917	Serpent	fire-lamp	1947	Boar	fire-lamp
1918	Horse	earth-high	1948	Rat	earth-high
1919	Goat	earth-flat	1949	Ox	earth-flat
1920	Monkey	metal-weapon	1950	Tiger	metal-weapon
1921	Rooster	metal-pot	1951	Hare	metal-pot
1922	Dog	water-rough	1952	Dragon	water-rough
1923	Boar	water-smooth	1953	Serpent	water-smooth
1924	Rat	wood-pine	1954	Horse	wood-pine
1925	Ox	wood-bamboo	1955	Goat	wood-bamboo
1926	Tiger	fire-flame	1956	Monkey	fire-flame
1927	Hare	fire-lamp	1957	Rooster	fire-lamp
1928	Dragon	earth-high	1958	Dog	earth-high
1929	Serpent	earth-flat	1959	Boar	earth-flat
1930	Horse	metal-weapon	1960	Rat	metal-weapon
1931	Goat	metal-pot	1961	Ox	metal-pot

In our present year, we have the rough-water tiger. In terms of Chinese thinking, the ship of state is having a rough voyage. Everywhere in the world, climatic situations have been unfavorable. Storms have been most unseasonable; crops have been destroyed by floods, tornadoes, and heavy frosts. The whole world is agitated and confused, and many are afraid that the storms will continue. There have been many upheavals within countries and governments, and the long-range race of armaments continues. There have been mental, moral, psychical, spiritual, and physical storms in the lives of people, strong examples of intolerance have appeared, and philosophical and cultural matters have been seriously neglected. Discontent is almost universal, but there seems no immediate probability that these pressures will subside.

How does the tiger fit into this picture? He may indicate that in some areas at least, men will rise to face the emergency. There will be more of courage, determination, and resolution. As the tiger is the symbol of the long-range planner, programs may be set in motion which will have a powerful effect upon the future. There will be less compromise and vacillation. We will face problems with more determination to arrive at lasting solutions. We will be more cautious, perhaps, in extending help to ungrateful nations; and we will also conserve our own resources more carefully. We will explore the dispositions of our allies, becoming more conscious of the importance of common understanding. Like the tiger, we will explore the area of our activity before we settle to any program that will involve the distant future. There will be greater emphasis upon meeting the needs of our own people. The problem of food will be very important, with emphasis upon reforming systems of subsidies and government involvement in private enterprise. It is a year of strategy in rough times, and as the tiger is considered fortunate, we are apt to have considerable success in our efforts.



A Bad Press

On the road leading to the stadium where the first Olympic games were held, over 2700 years ago, tablets of black marble were set up. If one of the contenders at the game was caught cheating, not his own name, but the name of the city he had disgraced was inscribed on these black blocks, so that the incident would never be forgotten.



In Reply

A Department of Questions and Answers

QUESTION: *What do you think of the modern diet fads?*

ANSWER: During the last two or three years, the public mind has developed a diet fixation. Countless persons have resolved to remove superfluous poundage at all cost, and in a number of instances, the cost has been high. I think we should bear in mind that the benevolent providence which ushers us into this world apparently does not intend that we should all be in the same size and shape. Some are born tall, and others shorter; some have a natural tendency to be pleasingly plump, and others, to be elegantly slender. As long as nature does not standardize the human body, there is some question as to whether we can accomplish successfully uniformity of size and shape. From the beginning of history, it has been noticeable that most persons resent their proportions, regardless of the symmetry of the original endowment. Many tall persons, feeling conspicuous, become hyper-sensitive and envy their shorter associates. Those not so tall resort to elevator shoes in the effort to achieve a dominating personality. The stout all want to be thin, and the extremely slender are spending fortunes to enlarge their proportions. The common experience of these discontented people is that they subject themselves to a vast amount of annoyance, and endanger health and happiness in their effort to conform with the prevailing fashion. The rigorous prac-

tices indulged in to reshape the body leave little time or energy for the strengthening of character or the improvement of disposition.

A word of caution may be in order, especially for that army of the actually or psychologically overweight. In the first place, is it actually true that you are heavier than is proper to your constitution? There is little evidence that all persons whose height is 5' 6" should weigh the same. Many other factors must be taken into consideration. There is a tendency now to set a standard of weight that is factually subnormal. A person who, medically speaking, should weigh 125 pounds, will die of mortification unless he can bring himself into the 115 pound class. Most clothes models are selected for their extreme slenderness, and it is simply not possible for everyone to attain the languid and rather unhealthy appearance favored by fashion journals. A great many folks must decide whether they want to be comfortably normal or uncomfortably emaciated. Successful dieting is far more than will-power. It must include common sense.

Overweight is not always a matter of gluttony. It has always seemed to me that each person has an archetypal weight pattern, partly due to the balance of body function and partly to heredity, including racial type and ancestral tendencies. Obviously, this pattern expresses itself through body chemistry, which, in turn, may cause a sad state of affairs. It is pathetic, indeed, to hear someone say, "My brother eats anything he wants to as often as he pleases, and all kinds of rich gravies and pastries, and never puts on an ounce; while all I have to do is take one deep breath and I have gained two pounds. The archetypal weight pattern can, of course, be broken by sheer determination and continual vigilance. It may well mean, however, that to hold the weight below this pattern, the person must diet for the rest of his natural life. The moment he relaxes his rigid formula, the weight will be back.

This is evident in such cases as the person who takes off fifty pounds in three months, and puts them all back in the following ninety days. Perpetual dieting can only mean that the body is continuously deprived of certain food elements because these tend to produce weight. It is possible to restrict a diet for a time without serious results, but if severe dieting is continued too long, the body

chemistry can be, and often is, seriously disturbed. When the mind is set only on taking off weight, and there is no regard for possible injury to the body, the stubborn dieter may so lower his resistance that he becomes prey to ailments far more dangerous to his survival than a few extra pounds.

Because the average person has an almost irresistible desire to eat when hungry, many modern diets include appetite-killing drugs. These serve the double function of creating an indifference to food and acting as a stimulant so that the dieter does not experience an energy slump. If anyone believes that he can deceive nature by such practices, he is woefully mistaken. Unless a very critical situation exists, and the individual is under constant medical care and supervision, the use of reducing drugs, as they may be called, should be strongly discouraged. We have yet to prove that any drug powerful enough to be effective in such cases can be regarded as harmless. I strongly suspect that the rapid increase of major health problems in this country is due to the promiscuous use of wonder drugs. Many of these drugs have been developed so recently that their long-range effects are still unknown. In a matter of life or death, we may be justified in extreme measures, even though they be hazardous, but for cosmetic purposes, we are risking too much when we use such drugs merely to cater to vanity.

Another group of reducing aids features preparations which provide the stomach with bulk merely to reduce the pangs of appetite. How can we say, however, that nature provided us with an appetite only in order to have it thwarted by artificial means? Probably these bulk preparations are the safest we have for short diet regimes, but these, if continued indefinitely also work a hardship upon the system because their action is artificial and they permit a reduction of food intake beyond common sense.

Recently, a number of diets have developed around food combinations, the end being to attain a diet that is high in protein and low in carbohydrates. Unfortunately, however, the human system was not prepared to handle any kind of unbalanced ration. The moment we supply more than a normal amount of one type of food, we throw extra responsibilities upon the digestive processes. Even the best of these diets is habit-forming, and must be main-

tained over a period of years with numerous attendant psychological frustrations.

While we are so worried about our food intake, it might be useful to pause and try to understand the kind of foods we are actually eating. The American diet is a nutritional tragedy. Between adulterants and preservatives and the innumerable devices employed to make food appear to be far better than it is, we are all subject to some degree of food poisoning. Little by little, we take into our systems chemicals that are contrary to the needs and requirements of the body, and are even detrimental to our health and happiness. Much overeating in terms of bulk can probably be traced to the comparative lack of nutrition in what we eat. The only answer seems to be that we become more dependent upon vitamins and food supplements. There is a tendency to introduce synthetic preparations which further complicate body function because there is no doubt in the world that the human body can detect a synthetic product, even if our minds are not aware of the deceit.

If you want to enjoy a maximum of health, you must do your own thinking, and do it wisely. If you have been a few pounds overweight or underweight for the greater part of your life, forget the problem entirely. Your system has long since accommodated to this minor variation, and will thank you to let it function in its own way. If you are markedly overweight, to the degree that you feel it could be a menace to health or interfere with the reasonable activities of life, settle down and have a heart-to-heart talk with yourself. If you decide that reducing is indicated, first have a complete physical examination. Find out what is causing the overweight. If it is due to psychological stress—a common circumstance at this time—correct the cause, and the weight will probably take care of itself. If it is due to glandular imbalance, diet only on the recommendation of your physician, and exactly as he prescribes. I think everyone, however, has a right to know whether his doctor is prescribing reducing drugs. If so, the patient may request a different regime by natural means, unless these drugs are actually necessary in the treatment of the glandular situation itself. If the patient is not satisfied with his doctor's philosophy of medicine, he has the right and privilege of seeking elsewhere for

help. After all, it is his body, and he has a right to protect it in every way that he can.

If, after all tests and reports are in, the overweight is simply due to gluttony, which the patient should know in the first place, there is only one practical and reasonable remedy, and that is to reduce food intake, but to do it scientifically, slowly, and with constant watchfulness. One of the American shortcomings is lack of patience. A person restricting his food will make a valiant effort for a few weeks, desiring to lose weight as quickly as possible so that he can get back on his old diet again. To lose weight rapidly is to subject the body to unnecessary stress, especially if a considerable poundage is removed. One of the first symptoms of a poor reducing regime is the failure of elimination. This suggests temporary help in the form of laxatives. In a short time, these become habit-forming and the individual's elimination is ruined for life, or must be completely re-educated.

There are foods like heavy pastries and excessive amounts of white bread that are of no special value to anyone. It is in this area of luxury-eating that self-control must first be exercised. Often, if the problem is not too acute, this will gradually take care of the overweight. If a more rigorous program is required, there is no substitute for good old calorie counting, regardless of the reports to the contrary. Most important of all, the calorie counter is not required to cook his own food or have it specially prepared. He can therefore eat where he pleases without embarrassment to his family. He simply learns to estimate the number of calories in certain foods and the amounts of these foods he can eat without exceeding his self-imposed limit.

One of the best ways of dieting is to eat what you have always eaten, but in lesser quantity. The tendency everywhere is to overeat. Servings are larger than we need, and halfway through a large meal, we suddenly realize that we have had enough. We cannot quite bring ourselves, however, to leave a considerable portion of the dinner on the plate. In a family, the dieter causes a minimum confusion when he simply asks the privilege of serving himself, in this way selecting the amount which he regards as suitable. Nothing special has to be cooked for him, and his disposition is better because he is sharing with the family as always.

The first three or four days of dieting are the most difficult. After these have passed, the person adjusts to a smaller food intake without inconvenience and without feeling hungry. It is perfectly possible for him to enjoy certain fattening foods which are especially attractive to him. He simply reduces other calories, or follows a larger meal with a smaller one composed principally of very low-calorie vegetables.

If you are underweight, your problem is often more difficult. You may be eating now as much as you can tolerate of the very foods which are supposed to be inevitably fattening. It may be necessary for you to think through your own pattern of living rather carefully. If you are nervous, high-strung, and extremely active, it may be very difficult for you to gain desired poundage. Psychic stress will cause obesity in some people and take off weight in others. There is a kind of activity that is not like running or walking or climbing. It takes place within the person, but can be just as exhausting to body resources as the most strenuous types of athletics.

If you are personally unhappy, if your home is not secure, if you are worried about children or finances, if you are badly adjusted in your work, or if you are jealous, critical, or hypersensitive, it is very possible that you will develop weight problems. Hypertension is present in many underweight people, and one of the answers is relaxation. Do not dive at projects. Do not eat as though your very life depended on it. Often indifference to underweight is more valuable than concern, because concern can take off more weight. It is also comforting to realize that there are certain compensations for slenderness, especially after middle life. A sudden loss of weight may be a cause for alarm, but if you have been on the thin side from childhood, and your health is otherwise adequate, you probably have an archetype weight pattern which you should learn to live with, taking consolation in the fact that millions envy your sylph-like figure. Leave things alone, unless there are indications that something is wrong.

Weight problems are especially troublesome to young people. The fat boy and the scrawny girl are targets for thoughtless teasing. Both feel at a social disadvantage, and are convinced that their weight difficulty is reducing their popularity, costing them

friends, and interfering with probabilities of a fortunate marriage or career. For this reason, teen-agers, especially young girls, make desperate efforts to re-adjust weight at a very time when their body chemistry is already under stress due to the processes of growth. Health can be seriously undermined, and scholastic standing impaired by severe dieting. Actually, today's high school and college students are under considerable pressure. The curriculum grows more complicated every year, and academic competition more acute. It is a poor time to add malnutrition to the already sufficient burden. We cannot keep young people from being unkind to each other, but we can hope that sensible boys and girls will listen to reason from family or physician. Even with the best of care, graduation today is too frequently followed by some form of nervous breakdown.

Serious students of philosophy and related subjects will do well to direct their philosophic insight toward weight problems before they allow themselves to be victimized by the prevailing lack of intelligence. One of the great philosophic virtues is patience. Without it, few of the important labors of life are brought to a successful fulfillment. If you are overweight, or show signs that diet is complicating your daily existence, be careful not to fall under the influence of some outrageous fad. If you are a vegetarian, you must be especially careful, for non-meat-eaters often become starch addicts. It is financially much more expensive to be a vegetarian than a meat-eater; it also requires more time in the preparation of foods. In any case, dietetic foods are priced above those of ordinary products. I have some misgivings about sugar substitutes. I know they are widely used, and perhaps they are helpful; but I suspect that taken in quantity over long periods of time, they may have side-effects that are not entirely desirable. If sugar is your problem, and you are not a diabetic, it is better to slowly diminish the amount used than to depend entirely upon these artificial forms of sweetening.

Scholarly people are often very gullible. They live in a private world populated by noble souls, and commune with scholars long dead. It is easy to build up pressures and suddenly become obsessed by some notion or idea. People are not more spiritual because they are thick or thin. Plato is reported to have been a large

and heavy man, and Socrates was unpleasingly plump. Aristotle is said to have been a lean and hungry man, and a number of philosophers have been quite short. Nor can we actually trace long and short life directly to poundage. A number of heavy persons have lived to great age, in spite of insurance statistics, and many thin persons have been short-lived.

Actually, nature seems to reward moderation in weight, as in all other matters. If you are markedly overweight, simply cut down slightly and see if you cannot gradually control the situation. Do not try to be thin in six weeks, but if you can painlessly remove an offending ten or fifteen pounds in a year or two, be satisfied. There will be little shock associated with such gradual loss, and likely no unhappy complications. The diet that helps to make you normal and keeps you that way is, of course, the proper diet for you. It is wrong, however, to take all the joy out of food, and resign to the attitude that we must only eat what is necessary to perpetuate our miserable existence. Good digestion means that psychologically we enjoy what we eat, and philosophy suggests that we try to learn to enjoy what is good for us. We can do this if we do not create a regime of foods that no one can enjoy.

I have never advocated spiritual growth through frustration. We are not nobler creatures because we dedicate our lives to unpleasant labors. There is nothing in true religion that suggests that God wants us to be miserable—at the dinner table or anywhere else. The real solution is the famed Socratic axiom, “In all things not too much.” And if we are troubled with overweight, we can add to this the further axiom, “In all foods not quite so much.” This will take care of it in most cases.



Lincolniana

One day Abraham Lincoln, dressed in his new suit of clothes, riding along the countryside, came across a pig so deeply sunk in mud that it could not get out. Lincoln reluctantly rode past, thinking of his new clothes. Later, however, he rode back and rescued the pig, and in so doing ruined his new suit. Afterwards, he analyzed his motives, and decided that he was prompted by selfishness. He saved the pig because otherwise the mental image of the animal's plight would have remained in his mind.

LECTURE



NOTES

THE INFERIORITY COMPLEX

SOLVING SUBCONSCIOUS PROBLEMS BY CONSCIOUS EFFORT
(CONCLUSION)

When we study the inferiority complex, we observe that whether it is justified or not, it is an intensely negative situation. It is an individual over-emotionalizing his own limitations. In our complex society today, also, the inferiority complex very often locks itself upon external things. We have come to assume that wealth or social standing are the proofs of superiority. Therefore, an individual who has more of worldly goods than we have must be a better person in some sense of the word. If we stop and think for a moment, we realize this is not true, but our instincts press us on to this acceptance. Consequently, if our neighbor's house is larger than ours, we feel inferior in his presence. If it seems that he has larger worldly influence, we almost have the primordial instinct to bow low before him.

We are affected very powerfully by this status equation, and our inferiority complex is supported by physical evidences in which it seems that others are much more achieving than we are, and we become envious of them. Yet if we look into their lives, we may find that they, in turn, may be envious of some simple person who has peace of mind, for these various achievements of men bring with them tremendous pressures. Actually, those who would like to have these achievements might not for a moment be willing to carry the pressures that go along with that level of success, but emotion closes over reason and they simply go down into a

chaos of uncertainties, feeling self-pity about things which they do not understand.

If a person has developed a complex in this area, it gradually closes in upon him and begins the insidious process of eating away necessary self-confidence. Now, self-confidence, like many other psychological attitudes, is necessary within reason, but becomes dangerous if it is unreasonable. Without any self-confidence, the person achieves nothing; with too much, he opens himself to problems which he may not be able to sustain. If, however, he has lost the concept that he *can do*, or that he *can be*, he then truly forces himself into a level of non-effectiveness which is liable to destroy the productivity of his entire life and all that this implies. There are persons everywhere whose achievements are adequate to their needs at the moment, but who are often utterly dissatisfied. A constructive dissatisfaction, in the sense of a determination to continue to improve, may be good, but it is not good to let the realization that we are not going to be superlative drop us into a deep discouragement and despondency.

In the personal affairs of people, the inferiority complex usually releases itself as a kind of weakness. It is something that paralyzes our purposes, prevents us from expressing ourselves, and often prevents us from making valuable contributions in family and among friends, or in business. We develop a kind of hesitancy, and the moment some decision comes to mind, we have the feeling that we are not capable of making it. As a result of that, we are always asking other people, and following advice perhaps far worse than what we would have decided ourselves. The inferiority complex generally causes us not only to underestimate ourselves, but to overestimate other people. Instead of assuming that others are like ourselves, we take the attitude that almost anything is better than we are. Therefore, we go to other people for help when actually these other people are usually just as bewildered as we are. A real inferiority complex sort of feels itself to be the only weak thing in the whole area. Around it are mountainous achievements, and it is a little hollow in the midst of them. Actually, almost every person's life is a little hollow in the midst of something, and if we could get this topography into visible form,

we would find that the world has many more hollows than hills in its psychological contours.

If we have this sense of inadequacy and it is closing in upon us, we then have to be careful that a few isolated experiences do not set up a habit mechanism. Inferiority can become habit-forming as an attitude. A great many persons apparently like to feel the distinction of suffering. Someway, perhaps due in part to our religious background, there is something heroic about being miserable. To be miserable implies that we take life seriously. We feel that the person who has depth has to feel low in order to be a really conscientious citizen. Misery, therefore, is a sort of panacea against the sorrows of life. We are heavily burdened, and we carry this burden not with dignity, but with intensity, and on that basis, feel that we have made some kind of a place for ourselves in the great picture of things. Actually, with this attitude, we have achieved nothing except to allow a habit of weakness to rule us—a habit which almost inevitably leads to criticism and jealousy toward others, and results in the person spending a lifetime trying to prove why he had to fail. In doing this, however, he proves something that no one cares anything about anyway, so he gains very little real distinction. A certain number of persons may be sorry for him, and this sorry business is a sort of sweet-sour consolation. There is something rather nice about having people feel sorry for us, but we have to act so badly to win this sympathy that it is hardly worth it.

If there is this tendency to be oppressed by the inferiority attitude, we should do something about it, because it can also gradually develop to a pathological degree. If this complex takes over the life completely, we are not only going to be useless; we are going to be sick. We will lose the natural respect that people feel for earnest, sincere individuals. We will have few friends, few opportunities, less probability of advancement in our various occupations, less probability of pleasant years ahead; and we will be especially miserable in our older years when the contemplative side of life becomes so necessary to maintain a happy life. Most people who are miserable in their older years, and who are constantly making their children and their grand-children miserable, are the ones who have never really thought through the matter

of personal integration around some kind of a constructive focus. By and large, negative attitudes are nourished by non-action. They are the result of the individual lacking the ingredients of a positive internal activity in life. The person who depends entirely upon circumstances around him for his support, is always vulnerable, because these circumstances can, and usually do, change.

Realizing that all negative attitudes depend upon the ripening effect of time, we must try to find ways of taking time away from them. We know that with psychological problems, the time always most dangerous to a person is night. In daytime, there is a certain objectivity. It is the person who is busy and then goes home in the evening to an empty house, or to an incompatible and empty situation, who has the biggest problem. As this is most likely to occur after about our fiftieth year, this means that the late years of life are the ones which are most likely to be damaged by poor mental habits in earlier years. Lack of resource becomes critical as we grow older. In youth we seem to be able to keep ourselves busy, and we have daydreaming to take up the time that later is devoted to fretting and fear. But as we recognize the gradual decline of our vitalities and energies, then it is most essential that we have the constructive backing of a well-integrated personality. The only time to start this integration is while we are young, for in late years, while we are trying desperately to survive, it is far more difficult to learn, although it is possible and some persons have accomplished it. It becomes critical then, whereas if we meet it earlier, there is no critical situation.

How can we tell the difference, in ourselves, between simple modesty and an inferiority complex? The answer lies in the degree of energy involved. If we can say very simply, "Certainly, there are a lot of things I can't do, and I never will be able to do—so what!"—if we can say that with a certain sense of real meaning, the chances are we have recognized that we are not going to be all-achieving, but we are adapted to meeting this situation. If we observe that our limitations have never taken away from us the joy of living we are probably pretty safe. If, however, we say to others, or even to ourselves, "There are some people who are apparently born to suffer, and I was one of them; everything with me has been difficult. I've had to fight much harder than any-

body else; other people get somewhere, and I don't. I've had several poor marriages; somehow I had a genius for picking people who were no good. My children don't seem to be much consolation to me, and I've done an *awful* lot for them. In business, people with not nearly as much ability get ahead, and I don't”—if our thinking is along these lines, it shows that we are gradually working along toward a bad attitude of inferiority.

Now, along with this kind of a complex comes one of the most depleting of all reactions, and that is the destruction of the flow of energy. As long as we can energize something, we have a fighting chance of winning; but gradually, this attitude of inferiority destroys energy. We assume the fact that certain persons were created to fail, and we are one of them. Under such conditions, no amount of effort is meaningful, and we gradually get down to the point where we will not energize; we will not try; we will never pick up anything and really do something about it.

There is one interesting phenomenon that is frequently associated with the inferiority complex, and that is that the individual finds it more and more difficult to use his hands. This complex has a tendency to create what is called the “dropper.” Anything he picks up falls out of his hands; with anything he tries to do, he is suddenly all thumbs. The ability to move into action, as symbolized by the hands, is injured, and a psychosomatic reaction affects the actual use of the hands. These people have trouble writing a letter. They have trouble doing anything that involves direct action with the hands. It is as though they were telling their hands, “Don't do it, it's no use anyway.”

This type of symbolism also occurs in dreams. The person with the inferiority complex is continually dreaming of impossible situations, with himself as the victim. It also expresses itself in all kinds of color symbols, in clothing, in furnishings, and things of that nature. The poor housekeeper seems to be tied into this attitude. Neglect and indifference are the result of the removal of the conscious directive to energy. Wherever you find a symptom of this arising in your own nature, it is very desirable and important to take hold of the situation quickly.

There is probably a trace of the inferiority complex somewhere in each of us, but it is likely to take over only under certain prov-

ocations. If we have the comparatively unadjusted lives; if we have been the victims of a certain amount of unfairness on the part of other people; if we look back over sacrifices that we made for which there were apparently no recognitions or results that were important; then we must be especially watchful for trouble symptoms.

Sometimes the inferiority complex will produce the bluffer. The individual who feels he is weak on the inside tries to conceal this—first, perhaps, from himself, but more directly from other people. Thus, hyper-aggressiveness often arises from a distinct sense of inferiority. Such aggressiveness may lead to worldly success; it may cause the person to become prominent in the community in which he lives. It is a kind of compensation, but it also results in further psychological damage, even though the person apparently becomes successful. It seems to me that the so-called success philosophy, as we know it today, is highly neurotic. The average individual is trying to be a success because inwardly he recognizes that he is a failure. Under such pressure, he may found a successful two- or three-hundred-million-dollar corporation, devoting all of his energies to this so-called proof of success. He may have a tremendous power over other people, become more and more successful, and perhaps even verge to empire, coming, in the end, to being the richest man in the local cemetery. With all of this, however, he is still a completely miserable human being, because he has become a great physical success only because he was a great spiritual failure.

So we know that there are two kinds of “inferior” people—those who are downright failures and get nowhere, and those who are complex failures, get everywhere, and are still nothing. In other words, there is just no way of winning with this kind of an attitude, because no matter what you do, you end in tragedy. You end in the one thing that this complex always gives, and that is loneliness. And whether it is the loneliness of Napoleon on the Island of St. Helena, or the dignified and gracious loneliness of great wealth, the individual is still a small, helpless child, though he may be master of a great economic empire.

It is not likely, of course, that the average person is going to go to such great extremes, but it is true that he is going to hurt

himself. He is going to make life less beautiful and less noble than it can be; he is going to deprive himself of the love of his family and friends; and these things are important as we go on down through the years. So we must realize the need for regulating certain attitudes before they have a chance to take over.

One attitude that is a danger signal is the tendency to perfectionism. We find this in the person who is embarrassed too easily. If he cannot do a thing better than everyone else, he will not do it at all. We see it in children at school who will find every excuse not to stand up in front of the class and recite with the others. They have already sensed this inferiority complex pressure. If the individual is afraid to get up in front of people and make a mistake, this is bad. To make matters worse, the person with the inferiority complex resents anything that appears to be an overt act to help him. If anyone comes along and tries to say something, or do something, and the individual with the complex suspects that his friend is trying to help him out of the situation, then there is tremendous resentment. The inner secret has been discovered by someone else, and this is an unforgivable insult. So gradually, he builds a wall around this thing, trying to prevent other people from even helping him to get out of the situation.

A good attitude toward life is perhaps to admit that each one of us is somewhere along the long road between helplessness and complete sufficiency. We are all imperfect, partly finished beings. Evolution is not finished; progress has not run out. It is inevitable that generations will follow that are better than we are. It is inevitable, if we are intelligent people, that we will be better tomorrow ourselves than we are today because we are growing. Growth reveals itself as a degree of a process. Somewhere in the past we were less; somewhere in the future we will be more; today we are what we are. And on this very factual foundation we have to build. There is no need to emotionalize this. There is no need to be embarrassed about the fact that we are not perfect. There is no reason why we should apologize for ordinary mistakes; and, of course, there is no reason why we should not apologize for extraordinary examples of stupidity. We have to admit *when* we are wrong, and *that* we are wrong; we can never escape anything by bluffing. So all these defenses, most of which are to hide the fact

that we know we do not know, have to be forgotten, because they do not really mean anything. The hours that are spent in trying to protect a weak point would enable us to outgrow it if we used the time correctly.

Life places us in certain situations, and wherever we happen to be, we have a problem; in fact, we probably have several problems. Actually, problems exist to be solved, and there is a reasonable way of solving everything; but we will not solve anything by continually visualizing the size of the problem and the lack of our own ability to meet it. The best and quickest way to solution is to become adequately informed as to what knowledge is available bearing upon the problem, and then to undertake self-education in the needed material. We do not have problems that are totally out of the range of our problem-solving capacity, because we cannot get into situations which are so far beyond ourselves that we cannot create them. Thus, every problem for every person is solvable on his own general level of achievement. All that is necessary is attentive thoughtfulness and adequate knowledge of the situation that exists.

Let us take as a typical example the case of a small boy who has a number of friends who swim, but who is by nature timid and finds it very difficult to learn to swim. This is enough to create in the child an inferiority complex that may extend throughout life. Now, to the child, one of the greatest problems in this situation is the kidding of other children, who call him a sissy because he is afraid to learn to swim. The only answers to the problem of this boy are fairly obvious. Either he must be inspired to learn to swim, or he must be taught to recognize that this is not a primary factor in life, and that if he cannot, because of certain natural psychic integration, take easily to swimming, then there are other things he *can* do, by means of which he may be able to take a reasonably effective place among his associates. It is not necessary that he do this particular thing, but if possible, it would be advisable for him to do it, thus ending the situation. But if his parents make no effort to help him with this problem, and simply tell him that these other lads are foolish, that they should not do this type of thing and he should pay no attention to them, he will sink further and further into his neurosis.

Wherever we go, we either have to face an adversary head-on, or we have to choose other patterns more suitable to ourselves, in which we can have a reasonable sense of achievement. This reasonable degree of achievement means that we come to respect ourselves and our own accomplishments, not because they are great, but because they are adequate, because they give us a sense of participation in the problems of life, and because they make us feel that what we are doing has some significance. No individual is placed in a situation where he cannot be worth something. If his abilities are not adequate, then it is necessary for him to prepare to meet the needs of whatever challenge he expects to face. He must improve his knowledge until he has a certain sense of authority, and he will find that his self-confidence increases in proportion to the increase of his factual knowledge.

The inferiority complex simply means that the person does not have the mastery of the situations necessary for his identification with society. This means that he must take hold of some kind of knowledge—whether it be in art, music, literature, a practical skill, or any of a number of subjects—and devote to it the time he previously spent being sorry for himself. This does not have to be an interminable procedure. The average individual who will spend from six months to a year in the intensive development of any line of activity, will find that this is sufficient to result in a large measure of social adjustment. In comparison to the average person, anyone who spends six months in the continuous research or study of a particular subject, will be the best-informed person in his circle. One of our great educators once said that anyone who will study a serious subject for one year, will be an authority. This might seem peculiar, because some people have spent ten or twelve years studying certain subjects, but remember that kind of study was mixed into a curriculum, and it is very unlikely that this time actually represents one solid year of continuous effort. It is broken up into hours, semesters, and actually spread over many years. Intensity may be attained in a much shorter time.

So wherever there is this sense of futility, this feeling of unadjustment and inferiority, get hold of something by means of which you can form a bridge between yourself and others. Become a true student in this area, fully aware at the end of the year that there

is still much more that you do not know, but that when problems come up you can make a valid contribution, a thoughtful comment, and perhaps lead a conversation from an unreasonable and fanatical point of view to one of moderation and integrity. Learn to do various things. Whatever your own interests may be—art, music, gardens, children, hobbies—take a positive, examining interest to the point where you naturally begin to think about these things instead of just thinking about yourself. By this simple process you can pull yourself out of many neurotic situations, and if you do it with a real sincerity of purpose, you can also often save a great many visits to a physician or psychiatrist.

As soon as you begin to take up such constructive interests, persons of similar interests will drift toward you. You will find a more compatible group of people to work with and to mingle with. Therefore, get hold of various ideas and begin to develop them. This can often be done most easily by looking back over the years of life and remembering some particular line of activity that you always wished to do before becoming completely taken up with marriage or career. Pick up one of these things that you have always wanted to do, and whenever the problem of negation moves in upon you, shift to this thing and work with it, realizing that the greatest freedom from the pressure of neurosis lies in the directing of attention to positive achievements. In this way, you really can solve many of these problems, and have a much happier and better life.



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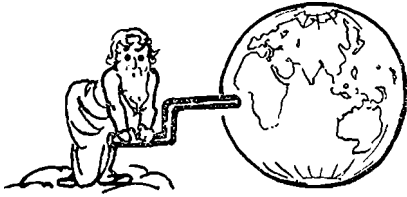
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HAPPENINGS IN THE WORLD

It is about time that we all begin to face some solid facts. The present crisis on Wall Street is not just an economic emergency, just an industrial calamity, or just the result of the rapid departure of our gold reserve from Fort Knox. The real cause is the rapid deterioration of the ethical code of Western man. If we are collectively determined to destroy the financial security of millions of normally kind-hearted, well-intentioned and not very bright human beings, the following rules will do the job as neatly as nuclear fission.

1. Gather a group of respected educators and intellectuals—the more respected the better—and have them regretfully affirm that belief in God is simple-mindedness, and all religion superstition and self-delusion. Give such attitudes a vote of confidence and entrust these materialists with the training of our youth.

2. Make sure that our grade schools, high schools, and especially our colleges and universities bestow no ethical or moral instruction which might divert the attention of students from the omnipotence of the almighty dollar.

3. Permit no ethical directives over art, music, entertainment, or literature, lest they interfere with man's inalienable right to corrupt public morals for private profit. Discourage any possible use of artistic media to improve or strengthen human character.

4. Indoctrinate everyone with the belief that he is entitled to anything he wants, whether he can pay for it or not, needs it or not, and can use it or not.

5. Allow nothing to interfere with scientific progress. Encourage, and if necessary subsidize, scientists so that they can invent more powerful bombs with which to exterminate us and more efficient labor-displacing devices with which to bankrupt us by automation.

6. Proclaim publicly that no matter how impossible our way of life may become, or how desperately ill we make ourselves by lack of common sense and self-discipline, there is a wonder drug that will put us back on our feet, so that we can break natural laws with impunity.

7. Warn parents that to teach children honor, honesty, good manners, or self-control is to interfere with the normal development of their rugged individuality.

8. Encourage everyone to watch television morning, noon, and night. It is cheap entertainment, and helps the individual to keep his mind off anything of real importance. It also provides a post-graduate course in violence and disillusionment.

9. Constantly emphasize the self-evident fact that the principal reason for being alive is to get rich as quickly as possible. Never allow scruples of any kind to interfere with this program.

10. Repeat to yourself every day that although big money may break your home, ruin your children, wreck your character, shorten your life, corrupt your government, and destroy your world, you want it, you will get it, and you must have it.

If human society will follow these rules carefully and faithfully for three generations, our present way of life will not be worth saving.

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Happenings at Headquarters



Our Summer Quarter of lectures and classes opened on July 8th, and will continue through September 30th, with Mr. Hall lecturing every Sunday morning at 11:00 a.m., except August 26th and September 30th. On August 26th, the Society presents Dr. I. Jay Dunn, Director of the C. G. Jung Clinic in Los Angeles, who will lecture on "Spirits, Ghosts, and Souls of the Primitive, and Their Meaning for Modern Man." On September 30th, Dr. Robert Gerard, noted Los Angeles psychologist, will be with us again, lecturing on "Meditation Techniques in Psychotherapy." Mr. Hall gave one Wednesday evening seminar, from July 11th to August 15th inclusive, on "The Zen of the Bright Virtue," in which he explored some typically Zen concepts, such as "Fishing Without a Hook," "The Curved Straight Line," and "Little Lumps of Doubt." The summer activities were highlighted by a Thrift Sale, organized and carried out by the Friends Committee for the P.R.S. In addition to many unusual gifts and useful miscellany, the Committee provided refreshments and an atmosphere of friendliness and festivity. Our sincere appreciation goes to the many committee members who donated their time and energies to make this event an outstanding success.

* * * * *

Our library contains a very rare and interesting set of books which perhaps deserves mention, as it is probable that this is the only set available in the western United States. The technical description is as follows: *Dai Nippon Bukkyo Zensho* (Complete Japanese Works on Buddhism). Compiled by Mochizuki Shuntei and Konan Junjiro. 151 volumes, plus 10 scrolls. Japanese text. Published by Dai Nippon Bukkyo Zensho Kanko-Kai, Tokyo, 1931. The sacred books of all sects of Japanese Buddhism for 1300 years. Included are memoirs and diaries of priests, biographies, temple records, religious studies, etc. The ten scrolls are facsimile reproductions of the scrolls of Sonoyosho, the basic early writings of Buddhism. They cover the secret ceremonies and rituals, methods

of painting the Buddhas and Bodhisattvas and other figures, giving the various poses and their significance, and the proper colors to use. Scrolls 1 and 2 are on Buddha; scroll 3 is on the Scriptures; scrolls 4 and 5, Bodhisattva; scrolls 6 and 7, Kanin; scroll 8, Anger; scroll 9, Heaven; scroll 10, Earth." Mandala drawings from the scrolls of Sonoyosho are reproduced in the article on meditation in this Journal, and material from the same source supplied some interesting diagrams for the article, "The Year of the Tiger."

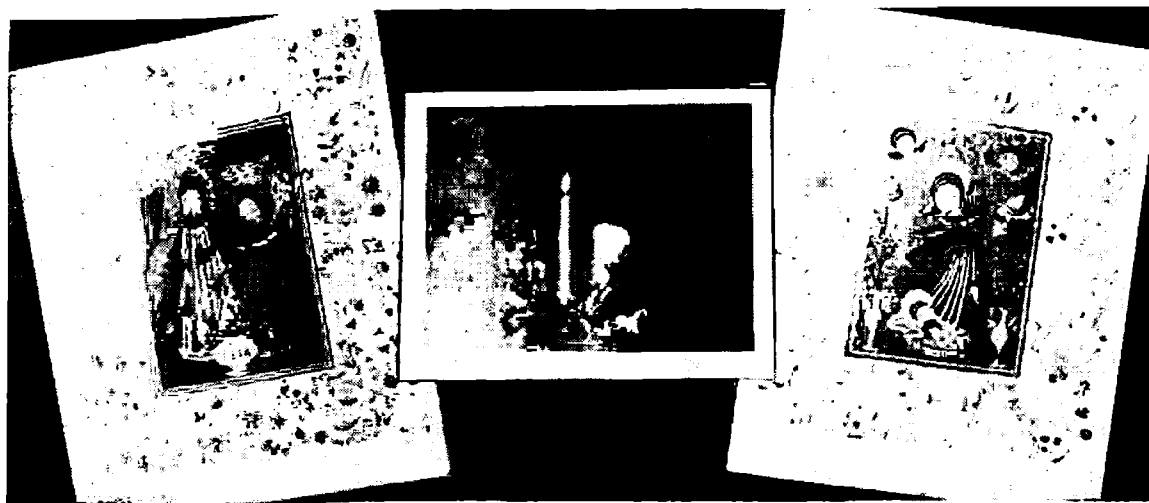
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We note with sincere appreciation that Mr. Harold Becker, who is a member of the P.R.S. Men's Committee, has undertaken an elaborate photographing program on behalf of our Society. He has photographed over sixty books, manuscripts, and prints, to be used in illustrating articles in our books and Journal. It is also planned to do a number of 35 mm. kodachrome slides on works of art, which we will show at Headquarters and also on tour.

* * * * *

June 11th marked the official opening of our Gift Shop department at Headquarters. By some strategic furniture re-arranging, we have converted one half of what used to be the bookbindery into a small shop with three attractive display cases and a massive, brown wooden desk. This, incidentally, has the distinction of having been Mr. Hall's first desk in the days when the P.R.S. was just beginning. While we cannot say that our gift shop is exceedingly large, we can point out, with some degree of pride, that our line of gifts and cards is carefully chosen by Mr. Hall to please people interested in our field of activity. There are art objects and jewelry that symbolize significant philosophical or religious concepts, fine reproductions of Oriental art, note cards and stationery that are either artistic or pleasantly whimsical, and various miscellaneous items that are just plain nice to use—such as attractive place mats, gift enclosure cards and wrapping paper. We have found that people appreciate having these things available at headquarters, and we hope that this department will play a constructive part in balancing our budget in the face of ever increasing costs of operation.

We think our friends will be pleased with the fine Christmas cards, reasonably priced, which we are offering this year. As the



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H-1903

season is rapidly approaching, we are reproducing here a selected group of these cards.

The three cards shown at the top of this page are as follows: Left and right—The figures, in red, blue, white, are on a gold field, surrounded by a floral design of the same color scheme. From original designs by Inge Scherer, printed in West Germany. Center—The child, in a blue dress, kneels before a white candle and a sprig of evergreen, on a muted red field. From an original by Princess Margrethe of Denmark, printed in Denmark. The messages inside the cards read: H-1902—“Christmas Greetings and a Happy New Year;” 5606C and H-1903—“Merry Christmas and a Happy New Year.” The size of all three cards is approximately 4-3/8 x 5-5/8 inches.

The three cards at the bottom of this page are as follows: Left—The happy Christmas shopping couple is dressed in muted

5687D

SW1280

127B



tones of brown, yellow, green, with a black umbrella, against a tan field on a white card. From an original by Maggi Baaring, made in Denmark. Center—Yellow, white, pink, red, green, are the colors of the figures and border, on a rich blue field. Original design by Andreas, made in Sweden. Right—The gay scene of holiday preparations takes place in festive Christmas colors, on a white background. Printed in Norway. The messages of the three cards are 5687D—"Merry Christmas and the Best Wishes for a Happy New Year;" SW1280 and 127B—"To wish you a Merry Christmas and a Happy New Year." These three cards are approximately 4-1/8 x 5-7/8 inches.

The six cards shown here are priced at 10¢ each (with envelope), and can be ordered in any quantity you desire. We will welcome mail orders, and would like to suggest that you place your order early, and allow about three weeks for delivery. Minimum mail order, \$1.00 please (add 4% sales tax if you live in California). We invite our friends in the Los Angeles area to come in and visit our gift shop, open Mondays through Fridays from 9:00 to 4:30, and after Sunday lectures.

* * * * *

In April, Henry L. Drake, our Vice-president, attended the Western Psychological Congress held in San Francisco. There were some two thousand psychologists present, and during the three-day meeting, over a hundred papers were read, dealing with every aspect of the field. Reports of the meetings were generally encouraging from our point of view, indicating a growing trend to consider man as a complete human being rather than only a mental-emotional entity. In mid-May, Mr. Drake addressed approximately four hundred members of the Wilshire Rotarian Society, during which talk he stressed the importance of acceptance as a valuable psychological attitude. He also warned against projecting our own difficulties onto other persons. Late in May, Mr. Drake was a delegate to the annual conference of the Group Psychological Association of Southern California. The delicate matter of "Aggressiveness" was considered. To what degree should a therapist impose his own convictions upon the patient? It was agreed that positiveness should be encouraged in the patient to assist him in his adjustments with society.



LOCAL STUDY GROUP ACTIVITIES



The New York City P.R.S. Local Study Group held its organizational meeting on June 4th, with a most successful program. The meeting opened with musical selections from Beethoven's Pastoral Symphony, followed by introductions of those present. Later in the evening, there was the election of officers for the group, and Miss Alice Fischelis was chosen as President. After the business of the meeting, Mr. Hall's record "My Philosophy of Life" was played, and those present expressed sincere pleasure to be in more direct contact with the work of the Society. The group is starting with a membership of fifteen, and meetings are tentatively scheduled for the first and third Monday evenings of each month. Those interested in further information about this worthwhile activity are invited to contact Miss Fischelis at 155 East 96th Street, Apt. 1-A, New York City 28, or telephone AT 9-4875.

Local Study Groups are invited to consider two of the publications from our series dealing with the Adept Tradition. *Orders of the Quest* covers many interesting phases of Western mysticism, and offers special opportunity for further research or open discussion. Most people know the stories of King Arthur and his Round Table and the Cycle of the Holy Grail. The interpretation of these old legends as part of the descent of esoteric philosophy in Europe, will provide a valuable perspective. From the Eastern series, we can mention *The Arhats of Buddhism*. In this work, there is a discussion of the life of Buddha and the spread of his faith through Tibet, China, and Japan. The principal points of view of the various schools of Buddhism, including Zen, are presented in simple and practical form. Groups who have been working with this Adept Tradition have found the program most rewarding.

We have had word from Joan Vergeer, one of our good friends in Portland, Oregon, that she is interested in organizing a P.R.S. Local Study Group which will hold afternoon meetings. Interested

friends in the area are invited to contact Miss Vergeer at 5595 N.E. Sandycrest Terrace, Apt. 4, Portland 13, or telephone her at AT 1-4215, to discuss this plan.

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: *MEDITATION DISCIPLINES AND PERSONAL INTEGRATION*

1. Define the meaning of the word *mandala*, and explain why it is termed a "magical device."

2. What is the essential difference in point of view between Oriental philosophy and Western materialism regarding the unfolding of the total human being?

3. What is the essential difference between the basic concepts of humanism and mysticism?

Article: *THE INFERIORITY COMPLEX*

1. Why is a person with an inferiority complex inclined to be boastful or try to bluff his way through life?

2. How can a thoughtful person prevent the feeling of inferiority from becoming an habitual attitude?

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



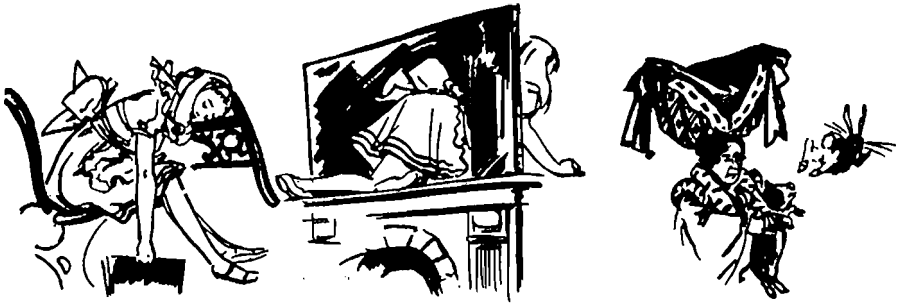
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Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

HANDS OF A BUDDHA

Nara, one of the most ancient and picturesque cities of Japan, is located about twenty-five miles from the thriving metropolis of Osaka. In Nara and its environs are Buddhist monasteries dating back to the 7th and 8th centuries of our era. Perhaps the most important of these national shrines is the Horyu-ji, built by the Empress Suiko and her illustrious nephew, Prince Shotoku, as a memorial to the Emperor Yomei, who died in 586. Completed in 607, this great Buddhist temple is the oldest group of wooden buildings in the world today.

The Kondo, or Golden Hall, of the Horyu-ji contained twelve magnificent mural paintings executed about 711 by an unknown artist. The four larger paintings in the Golden Hall represented the four heavenly regions, each presided over by a Buddha with attendant bodhisattvas. The Western Paradise was assigned to the Buddha Amida, who was depicted seated with the Bodhisattvas Kannon and Seishi standing at his right and left respectively. The figure of Kannon in this group was one of the most beautiful religious icons known to exist, and the drawing was strongly reminiscent of the paintings on the walls of the Ajunta caves in India.

It is tragic to report that the interior of the Horyu-ji was gutted by a disastrous fire caused by defective electric wiring in 1949, and



THE HANDS OF AMIDA BUDDHA

the beautiful murals were almost completely destroyed. Fortunately, the paintings had been accurately copied in their original colors many times, and from these copies and more recent photographs, the murals have been so skillfully reproduced that even the ravages of time have been perfectly imitated.

The painting of the Buddha Amida was among the best-preserved of the original Kondo murals. The deity is depicted in the mudra, or hand-posture, of turning the wheel of the law. The artist, however, did not represent this mudra in exactly its traditional form. The right hand of the deity is turned outward, revealing the chakra design in the palm. This is the wheel of law surrounded by ornamental devices. Even more interesting, however, is the fact that the 8th-century artist has shown the principal lines in the palm with complete clarity, and very much as they appear in modern books on palmistry. The life, head, heart, and fate lines can immediately be identified, and also the Ring of Solomon on the mount at the base of the first finger. As the Amida Buddha is a metaphysical Buddha of Mahayana mysticism, it cannot be assumed that the lines shown on the hand are based upon any factual record. It is possible that the unknown artist attempted to symbolize the characteristics of Amida by the use of palmistry, for this

art was certainly studied at an early time in Asia. Lines appear in the hands of many Eastern religious images, but for the most part, they are highly conventional. In this case, however, it is possible that something more was intended beyond artistic requirements.

Considered from the standpoint of palmistry, it must be borne in mind that Oriental systems of character analysis are not identical with our own, nor can we be sure that Asiatic psychology interpreted human character the same way that we do. Even so, the hands of the Amida Buddha are of interest. It will be noted that the head, heart, and fate lines are all double, and there are vestiges to indicate the possibility that the lifeline was also double. Western palmistry teaches that the doubling of the line greatly intensifies and strengthens the meaning of that line.

We cannot see the termination of the life line, but the head line slopes gracefully across the hand, tipping slightly upward on the Mount of the Moon at the base of the hand. This would be interpreted to mean a gracious mentality, with strong mystical and imaginative powers and unusual internal powers of visualization. The double heart line is free from all breaks and incumbrances, and from its position we sense a strong sublimation of the emotional instincts. The line of fate cuts diagonally across the palm, and passes between the third and fourth fingers. This is a positive indication of extraordinary dedication to a high destiny, further magnified by the fact that it is double for a good part of its length. It would seem that the life, head, and heart lines meet at the ball of the thumb. This is not regarded as especially fortunate in Western palmistry, but in the case under consideration, could certainly represent a union and sublimation of the indications of all three lines, and the reconciliation of the inconsistencies of the several departments of human life. The Ring of Solomon is clearly shown slightly below the base of the first finger. This is a sign of unusual spiritual insight and wisdom and the possession of transcendental powers. The long slender fingers and the gracious structure of the hands are usually associated with a very sensitive and highly evolved person. We know not whether we are dealing merely with an artistic achievement or an abstract bit of mystical symbolism. It is all very curious, and for all we know, very meaningful.



MEDITATION DISCIPLINES AND PERSONAL INTEGRATION

Part II

The religious symbol is a means of bringing into objective consciousness a quantity of subjective knowledge or insight bearing upon sacred matters. All faiths have special emblems which have come to be so intimately associated with them that they revive in our thinking the entire doctrine for which they stand. Thus, the cross has become the seal or signature of Christianity; the star of David, of Judaism; the crescent and star, of Islam; and the open lotus blossom, of Buddhism. Like the flags of nations, they stand for a way of life, a culture, or a conviction—moral or political.

We are constantly observing new phenomena. We are rationalizing the problems of the moment, and we are continuously absorbing information bearing upon our own interests and activities. Much of what we know is not immediately available, even upon demand. Submerged ideas and thoughts are most easily restored to our attention by a process that has been called associationalism. Something we see or hear reminds us of correlative material which we have seen or heard at some other time, possibly long ago. As the area of our thought is largely determined by the focus of attention, the symbol acts as a mnemonic device. There is an ancient saying that all learning is remembering, for the source of essential knowledge lies within ourselves, and the quantity of this knowledge is constantly increasing as the result of observation, reflection, and meditation. Most persons have a strong religious content in their natures. This is primarily due to the presence of a religious instinct, but this is being constantly strengthened by our almost continuous contact with the religious factor in society.

We have all read some sacred literature. We have glanced at the church pages in our newspapers. We are aware of the religious buildings in our communities, and we accept the evidence of spiritual conviction in the lives of our friends and associates. Those living within the vast sphere of Christendom have been psychologically indoctrinated, whether they realize it or not. The

Buddhist lives not only by the faith of his choice and the religion of his ancestors, but among some five hundred million members of the same creed. Buddhism affects his life as a merchant, an artisan, or a technician. The same is true of the Moslem. The faith revealed by Mohammed has enriched the literature of Arabia, Persia, and India. It has resulted in a distinct trend in architecture. It is reflected in custom and costume, and is revived daily by the call to prayer from the minarets of countless Moslem cities.

Great religions become ways of life. We may rebel against their dogmas, or attempt to emancipate our minds from their teachings, but we cannot evade or avoid their indoctrinating influences. We must therefore assume that both the believer and the unbeliever have been psychologically affected by the religious atmosphere of their world. Whenever an emergency arises, when problems destroy our native optimism or impaired health causes us to lose interest in familiar material occupations, we instinctively fall back upon some type of spiritual consolation. We grope within ourselves for encouraging elements or patterns of belief. We recognize our dependence upon some plan larger than ourselves. When we seek internally for the reassurances of faith, we do not seek in vain. Our heritage of culture has given us a working foundation by which we can interpret the larger patterns of world religion to our personal needs. If our information is without rational organization, our religious findings may be somewhat inconsistent and immature, but they still provide a degree of comfort or moral strength.

How much more is this true when we live in an atmosphere of intense religious devotion? In many Eastern communities, religious art is continually present. The child grows up surrounded by the images of his faith. He learns to read from his sacred books. The most distinguished members of his community are monks and priests. His daily life moves around the central axis of the temple or shrine. There is no division between sacred and secular learning. Under such conditions, tangibles and intangibles are regarded as equally valuable. This unified approach to the spiritual and material values of life has never been generally cultivated by Western man. One of the difficulties has been our determi-

nation to establish fixed and arbitrary meaning for intangible values which are constantly unfolding and therefore subject to qualitative changes. The orthodox person interprets symbols in terms of his own orthodoxy; the mystic, in terms of his own mysticism. The aggressive intellectualist is inclined to impose meaning upon everything around him, but nature invites him to discover meaning.

If man had a fixed principle within himself which could weigh and analyze with absolute honesty, we would all come to the same conclusions about the verities of existence. Unfortunately, however, our reasoning faculties are themselves the products of a mental activity for the most part undisciplined and inadequate. Thus, our conclusions bear witness to our natures rather than to any structure of universal sympathies.

For example, when we consider a religious symbol, we revive a quantity of evidence that is not necessarily accurate or adequate. When we ponder the meaning of the Christian cross, we are by no means certain that we actually understand Christianity, or that our contemplations will release the true Christian image to our inward gaze. Inwardly, we will define the teachings of Christ according to our own sectarian upbringing. We will naturally add certain overtones of hope or faith, and we will certainly be as honest as we can. For each of us, however, Christianity must mean what it means to us—no more, and sometimes a little less.

This may partly explain the importance of unfamiliar religious symbols. We have fewer preconceptions and prejudices about things not closely associated with our lives. For a Christian to meditate upon the religious emblemism of another faith, is to reduce markedly the personal equation in interpretation. When confronted with the known, we dogmatize, but confronted with the unknown, we lack this sense of internal authority, and are prone to investigate. The inquiring mind is best fitted for learning. We grow more rapidly by seeking than by attempting to define what we believe we have already found. A conclusion is an end, and whenever we arrive at one, we halt the processes of further inquiry. Western man is a creature of conclusions. As a result of this tendency, he is forever repeating himself, going over the same



THE DAI-NICHI NOYORAI MANDARA

This design represents the mundane world, presided over by the deity Vairocana. The name *Dai-nichi Nyorai* means the *Great Sun Buddha*. He is represented in the center of the design, seated in an eight-petaled lotus signifying the heart of the world. His hands form the mudra of creative meditation, and he is surrounded by the several regions of existence, populated with the personifications of the numerous aspects of universal life-energy.

ground many times, and instinctively afraid to break through the familiar to explore the unknown.

Locked by our own psychology, we mistake self-imposed limitation for universal despotism. Modern humanism takes the attitude that the universe is an infinite area in which everyone can do as he pleases. The possibility that there are fixed and inevitable rules governing all created things, and even the creative principle itself, can be very disconcerting. It forces us to seek security through adjustment with values which somewhere already exist. If there is an all-knowing consciousness in space, and this alone is absolute, then man must attain peace of soul by the acceptance of this principle and its edicts. The whole idea of an aggressive conquest of the unknown is meaningless if the unknown itself is the only knower.

The mystical tradition of humanity is established firmly on the belief that man lives and moves and has his being within the living structure of eternal truth. As the sun in the midst of the solar system is superior to the planets which circle about it, so the radiant center of truth, established forever, surpasses in dignity and authority all the creatures dependent upon it and nourished by its power. Perhaps this is why the Christian scriptures refer to "the Kingdom of Heaven," and have never conceived of the universe as a republic or a democracy. Part of our subjective resistance to spiritual law arises from the assumption of universal equality. It is true that the Creator is present throughout creation, but in varying degrees, different forms and various aspects. Man's relationship to the total is at best fragmentary insofar as his attained abilities are concerned. Many religions teach that man is a potential god, but few would attempt to prove that any human being has completely unfolded his divine attributes. The meditative discipline must always be built around a concept of acceptance. The disciple must open his own consciousness to the Divine Will and the divine idea. Any preconception of the substance of true enlightenment is detrimental to the mystical experience. When we fill the unknown with our own opinion, we simply substitute human authority for divine purpose.

All forms are in some way the production of the one-life principle which projects and sustains them. The physical appearances

of these forms are visible to our eyes or may be known by the sense perceptions. The emotional content in these forms can be recognized only by our own emotional content, which runs the gamut of feelings and seeks to establish emotional value. The mental contents of forms attract the attention of our reasoning power, and we seek to interpret the thing itself according to its habits, ways, processes and functions. Above these levels, we must struggle with the psychic implications of forms. We respond to these implications as they affect our own psychic integration, and if we learn how to use them skillfully, they may become therapeutic aids in the correction of psychological pressures or derangements. Still higher, and more difficult of attainment, is the discovery of the spiritual content of form. We seek to know by some power within ourselves which transcends both mind and the psychic entity, the divine meaning of the orderly progression of structures out of that nature which transcends all structure and has a continuing existence apart from structure.

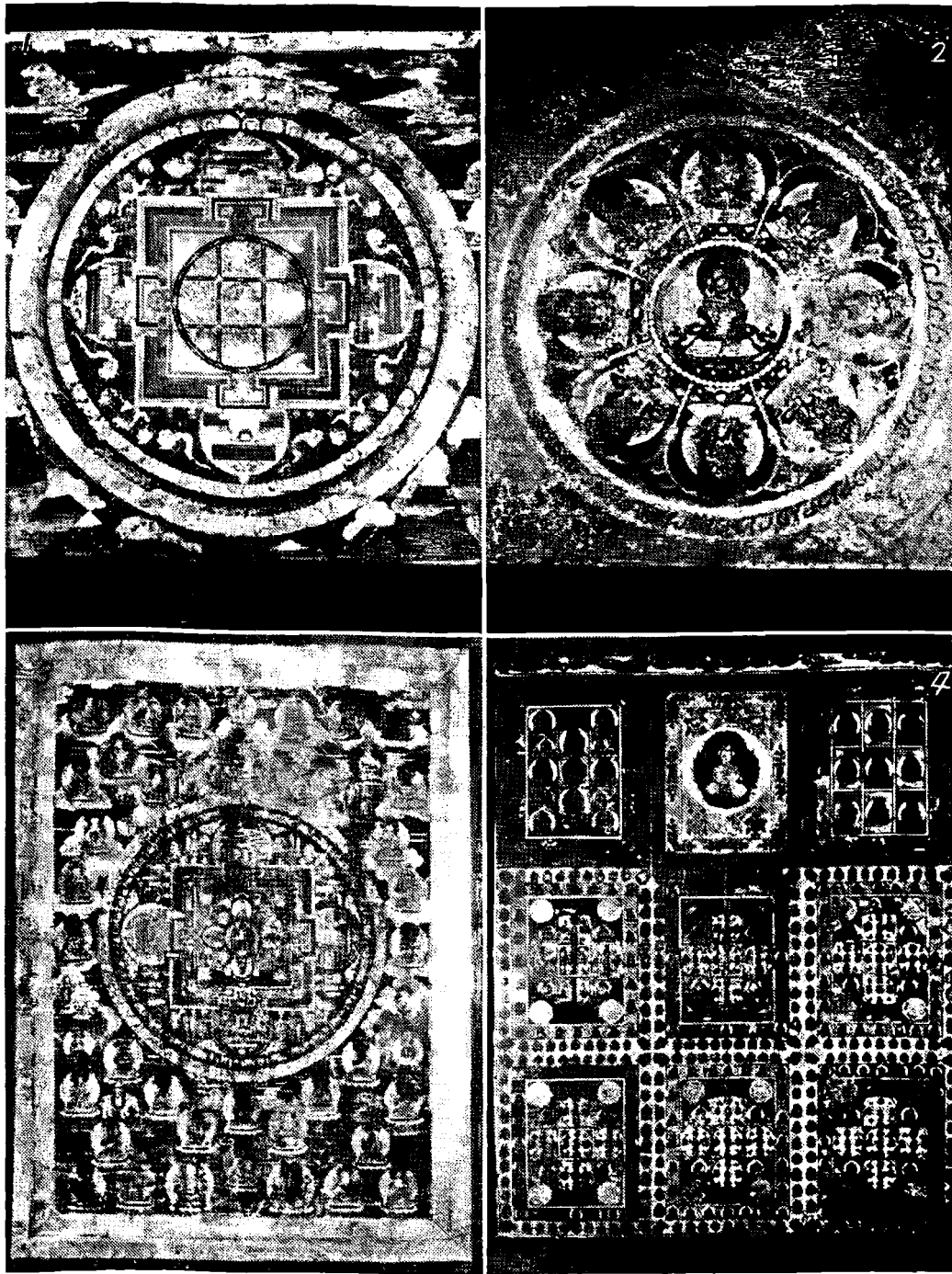
It is also clear that the moment we seek to understand forms beyond or above their physical dimensions, we are at serious disadvantage. We have never trained the emotional faculties so that they can discern true beauty, or the mental faculties so that they can function upon the level of pure reason. The psychic integration of the average person is inadequate to his common needs, and it is doubtful if any person can really understand or define psychic health in an adequate or meaningful way. On the level of pure spiritual cognition, we must depend upon the testimonies of a few exalted mystics or world teachers who, we are convinced, did possess insight into the Divine Principle.

One of the purposes of meditation is to gradually strengthen the super-physical instruments of knowing. It is becoming more evident every day that truth cannot be captured by the sensory perceptions. These are limited to appearances and lack the means of interpreting these appearances by any superior rule or guide. Western man has taken his emotional, rational, psychical, and even his spiritual faculties, and focused them firmly upon his physical enterprises. Instead of interpreting body in terms of soul, he has come to interpret soul in terms of body. The level of body is also the level of industry and the entire pageantry of our phys-

ical civilization. Architecture, to a degree, is soul power moving rock, steel, and concrete. Science is mental power exploring the physical resources of the universe. And philosophy, as we generally understand it, has as its primary end, the adjustment of the compound and complex human nature to the requirements of an industrial-scientific culture. It would not be fair to say that all this is bad, nor is it unreasonable to apply all that we possess of natural endowment to the improvement of our immediate physical situation. Body is important, its needs are legitimate, and its protection a worthy task of science.

The trouble lies in our failure to recognize that man is not simply body, and that his thoughts and emotions are far more than merely abstract functions of body. Man's emotional focus is just as real, and just as important as his physical focus. It has its own laws and its own purposes, and it is working for ends necessary to itself and vital to the well-being of the complete person. There is also a world of mind, not directly associated with the material objectives of thinking. The human mind is a far more complicated organism than the physical body. We sell it dreadfully short when we assume that all its thinking should be dedicated to physical interests. Just as the body must be kept healthy through the skillful use of knowledge, the mind and the emotions must be provided with everything necessary to their proper function, or they will ultimately betray their owner. Much of this story is revealed through the problems of psychic integration. The man physically but psychologically sick is the classical example of punishment for lack of true insight. We do not like to think of the spiritual level of man's consciousness being involved in the prosaic projects associated with capital, management, and labor. Even if we assume that spirit is not profaned in our quest for success, we must admit that it is largely ignored. Yet without this spiritual factor, we would be completely inanimate, for when it departs, all that remains is a corpse. Spirit in its form of life-energy must therefore nourish and sustain all of the compound structure of man's constitution.

Oriental philosophy takes it for granted that growth is not merely an expansion of material domain, but an unfoldment of the total human being. The esoteric disciplines, therefore, are concerned with those parts of man's nature which cannot naturally



A GROUP OF MEDITATION MANDALAS

1. (Upper left): Mandala of Yamantaka—the stress of material energies (Tibetan).
2. (Upper right): Heart of the Universe Mandala (Tibetan).
3. (Lower left): Mandala of Avalokitesvara—the universal diagram of compassion (Tibetan).
4. (Lower right): Terrestrial Mandara of Dai-nichi Nyorai—a magical figure of the Shingon sect (Japanese, Kamakura period).

be cultivated by familiar scientific methods. Even arts and sciences, though they enrich emotional and mental experience, are practiced with little insight as to the nature of the instruments used. We are not wise enough yet to use thought and emotion only constructively or according to the proper laws governing energy in its mental and emotional aspects. We know that when the body is tired, we have to rest, but very few persons know how to rest the mind. When muscles are fatigued, they give us certain symptoms by which we know that we have exceeded our strength; but when our emotions are fatigued, we do not estimate correctly the symptoms of emotional exhaustion, nor do we have ready or effective means of restoring our emotional vitality.

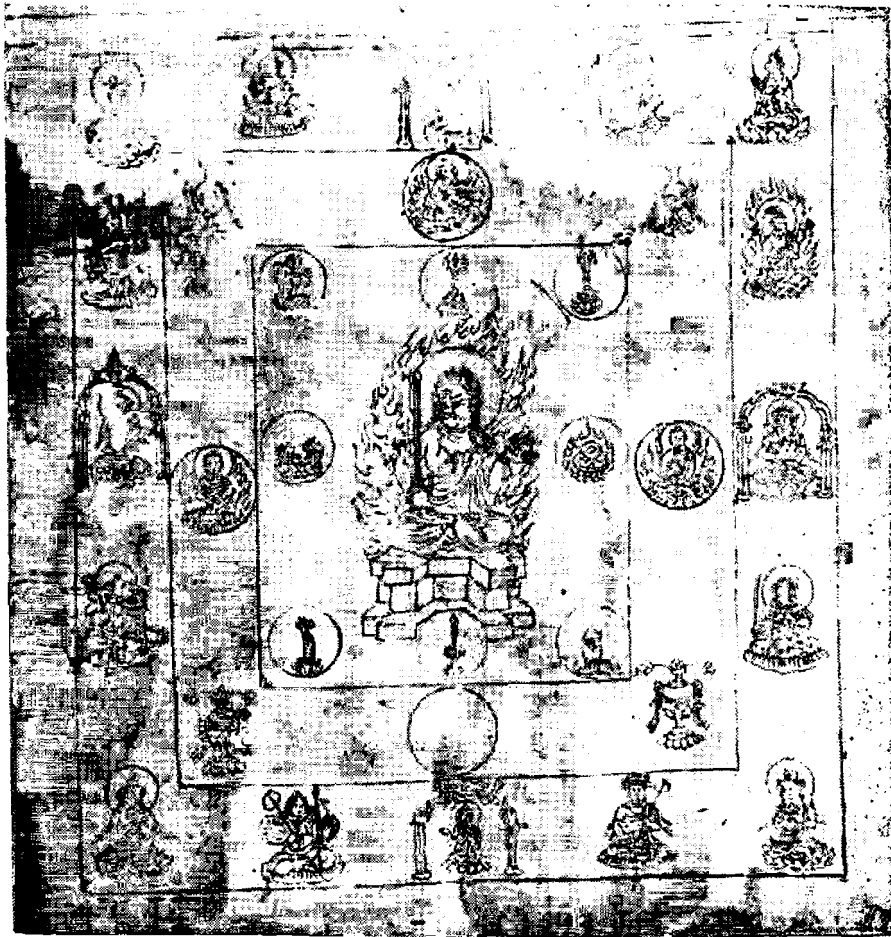
In meditation, we first relax the body. We learn gradually that the only way this can be done is by temporarily suspending the mental and emotional pressures which fatigue the body. This does not mean that we have to stop thinking or feeling, but we cannot involve the body in these higher intensities if we expect it to experience appropriate rest and relaxation. In Yoga, the mystic gradually loses awareness of his physical environment, and even of the existence of the body, which is the most intimate part of this environment. In describing this level of contemplation, the yogi describes himself as a kind of awareness suspended in space. He is not conscious either of an inward or an outward existence. He merely knows himself as existing. He is; but he is not part of anything except perhaps part of universal life itself.

It is interesting that by a mere process of subjectification, man can wipe out the physical world without destroying himself or disturbing any essential values. He has no sense of being deprived. He is not lost; nor is he purposeless. He is simply self-contained, but without any sense of egotism. It may seem rather incredible that in a few moments of personal quietude, a rational creature, without destroying emotional or mental content, can detach himself from ten thousand years of history, the policies of countless nations, the problems of innumerable industries, all political prejudices, religious opinions, and scientific discoveries—and not even miss them. This experience in itself is most instructive, and finds a parallel in sudden physical illness. The very sick person experiences an almost immediate detachment from most of the con-

cerns which burdened him in his days of health. Faced with the possibility of transition, the world and all of its problems and achievements appear unimportant and remote. We must assume from this that man's material attachments and associations are to a degree at least, dependent upon a focus of attention. When the attention turns from the world to the contemplation of subjective phenomena, the objective phenomena lose reality and vitality.

Most meditation symbols have a strong emotional content. This is enriched by proportional symmetry, color harmony, and mystical association. The symbol causes a feeling, and much depends upon the quality which this feeling engenders. If a symbolic form is incorrect in any way—that is, if it is contrary to the laws governing emotional harmony—it will cause disquietude or emotional discomfort. It is almost as though we fed the body indigestible food, or confronted the mind with a totally unreasonable concept. The emotional quality of the symbol is satisfactory or unsatisfactory because beauty itself is the production of absolute law. If this law is obeyed, the image which it projects is therapeutic. It should also be noted, however, that man's emotional quotient has been negatively conditioned by the physical demands upon its resources, and is, for the most part, an undisciplined area. As bad habits in the body are not easily overcome, so destructive emotions have a tendency to complicate our search for emotional balance.

So once again, the mystic falls back upon the one infallible formula. By meditation, he must quiet the emotions, as he previously quieted the body. Desires and appetites must be resolved once again into the primordial emotional placidity from which they were drawn forth by the stress and strain of attitudes. No better symbol can be found for man's emotional stress than the storm or tempest. It is said that Jesus commanded the waves to be still, and for the tempest to be quieted. By gradually relaxing the center of awareness, and lifting it out of the emotional focus, our feelings subside, our hearts are no longer troubled, our passions seem to sleep, and we experience the one emotion that is valuable—the sense of peace. In this state of peace, true love and friendship begin to have meaning. It becomes possible for us to make honest emotional decisions. Ulterior motives lose their insistence. We begin to know something of the mystery of divine



—from the scrolls of *Sonoyosho*

Shingon meditation mandala keyed to the central divinity of Fudo. Fudo is the symbol of the Buddha as the protector of Universal Law. While apparently a ferocious deity, it carries the sword which divides reality from illusion, and in this instance, the wheel of the doctrine. It is the symbol of the protector of virtue and insight. The central figure is enthroned amidst attributes and appropriate symbols.

love, not because we have read about it, but because, for a moment, we have experienced its infinite calmness and its strange deep tenderness toward all that is. With the body and emotions at rest, we can then give our attention to the mind.

Here we come into the presence of one of the great mysteries. The mind is at least in part responsible for our meditative victory over the body and the emotions. Yet now we ask the mind to free us from itself. We think of using the faculties as a means of suspending the function of themselves. How do we relax the mind? How do we cause the thinker to release himself from the web of his own mentations? Many people believe the mind and the self to be identical. If the mind goes to sleep, what is left? By

the time we reach this level of decision, we have already applied the meditative process sufficiently to understand the way it operates. We simply begin to relax the mind. We know that thinking is an aggressive process, and that its aggressiveness becomes more intense as thought is directed to some objective purpose. In due time, we learn that the mind can also rest if we can relieve it of its habitual but not always significant processes of rationalization. Merely to reduce the unnecessary or false objectives of the mind will bring a great deal of inner quietude. In the presence of understanding, opinions lose their value. Wisdom itself shows us the folly of wasted mentation.

What happens when the mind goes to sleep? Does the individual really pass into a state of unconsciousness? Not according to the higher teachings of mysticism. It is suddenly discovered that consciousness itself can be separated from the mental body which it inhabits. Mental awareness gives place to a pure kind of awareness, and this is an almost complete power of acceptance. This awareness, free from the burden of self-cognition, has been described as a mystical experience, or as a form of cosmic consciousness. The knowing power which occupies man's nature, no longer broken up through physical, emotional and mental activity, is rescued as a total psychic energy, and is now known to subsist in itself and of itself, capable of thought, but not thinking; capable of emotion, but not feeling; capable of creating a body, but not experiencing the fact of embodiment.

On the psychological level, there is no longer a burdened self which is the stress-ridden psyche of the textbooks. We are psychologically disturbed only because we are aware of soul-energy reacting back upon the psychic center from the body, the emotions, and the mind. We do not relax the soul, as we have these lower parts of our personality, because the psychic center is only a focus for other tension, and not the source of tension. When the personality is at rest, the soul is at rest; when the parts of the body, emotions, and thoughts have been brought into harmonious relationships, we have attained the hypothetical normal soul.

The soul, in turn, sends no falsely conditioned reflex into the objective personality. It is in a calm and orderly state, and reflects the situations that contributed to its integration. In a certain

sense, the soul ceases to exist; and in another way, it is said to become immortal. We recognize the soul only when it is sick; we know it only because of its deformities; and we suffer from it only because it bears witness to the complete tension of the composite disposition. No report is received from a healthy soul; rather, what we call consciousness for lack of a better term, is further disentangled from the confusion of existence and attains its own proper estate.

The mystic, in meditation, has now transcended all the personal conditions of his own existence, and stands, like the bodhisattva in Buddhist symbolism, on the threshold of the Nirvana, which is complete or perfect unconditionedness. It is the end of seeming and the re-establishment of being. In the Mahayana school of Buddhism, the bodhisattva must make the decision as to whether he will go on to the universal peace, or return to the mortal world to become the instructor of his younger brethren. The example in Mahayana is that given by the Bodhisattva Avalokitesvara, who renounced the nirvana and took the great obligation to save all souls from the shadowy world of illusion.

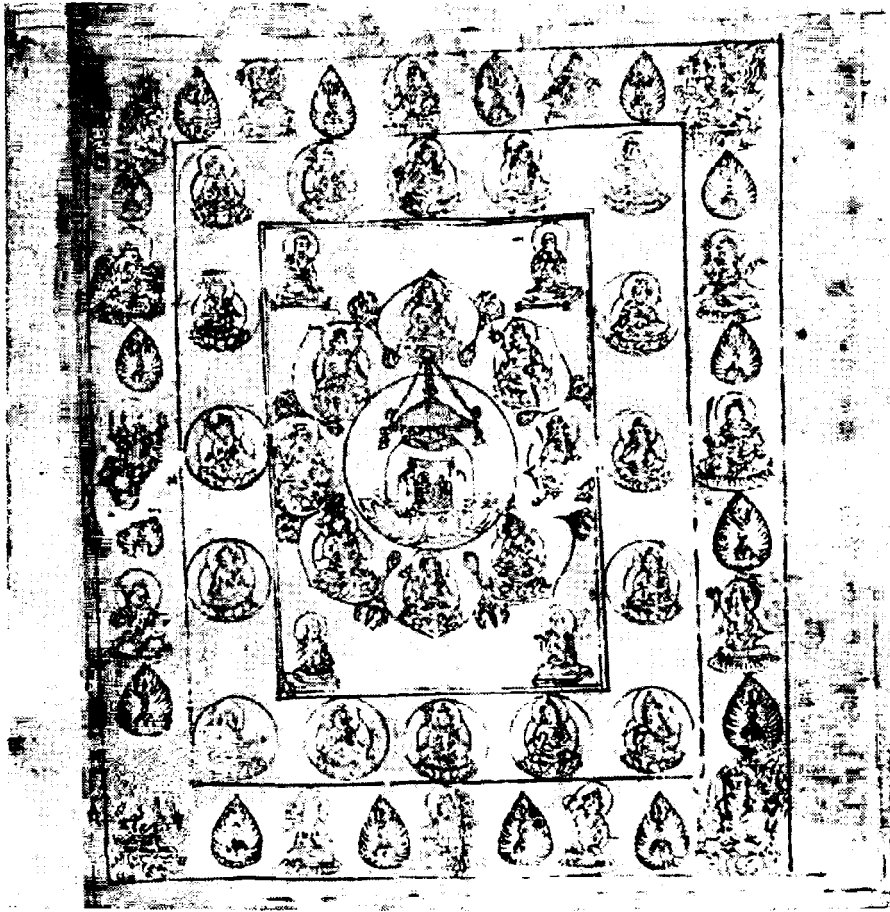
In meditation, this means that, having established the highest possible experience of consciousness, the processes of meditation are reversed and the mystic descends again, step by step, through the conditions of his own psychic, mental, emotional, and physical life, and assumes once more the moral responsibility of his embodiment. That which descends, however, is not identical in psychic quality with that which ascended. The bodhisattva state of illumination is an experience which transforms the inner life of the person. He is no longer struggling to discover some kind of certainty. He is no longer drifting in the sea of illusion. Consciously aware of his own nature, as this relates to both spirit and matter, he descends as one appointed to redeem the four worlds; that is, the four parts of himself. He is embodied in the psychic entity, but he is embodied with the memory of that which is superior to the soul. He is therefore capable of freeing the complexes and pressure centers which have burdened the psychic life. It was said, therefore, that the bodhisattva, descending through the worlds, liberated the creatures dwelling therein, in the sense of freeing them from the darkness of their own meaninglessness. The mo-

ment the purpose for the soul is known as inward truth, the soul is liberated from psychic involvement in pressure symbolism.

The bodhisattva realization, taking upon itself a mind-nature, then emancipates the mind. The true purpose of thought is now known, and the mind becomes established in Law, and therefore incapable of breaking that Law which now ensouls and consumes it. On the emotional level, the bodhisattva consciousness transmutes the passions, reveals their true natures, and establishes the rule of compassion. Love is now used, and not abused. The meaning of man's emotional content, in terms of his eternal good, once actually known, cannot be discarded or denied. Understanding even overcomes the instinct to resistance, for resistance itself is a form of uncertainty. The bodhisattva, taking on the physical body, becomes the dweller in that body, a benevolent autocrat, protecting the body, but never again becoming a victim to its obscuring substances.

We discover, then, that the ascending centers of cognition, rising from level to level, represent the gradual sublimation of the sattva, or the personal self, which, by its intemperances, binds the fourfold personality to suffering. Thus, the path of meditation sets forth symbolically the entire way of evolution. It is practiced in anticipation of the growth to come, by which all creatures attain liberation. At the summit of this mystical discipline, the self, having attained the greatest degree of sublimation possible without loss of identity, experiences its true relationship to the body and its eternal relationship with the Divine Principle. Having thus experienced, it is now called the enlightened self, or the Bodhisattva. The enlightened self can never again be separated from its own enlightenment. Whatever degree of insight a person attains cannot be taken from him. Plotinus described this very well when he explained how rare moments of illumination become unforgettable and transform the conduct of the person inevitably and completely.

The mandala, or meditation object, especially in Tibet and in the Shingon sect of Japan, is also a kind of picture of the four worlds. Through some kind of appropriate symbolism, it impresses the cosmic pattern upon the relaxed and receptive faculties of the meditating disciple. While it is a physical thing, and can never



—from the scrolls of *Sonoyosho*

Shingon magical mandala, featuring the vision of the heavenly tower (pagoda) which appears as a vision in the Mahayana Buddhist scriptures. The central design is surrounded with a lotus-form ornament, the petals of the lotus decorated with deities. Between the petals are the tips of thunderbolts. The design represents the three worlds and the hierarchies of divinities presiding over them.

actually transcend its own physical substances, it stands for this continual remembrance of value. It is not intellectually contemplated; it is merely allowed to wake the sleeping elements of man's subjective nature. The mandala may lead the meditating mystic, but it will lead him gently. It will remind him of the ancient law and the ancient way; it will call out of his own manifold memory the lessons he has learned and the ideals which he has accumulated through the years. At least subconsciously, it will point out mistakes, and warn against those inharmonious instincts which have brought trouble and sorrow. Here is its mnemonic factor. This is why it is called a magical device. Its only magic is that it is a mystical representation of reality. It is a picture that means the most that a diagram or drawing fashioned by man can mean. It

is not art necessarily, according to our emotional acceptance of art; but it is the highest artistry because it reveals all that man's creative skill could depict. To the profane, it tells nothing, because to unlock it, one must relax and accept.

It is customary to create mandalas around prevailing beliefs, or to set into them representations of those deities which impersonate universal principles. This is not always the case, however. Sometimes Sanskrit letters, each standing for a universal principle, are substituted for more complicated designs. Again, the shape or color of some mass may be sufficient. In Zen, a circle in black ink drawn with a single stroke of the brush suggests the entire doctrine and its mystery. In Taoism, the yin-yang symbol stands for the cosmic interplay of being and not-being, eternity and time, bodhisattva and sattva. It is obvious that increasing acceptance permits the disciple to recognize the meditation meaning in the infinite diversity of forms which surrounds us all. One Asiatic artist made his great meditation symbol of a curled-up sleeping cat; another sensed the Infinite in the veins of a dried maple leaf. In Japan, Fujiyama, its white crest rising above clouds, is the proper representation for the ascent of man's focal consciousness through the levels of his superphysical organism. It may all be told in a poem, or in one perfect stroke of a brush, but generally, a mandala form suggests the traditional universe as understood by Eastern peoples. Like a mystic maze, it challenges those who meditate upon it to examine all its parts with an ever receptive appreciation until they find, somewhere in the remote distances of a simple symbol, self and God, and discover the two to be one.



It is the dull man who is always sure, and the sure man who is always dull.

—H. L. Mencken

Vital Facts from the Ministry of Agriculture

"Twist—a disease once widely distributed in Britain. On the Continent has caused severe damage. It may be seen on comparatively young plants, which are often undulated or spirally rolled, and which become twisted and curved into the most bizarre shapes."

—*Ministry of Agriculture Bulletin*

The Prayerful Posture

If existing circumstances should beat you to your knees, just remember that this is the best position for prayer.

Library Notes

BY A. J. HOWIE

KOREA—HISTORY IN THE MAKING

PART III

While reviewing the books that initiated this series of articles on Korea—a recent gift to our library by Mr. T. W. Roesch—I have been finding a new appreciation of the subtle way in which mankind in all ages and areas seems to be evolving in accordance with a pattern that is larger than the limitations set by racial and national groupings. There are many semantic problems when interpreting the descriptions of the exchanges among early peoples of crafts, art forms, religion, philosophy, culture, by writers who become advocates of their causes. An enthusiastic claim for “firsts” may prove difficult to document. Gifts between monarchs often included artists and teachers. When a pupil outstripped his teacher, the origin of the learning might be forgotten—or denied. Each book on Korean history has its limitations, more noticeable when a reader is trying to gain an understanding of a national complex within the covers of one or two books, or even many books.

Most of the books in this collection represent information and thinking prior to 1907. Much has happened in the intervening fifty-five years. Today the whole world can be encircled in fewer hours than it took days just to travel in Korea in 1900. The patterns of most governments have altered. Korea has become a world concern rather than a field of strife and ambition for its immediate neighbors. The patriots of Korea who have striven to make Korean independence a reality realize that never again could she become a “hermit nation” in modern times. There now are many agencies other than religious denominations that are contributing to international understanding.

The history of Korea records no periods of strong national independence, despite a tenacity for its identity. A well-organized nobility carried on its intrigues at the Korean court; and Chinese

and Japanese emissaries pursued their devious purposes. Justice long was dispensed at a price, with no well-defined codes of rights, property, or precedent. The wealth and security of the land served only to further the whims, ambitions, and weakness of its rulers—and the cupidity of its neighbors. Regardless of an Occidental tendency to depreciate other systems, Korea survived during many centuries among her neighbors, following her own way of life.

Evidence continues to accumulate to show that Korea has a rich cultural tradition of a very high order far older than the Christian Era. Over the centuries, there have evolved various phases of art, religion, philosophy, that have become identifiable with Korea. There is a long record of early cultural exchanges with Japan. Essentially, the culture was one of the nobility, the aristocracy, the leaders. The men and women who tilled the soil, fought the wars, and built the roads and bridges and castles and temples, fulfilled their little destinies, quite oblivious of any national cultural impulses. However, this particular pattern differs little from age to age or culture to culture.

The succession of the Korean kings depended upon the favor of the Chinese court for suzerainty, so it was natural for the nobles to cultivate the Chinese costume, etiquette, language, and traditions. Statesmen and scholars wrote with Chinese ideographs in the strictest classical Chinese, adhering to the most exacting canons of the Tang Period, unaffected in the course of time by any of the normal changes or growth in the spoken language of China. The antique style of Korean composition commanded the respect and admiration of both Chinese and Japanese courts, and the perfection of Korean calligraphy was acknowledged everywhere. But the Korean populace knew little or nothing of Chinese ideographs or language, speaking only in their regional vernaculars. Theirs was an oral tradition that molded their ways of living, vital but unwritten, communicated in a tongue alien to the Chinese of the Korean court.

Little remains of early Korean literature except a few inscriptions. A work dealing with the history of Korea, published in 1345, indicates that at that time there were texts and records to be consulted, but the originals have been lost either as the result of natural disasters or the ravages of the many wars. In 1478, a *Collec-*

tion of Select Masterpieces of Korean Literature was published under royal auspices; and while the collection, in 130 books, included the writings of about five hundred individual authors of belles-lettres, none of the originals remains to testify for them. This collection has been considered of sufficient importance to have been republished many times, and as late as 1914 in Japan. Of course, this body of literature was all in classical Chinese characters.

Chul-Chong of Shinra (one of the early kingdoms of Korea) is credited with the invention, in the 8th century, of the *Nido*, a syllabary which gave phonetic value to a certain number of selected Chinese characters which were ideographs expressing ideas but not sounds. The *Nido* combined straight lines and circles to form easily recognized symbols for sounds. This preceded, by a century, the invention of the *kata kana* in Japan. The *Nido* made possible something approaching popular education in the Korean vernacular. One unanticipated effect of the use of this phonetic writing in Korean has been to preserve the ancient sounds and pronunciation of Chinese words whose pronunciation has changed in spoken Chinese.

Manuscript copying is a laborious and unsatisfactory process for reproducing books; it permits many errors to alter the text. It was inevitable that scholars would turn their thinking to a means for reproducing many copies of their writings. It is almost impossible to discuss Korean techniques without acknowledging their Chinese origins. Bishop Trollope in an article, "Book Production and Printing in Corea," has gathered some unusual information which we shall take the liberty of passing on, giving due credit to his research.

What if writing had been limited to the stylus and clay or wax tablets, or bamboo strips? The Koreans acknowledge the "four friends of the student"—pen, ink, paper, and ink-slate—that made early literature possible. A general in the service of the emperor who built the Great Wall of China is credited with the invention of the *brush pen*, which was used for all writing on silk or cloth before the use of paper by the Chinese. The earliest Chinese paper was made in the 2nd century A.D. from bark, tow, old linen and fish-nets. Chinese ink was invented in the 4th century A.D. When the Koreans learned to manufacture these items, they promptly

improved upon them. The ink manufactured at Haiju became so famous that it was named as one of the articles demanded for the annual tribute to the Emperor of China. The paper of Sillia was so prized by the Tangs that it was adjudged the best in the world and was used by their royal historiographers and distinguished calligraphers.

The date given for the introduction of block printing in Korea is 932. China experimented with molding type in clay as early as 1040; and there is a record, dated in 1314, of attempts to make moveable wooden type. However, apparently the Koreans in 1403 definitely were casting moveable metal type. Bishop Trollope's reading has documented datings of metal type as early as 1234; and the use at that date implies preceding experimenting and perfecting. This would establish the Koreans as the first to use metal moveable type. Song-yen (1439-1504) has left a detailed account of the troubles of the early compositors with the moveable type. This casting of metal type seems to have been a great hobby of successive kings of the Yi Dynasty for about 150 years, so much so that they confiscated monastery bells and other metal utensils to supply the necessary material.

Printing up to this time had all been done with Chinese characters. Recognizing the importance of making available to the populace the laws, state edicts, and literature of the country, King Sye-Tjong (Sei-jong) devised—probably sponsored—a Korean alphabet (syllabary) which was published in 1446. The numerous romanized spellings of the name of the syllabary form an interesting commentary on the attempts to approach the phonetic equivalent of the Korean tongue: *Unmun*, *eun moun*, *en mon*, *enmun*, *onmun*. Bishop Trollope translated the King's edict as follows:

“It is well known that the spoken language of the Coreans is different from that of the Chinese. The Chinese characters and the Corean speech are not easily assimilated, and as a result unlearned and ignorant people cannot express their thoughts in writing. Out of real compassion and sympathy I have invented an easy script of twenty-eight phonetic signs which the common people can easily understand and easily learn; and in so doing they will be able to use them daily in the exercise of reading and writing.”

For those interested in following the cultural exchanges, there is material in the books and pamphlets of this collection on Korean medicine, astronomy, ceramics, bronze casting, Buddhism, Confucianism, the early use of the lodestone, engineering and architecture as evidenced by temples and suspension bridges—enough information to prove conclusively that early Korea was no benighted land, but the home of a people more interested in their own way of living than in aggression and conquest. The latter point is rather highlighted by the story of the Turtle Boat.

As early as 1378, the Koreans learned from the Mongols the art of making a slow-burning gunpowder, although they did not follow through with firearms. In 1389-92 a new type of war vessel was built on which a "fire tube" was tried out, possibly patterned after a cannon on some European sailing vessels which were armed with them as early as 1338. However, these experiments did not engender any militarism, and for many decades the Koreans bought peace with China with an annual tribute; token tributes were irregularly sent to Japan also. Their forts and other defenses were allowed to fall into disrepair; money was grudgingly spent on a small army, more for ceremonial purposes than for war.

Hideyoshi rose to power in Japan and immediately began plans to extend the sphere of Japanese sovereignty. It may have been ambition, or, as has been suggested, a need to keep a large military force occupied that otherwise would become a menace if thrown back into civilian life and unemployment. His ultimate goal was China, but his campaign would be through Korea, Riu Kiu, and Okinawa. There were diplomatic negotiations, correspondence, incidents, delaying tactics, stepped-up preparations. Then there was a "new weapon."

Portuguese trading ships had given the daimio of Satsuma some firearms, taught their use, and how to make powder. These "queer things, able to vomit thunder and lightning, and emitting an awful smell," had been dutifully transmitted to Hideyoshi. There was an opportunity to try out their firearms in putting down a revolt of a group of daimios who challenged Hideyoshi; in this he was advised by a Captain Adams, an Englishman. From this European gift grew a corps of matchlock men who used their muskets as a surprise weapon that was greatly superior to arrows, to great ad-

vantage, against the Koreans and the Chinese troops who had been sent to help them.

Hideyoshi dispatched his army in two divisions, each of which swept victoriously northward through Korea. Forts and towns, including Seoul, fell before them, and a small Chinese contingent, sent to aid the Koreans, was put to rout. The change in the course of battle was due to the defeat of the Japanese fleet as it sailed up the coast to effect a junction with the two armies and relieve them with supplies and reinforcements. Yi Sun Sin twice successfully engaged portions of the Japanese fleet, practically annihilating them in both cases. After a period of refitting and rest, he attempted to arrange a united sea and land attack on the Japanese base at Fusan. He took the entire Korean fleet, consisting of about 180 ships of various sizes, and in unconscious imitation of his great contemporary Drake, at Cadiz, he took his fleet right into the harbor and successfully engaged the 500 Japanese ships lying at anchor. In a desperate engagement, he burned or destroyed more than half of these, and not receiving any support from land forces, he withdrew.

This series of engagements is considered one of the most important in the history of the world. It shattered all Hideyoshi's hopes and dreams of the conquest of China. As a result of these sea victories, the Japanese land forces had to retreat to the south, during which they burned and pillaged the entire length of Korea.

Admiral Yi was honored and rewarded by the king, but the forces of jealousy, party spirit, and the wiles of the enemy set to work to undermine him. He was arrested, taken to Seoul in chains, beaten, tortured, and degraded. But the Japanese had not departed. His successor was ignominiously defeated, and his fleet destroyed. The gates of Seoul were again battered by the new troops of a second invasion. In disaster, Yi Sun Sin was restored to command. Twelve ships were all he could muster, but with these, by a remarkable combination of strategy, utilization of natural advantages of the treacherous tides and winds of the Korean coast, and indomitable courage, as well as the terror which his name inspired, he put to flight a fleet of over 300 enemy vessels.

Soon after this, Yi Sun Sin was technically superseded by a Chinese admiral. By a display of rare tact and rarer self-effacement,

he managed to become the real leader, although nominally second in command. In the last great battle that ended in victory for the Koreans, Yi Sun Sin was shot down, and he died on the deck of his ship.

This success is usually attributed to the invention and possession of the *Kohboksen*, the Turtle Ship, and around it gathered much speculation, and it is now commonly said to have been a submarine. The few facts are: It was larger than most of the ships of the period, its lines were built for speed, it afforded greater shelter for the crew, and its sides were built to resist the time-honored system of boarding. It seems to have carried an unusually large number of cannons and ports for archery. Sulphuric fumes poured from the mouth of the turtle head at its bow, which not only concealed its movements, but inspired terror in the superstitious minds of the enemy. There is controversy as to whether the ship was iron-clad. The idea of the turtle ship had been tried out earlier. Actually, it is unimportant whether Yi Sun Sin's brain really conceived and put into practice the idea of armor plate more than 250 years before the Occident; it is important that he turned the tide of battle by abandoning all accepted methods of warfare, and that he remained loyal to Korea in spite of an ungrateful monarch and a fickle public.

The same forces impelling toward culture and/or destruction are operating throughout the world today. Just as few of us are in positions to turn the tides as existed among the Koreans. Yet among us probably are those who will perform those deeds that will be remembered in the pages of history. We read of the actions of the past with understanding for the mistakes, and respect for the constructive efforts.

(I am indebted to H. H. Underwood and his *Korean Boats and Ships* for most of my statements about the turtle boat.)



The Essence of Free Speech

If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.

—John S. Mill, *Essay on Liberty*

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