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## TABLE OF CONTENTS

SPRING 1964 — VOL. 23, No. 4

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

EDITORIAL	Page
<i>WORLD TRENDS FOR 1964</i> .....	1
FEATURE ARTICLES	
<i>PERSONAL TRENDS FOR 1964</i> .....	20
<i>THE WISDOM LEGENDS OF ANCIENT GREECE</i>	
The Gods and the World .....	28
<i>THE PYTHAGOREAN THEORY OF NUMBER</i>	
Part III: Numerology and Divination .....	59
IN REPLY	
<i>KARMA AND PUNISHMENT</i> .....	40
CURIOUSER AND CURIOUSER	
<i>ANCIENT AMERICA</i> .....	46
HAPPENINGS IN THE WORLD .....	51
HAPPENINGS AT HEADQUARTERS .....	53
LOCAL STUDY GROUP ACTIVITIES .....	57
LIBRARY NOTES	
<i>SESSHU, THE ZEN PAINTER</i> .....	74

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## THE EDITOR'S POINT OF VIEW

### WORLD TRENDS FOR 1964



THE rather negative attitude noticeable throughout the structure of modern society seems to be affecting a number of astrologers. Already there have been several dire pronouncements, especially centering in the months of May and June. It has always seemed to me that it is unwise to spread reports that are calculated to frighten or disturb unstable or neurotic persons. We remember vividly the great conjunction and eclipse of February 4th and 5th, 1962. Numerous calamities were prognosticated, and none of the more serious ones actually occurred. It is my opinion that the planetary positions indicate powerful trends, but not necessarily climactic events. Actually, these trends are more powerful and more lasting than floods, fires, and earthquakes, but are not nearly as sensational. The future of the world depends largely upon the gradual formation of long-range policies. In the course of time, these policies may trigger sudden and unexpected occurrences. If we understand the policies involved, we will be able to interpret more correctly the mutations that affect the course of empires.

The year 1964 is unusual in the number of eclipses that will occur. There will be four eclipses of the sun, and two of the moon. Many astrologers feel that an eclipse is one of the most unfavor-

able circumstances that can occur in a chart. This does not seem to be strictly true, however, in practice. We have to consider where the eclipse is visible, whether it be partial or total, and its relationship to the other elements of the horoscope. If we over-emphasize the negative possibilities of a chart, and have a tendency to overlook the more benevolent factors, a reading can be unnecessarily dismal.

### *World Trends*

It is my feeling that the keynote for 1964 is essentially benign, progressive, idealistic, and altruistic. The people of the world want to solve their problems, and are willing to cooperate in many ways to advance mutual understanding and strengthen their individual and collective securities. Opposed to this trend, however, is a strong autocratic pressure. The gulf between the governing and the governed is widening every day. Leaders are indifferent to the wishes and attitudes of their followers, and constituencies everywhere resent a lack of honest representation in matters that directly affect and concern them. To put this another way: persons in positions of authority are becoming highly defensive. They wish to retain their own powers and privileges, and choose to ignore the pressing needs for the correction of abuses resulting from too much power and too little conscience. Everywhere in the world there is an increasingly desperate determination to protect status, to perpetuate a status quo in government, education, science, economics, and industry. There is an increasing realization that major changes must come, but those enjoying a measure of security at the moment are resolved to defend their privileges of exploiting others to the last possible moment. Years ago, autocracy was taken for granted. People expected to be exploited, and had little hope that their grievances would be considered. This is the generation, however, of the private citizen, and the conflict between private interests and public good becomes more obvious every day.

The present year will be marked with increasing unrest among what we call the proletarian class. This does not mean that we are approaching a social revolution; rather, we are developing popular *resolutions* to correct abuses that are too obvious to be further ignored. The issue will not only take on prominence among

the larger and more influential nations, but will play a considerable part in the smaller countries that have recently gained at least a measure of independence. Most of these nations have fallen out of foreign colonialism into domestic dictatorships. Many of the leaders are simply opportunists, and their administrations have alienated their followers. Everywhere around this tired old planet, exploited groups are inclined to turn upon their exploiters. Housecleanings may be noticeable in several areas, and in others, borderline cases of corruption in high places will be corrected.

That which holds good on a political level reaches into every area of monopolistic abuse. A clear line of separation is developing between those exploiting and those exploited. This will express itself in investigations of monopolistic practices, increasing publicizing of abuses in high places, and a growing determination to break the power of entrenched interests to restrict the proper functions of democratic government. Except in extremely backward areas, these gradual reforms will probably be accomplished without violence. We may expect new organizations to arise among the citizenries of countries to press their objectives upon public officials who are reluctant to act. There is considerable emphasis upon education and the broadening of educational policies. Young countries will devote more and more of their funds to schools, sanitation, public utilities, and hygiene. In countries where these problems are reasonably well in hand, the emphasis will be upon reforms in education and solution for juvenile delinquency, and the rising tide of resentment against the perversion of entertainment is likely to force reforms in this area. For some time, the citizens of advanced countries have known what is necessary. They are thinking more constructively and correctly than their leaders, and it is one of the functions of representative government that the people must be represented. Pressure toward this end will increase, not only during this year, but for several years to come.

The eclipses of 1964 present two distinct patterns. The first emphasizes the pressing need for the reconciliation of racial, religious, and political differences. Unless strenuous efforts are made in this direction, we will lose the benefits of genuine friendship as a means of advancing human destiny. If we are divided over secondary problems, primary objectives will be neglected. The

second area involves especially entertainment, education, and organized labor. There seems to be a natural need to reconcile the differences that have so long divided entrenched scholastics and the student body. Increasing unrest is noted among young people, many of whom are not receiving the type of training suitable to the needs of the hour. The attitude of parents toward television and motion pictures is another example of widespread dissatisfaction. In 1964, idealism is strong enough to attempt some firm policy inclined to improve the situation.

The eclipses also affect certain areas of the earth and the peoples inhabiting those areas. It is inevitable that the effect of these eclipses will be felt to some degree, causing unrest, perhaps temporary difficulties, but in the end, leading to improvement and necessary reforms. One group of eclipses will be felt from Pakistan on the west, to Malaysia and Indonesia on the east. We may therefore expect emphasis upon the misunderstanding between India and Pakistan, further pressure and tension in Nepal, Kashmir, and Bhutan. There will be agitations and conflicts of a political nature affecting India, the possibility of major government reforms, and the probability of unrest and dissension among the people. This group of eclipses also reaches into Thailand, Cambodia, Laos, Vietnam, and the Malay Federation. It is also likely that disturbances will be felt in Indonesia, with stress upon the remaining areas of British influence in the East Indies. China, particularly Mongolia, comes under the same disquieting pressures, and conflict between government and people is quite possible in Afghanistan.

The other cluster of eclipses, falling in Gemini and Cancer, seems to warn of further trouble in eastern and central United States. There could well be further agitation, also, in the southern states over the problem of integration, and this, in turn, may have unusual reaction in connection with the political campaign in the fall. Here it is important to use the basic idealism that dominates the year to attempt, if possible, a final solution to the integration dilemma. By reflex, these eclipses also react on communist China and the South African crisis. We must accept the simple fact that progress cannot be turned backward. We must move forward to new solutions if we are to find lasting answers.

Considering the world as a unit, we may say that the people in general take an increasing interest in constructive programs. The trend is toward a creative idealism, with greater emphasis upon self-discipline and personal resourcefulness. It is likely that the public mind will be more optimistic and better occupied with meaningful interests. All in all, the condition of peoples everywhere should gradually improve, with new liberties, rights, and privileges, but also, inevitably, new responsibilities.

World economics indicate considerable unrest in the financial situation. Markets will fluctuate sharply, and small incidents will be heavily reflected among speculators. There is danger of heavy manipulation of funds, attended by unpleasant exposes involving prominent citizens and organizations. Desperate efforts for quick profits will precipitate some regional losses, but all in all, I think the year will steady off due, in part, to the pronouncements by governments that speculation will be closely supervised and economies encouraged.

International relationships will bring some surprises. Unusual friendships will spring up, and there will be a trend toward the resolving of difficulties between contiguous states. We may find some evidence of improvement as the result of further grouping of nations into structures of mutual support. In areas where transportation and communication have been inadequate, constructive programs will be introduced. There will be much talk of fraternity and amity, but standing in the way of fulfillment will be small groups of reactionary leaders and isolated persons holding dictatorial powers. The trend may lead to forcing some of the autocrats out of office.

Food remains a problem, and we must expect some untimely storms affecting especially areas that have been under affliction for several years. The balance of shortages will be about the same as the last three years. Blights, pests, and unseasonal climatic conditions may damage crops, especially in Asiatic Russia and China. Real estate and building programs are likely to feel some reverses, and it might be recommended to curb expansion, especially among groups working in an international market. Generally speaking, weather will be reasonably temperate after the spring and through next winter. There may, however, be some unusual variations in-

volving winds and sudden heavy rainfall followed by heat and unusual dryness. Weather, all in all, will be better than in 1963.

There will be strong expansion of school programs, and theater, motion pictures, literature, and music will have a good year. The public, however, is likely to be somewhat more discriminating. New educational programs may help to cope with juvenile delinquency. In this area, there is also support for increasing religious interest of a non-orthodox nature.

Labor organizations and employment problems in general are under some adversity. Technological unemployment will certainly increase, bringing with it strong demands for adjustments, and in some regions there may be serious strikes and even labor violence. Some of the solutions will probably have to drift for a year or two.

It seems extremely doubtful to me that there will be a major world war in 1964. Following the approved percentage basis, I think that the chances are seven to three in favor of peace. This does not mean that there may not be minor outbursts, but they will probably be contained. I doubt if there will be any use of nuclear weapons in 1964. One area where trouble may break out is in the Near East, and there may be some agitations and difficulties along the Eastern Mediterranean, affecting countries now in the Soviet sphere of influence.

The death rate will be somewhat higher than usual. There seems to be heavy emphasis upon accidents, especially affecting persons in institutions or in large factories, clinics, or laboratories. We should also be very careful that we do not have further disasters involving experimentation with wonder drugs or with preservatives, insecticides, and other substances that endanger food.

It will be a bad year to try to collect international debts, and it will not be wise to finance political parties outside of the national boundaries. The year appears excellent, however, for commerce and the building of strong common markets for the exchange and distribution of products. We must be careful, again, that reactionary individuals do not hazard the general improvement in trade relations. Some merchandise will become cheaper, and inflation seems to be less severe.

Religious organizations draw many people, and the program for binding up the wounds of religious factions accomplishes good



results. Religion is increasing in popularity everywhere. Religious groups are taking more interest in the practical needs of people, and the tendency is in the direction of at least informal fraternization.

The year is not good for the heads of governments and leaders of states. We may expect some governments to fall, and a general unrest among disillusioned populations. Scandals continue to plague government with unusual publicity and a general loss of respect for authority. Under the same general heading, high executives of important corporations must be especially careful, or they will be subject to scandal or prosecution. Ambassadorial staffs, congresses, parliaments, and the various bodies of government that intervene between the people and the chief executive will have a rough year everywhere. There will be wild flurries of political agitation, and representatives of various governments will be called home or replaced. In general, this trend will be constructive and lead toward the selection of more trustworthy representatives.

There is quite a marked pressure on subversive organizations, danger of criminal syndicalism and the organization of anti-social criminal groups. Every effort will be made to exploit the unrest of people, but there seems to be a more intelligent reaction on the part of the public. Actually, much will be done by individual initiative to correct prevailing evils. There will probably also be further emphasis upon some form of medicare, and further benefits for the aged and the indigent.

Various processes are used for attaining readings for countries and cities. The geodetic placement must be considered in terms of the national rulerships of the signs over various parts of the earth's surface. To this must be added the ruling chart of the country or community. Very often this is not obtainable where countries have existed since ancient times. Therefore, sensitive areas of influence must be used. For example, it is not possible to know with certainty the date of the foundation of Paris, but it is known to be under the influence of Virgo. This is traced from events in the history of the city. The horoscopes of leaders of countries may also require consideration, as well as trends based upon cyclic effects of planets as these have been noted in various

political structures. The following is a brief summary based upon calculations of this kind.

#### AFRICA

Political reforms will be required in North Africa, including several of the new countries. Conspiracies are likely to arise, and unusual subversive activities may develop throughout this region. Intervention of other powers may be necessary in Central Africa, which is disturbed and subject to strife and confusion, but the condition will be arbitrated after minor outbursts. *Algiers* has climatic and agricultural trouble, and shares this difficulty with *Morocco*. *Egypt* will have difficulty with the Near Eastern states, suggesting headaches for Mr. Nasser, whose position is not secure. *Ethiopia* is afflicted in government, but some kind of reorganization improves the state of the people in general. It may have a break with *Egypt*, but the situation will probably be arbitrated.

#### AUSTRALIA

Here there will be some problems caused by population increase. Progressive educational leadership and practical programs will bring constructive results. This region will have considerable building and the creation of resorts and recreational centers, with new towns springing up and the reclamation of unused land.

#### THE BALKAN PENINSULA

*Albania and Bulgaria* will have labor troubles, and will organize, so far as political conditions permit, to improve working conditions and protect the health of the people. There will be religious and political agitation in *Cyprus* for the purpose of damaging relations between Turkey and Greece and injuring the NATO program. These difficulties will be solved after some confusion and local strife. In *Greece*, unrest may reach critical proportions and may require outside intervention. The rift between government and the people widens, and the royal family is increasingly unpopular. *Hungary* seems to have a little easier time, and pro-Western sympathies will continue to increase in that country. *Rumania* and *Yugoslavia* have a tendency to break away from the communist bloc, with anticommunist groups becoming more active. Both of these countries may be strongly in the news.

## EUROPE

*Austria* gains new autonomy, and its relations with the Western powers are strengthened. There may be a program to improve utilities and transportation, and a bid for a larger share in Western prosperity. *Belgium* is confronted with unpopular decisions that create resentments and agitations. The royal family is under adverse planetary influences. *Denmark* is threatened with the loss of a respected leader in government. Political anxiety is likely in the Scandinavian area generally. *France* looms large in 1964. It is an excellent year for France to advance prestige and regain some of its ancient honors. It is, however, somewhat afflicted in government, possibly affecting De Gaulle. Paris could suffer from a bad health situation or an outbreak of crime. *Holland* is subject to economic reverses, and there is some danger of natural disasters.

*England* and the British Commonwealth are under some afflictions. The health of the ruling family is adversely affected, and the popularity of government continues to be undermined. A strong reactionary trend wins little popularity. There is conflict in religious matters, and public health is afflicted. Business conditions appear to improve, with enlargement of trade and strengthening of the pound. London is threatened with serious floods or fires, although this may work out in an extraordinary spell of bad weather. *West Germany* prospers, but the government has some trouble in maintaining itself. There will be fears of Russian encroachments, but I doubt if they will get beyond the threat stage. There will be some sword-rattling in *East Germany*, but it looks as though there is a fair possibility that the problem of the East German Wall will be improved, possibly solved. Labor shortages affect both East and West Germany.

*Ireland* has its usual political unrest, with constantly increasing dissatisfaction and demand for better living conditions and the development of new industries. Some of these demands will be met. *Italy* does rather well, particularly in the international market. Its economic condition improves, but the party in power seems to develop an unpopular line of action. *Poland* moves more and more toward the right, and gains new privileges in self-government. Poland becomes important in the balance of political power in

Europe. *Portugal* is in some trouble, and may be subjected to a financial squeeze. It has developed a very poor national image, and will probably be forced to moderate its attitudes. The Salazar regime will continue to lose popularity as the year progresses.

Some kind of a new political crisis appears in *European Russia*, probably accompanied by an unusual revelation of corruption in high places. *Asiatic Russia* will do some sword-rattling, and Russia and Communist China enter an intense period of struggle for control of uncommitted Asia. Russia seems to have the advantage. *Spain* will embark upon a new and more liberal educational program intended to win popular confidence. Franco joins other government heads in the general affliction of the year. *Sweden* develops fears and strengthens her alliances with the Western powers. *Switzerland* receives emphasis this year. There is a possibility that some effort will be made to change its financial laws so that secret bank accounts and so forth will no longer be permitted there. A major financial crime may occur in or near Switzerland. *Vatican City* continues to enjoy a good press. The Pope will gain moderate popularity, but if the liberal policies continue, he may have increasing difficulty with conservative church leaders. He may also have a spell of bad health.

#### THE NEAR EAST

There is growing disturbance along the entire complex of Near Eastern states. Some sword-rattling is to be expected in *Arabia*. Also under considerable affliction is *Iran*, where there is danger to the ruling party and even the royal family. *Israel* faces a financial crisis, and is afflicted with religious difficulties. Serious upsets can be expected in *Palestine*, with an outbreak of religious strife. *Turkey* will be subject to sabotage and espionage, but Constantinople will make some constructive headlines as an arbitrator of Near Eastern disputes.

#### THE FAR EAST

*Burma* becomes more progressive, and has a tendency to drift into the democratic camp. *China* continues to be in trouble. The basic relationship between North China and Russia does not improve, although there may be a token reconciliation. Communist China continues to encroach upon neighboring countries, and of-

fers new threat to India. Nationalist China may become a major factor in the North China-Russia power struggle. *India* will have three major problems to face: defense, public health, and labor. To meet this challenge may involve considerable internal unrest. In general, however, India's future probabilities look brighter. Bombay looms large in the politics of the country, and an important financial decision may result from a congress or conference held in or near Bombay, involving minority groups. The complex of small countries known as *Indo-China* will remain a headache. There will, however, be some effort to bring these countries into closer alignment, and to arbitrate the feud between Cambodia and the Western powers. The influence of Buddhism in this region enlarges, but there is further possibility of anti-religious demonstrations. *Japan* expands economically. Trade with other countries increases, new scientific discoveries will be announced, and there will be a powerful program for advancing utilities, transportation, the publishing business, and television. There may be sickness in the royal family, and the country is subject to minor natural disasters. In *Korea*, conditions will be more satisfactory and better organized. Programs for social improvement expand.

#### LATIN AMERICA

The South American countries will become somewhat better integrated, and alliances among them will operate more effectively. *Argentina* gains more representation for its people and government, and recovers, at least in part, from its fascist tendency. *Brazil* faces an economic crisis, but will weather it satisfactorily. There may be a shift in leadership in that country. *Mexico* is likely to become defense conscious, and will wish to participate in a program to defend the Western hemisphere. Economic conditions improve, and communism has a setback. In the *West Indies*, things pick up, especially financially, and better commerce and trade relations are established.

#### THE UNITED STATES

The United States will have a confused political year in general, which will not work out as smoothly as has been hoped. We will discuss the general trends indicated in the national chart in the next section of this article, so here I will only pinpoint a few read-

ings for several important cities in the United States. *Baltimore* will have political agitation. In *Boston*, financial conditions give some concern. *Chicago* is subject to political difficulties, and may be in the press with a rehabilitation program for local government. The *Los Angeles* Civic Center building program will hit some snags, and financial conditions will give some concern. *New Orleans* suffers from unusual political agitation. *New York* must be prepared for a high budget and some business reverses. Public health may be affected by the outbreak of an epidemic. *Philadelphia* appears to enter a refurbishing program to improve and modernize the city. *San Francisco* has weather difficulties and the possibility of a major political scandal. *Washington, D.C.*, is strongly disturbed politically and racially.

To sum up the world trends, I would say that the tone of the year is toward preventing a major war, in spite of angry words. Smaller countries will follow closely the policies of their more powerful neighbors, but everywhere there will be a strong emphasis on government reform, improvement of the food supply, and the further circulation of money. In spite of predictions to the contrary, I do not think natural disasters will be more numerous than usual, but there may be some increase in fires and explosions. I believe that there will be a relief from the transportation accidents that were so marked in 1963.

### *National Trends*

In general practice, it is assumed that the world chart for any year takes precedence over charts set for separate countries for the same year. In other words, that which the world chart denies cannot be offset by the configurations in a national figure. It is true, however, that large and important countries, whose policies strongly influence world affairs, can modify the annual world chart to some degree. Planetary influences, working through the different levels of human society and the various political structures of different countries, may seem to set up contradictory situations, but further examination will reveal that the contradictions are more apparent than real. No two nations will react in exactly the same way to sidereal force, any more than two individuals. Yet each, in its own way, fulfills the grand pattern dominating the year.

The special keynote for the United States is change, brought about through various types of communication, revealing the attitudes and opinions of large groups of persons. Patterns will be somewhat eccentric and unpredictable, with rapid variations in popular feeling. It will be difficult to establish or maintain long-range policies or unite the public mind solidly behind any program. There will be considerable emphasis upon education and science, and a speeding up of public relations in merchandising. Business should be brisk, but markets will be subject to numerous fads. New ideas, particularly those having immediate commercial value, will receive public support and attention.

Here the individuality of a national chart expresses itself with considerable force. Changes will not all be beneficial, and major problems that will cause sudden and widespread anxiety, will arise. The prestige of government will be adversely affected, and there is sickness or death among prominent leaders of public opinion. There may also be a continuing tendency to epidemical diseases, especially affecting the nervous and respiratory systems. As the year proceeds, public opinion is apt to become agitated and disturbed, and there will be broad criticisms directed against public officials. Agitation among labor unions may cause an outbreak of strikes, and there may be a threat of increasing unemployment affecting younger people. Areas in which agitation will be most likely include transportation, with emphasis upon railroads, local bus systems, and commuting systems. There may be upsets in the communication facilities and some form of disturbance to the postal system. Traffic conditions in general get worse. Magazines and newspapers will be especially subject to lawsuits and criticism of policy. There will also be minor breaks in our psychological relationships with neighboring countries.

While it might sound as though the situation could assume ominous proportions, most of it will be more or less feather-bedded. The public attention moves rapidly from one focal point to another. Critical situations will arise suddenly and fade out rather quickly. The citizenry will favor innovations and experiments on the political level, but candidates will find it difficult to hold the loyalty of their constituencies for any length of time. There will be an unusual diversity of popular opinions, much argument,

strong prejudices, and flaring resentments, but they will subside without leaving too many scars or deep-seated grudges. June and December represent high points in the tendency toward confusion and criticism. The whole chart for the year is adverse to leadership, and presents the government with many difficult policies to arbitrate. Needless to say, any type of arbitration will contribute something to discontent.

The financial situation is not too bad in general, but does share the prevailing unsettledness. It looks probable that some really drastic move will be made to create economies in government, but the procedure may cause as many problems as it solves. Credit may be curtailed to some degree. A large banking institution may find itself in difficulty. Small businesses seem to fare somewhat better than large organizations. Foreign trade causes anxiety, and we may come head-on into a major decision concerning the securities or resources behind currency. The dollar fluctuates, and seems to develop palpitation. The stock market will be as variable as the climate, but I would doubt if we are any closer to a serious depression. Something of importance relating to finances may come to a head in July. If so, it is probable that it will be associated with labor difficulty. Some tax reliefs are possible, but not enough to change the general picture. There will be unusual calls and demands upon public funds, and a tendency for over-expansion on borrowed money. The western part of the country is the most fortunate so far as business conditions are concerned.

It would seem best to be conservative in all matters of business expansion. Reasonable success should be accepted without a desperate effort to force profits beyond the degree of prudence. The tendency to create surpluses in heavy industry continues, as also the inroads of foreign countries and their products in the domestic market. Stocks and bonds will be sensitive, and the trend toward quick profit-taking will continue to damage the general economy. The citizen of moderate means should be especially watchful of his investments, seeking reasonable returns rather than exceptional profits. Public buying becomes eccentric, and trends that have encouraged expansion in common commodities may not remain consistent. Diversification is recommended, even for large corporations, and several extremely powerful business groups may come



close to serious difficulties. Propaganda adverse to certain large organizations may be at least temporarily effective, and newspapers continue to suffer from the competition of other types of advertising. It would appear wise to consolidate successful projects and be satisfied with the present level of production and profit.

The agricultural outlook for the country is not especially fortunate. There will be damage to crops through sudden changes of weather and temperature, and complications will arise in the distribution of produce. There may be increased public agitation against powerful chemical insecticides and various preservatives used to improve the appearance of food, but which may be demonstrated to be detrimental to the public health. Investigations in this area are likely, and the findings may not be especially pleasing. Weather in general will be less severe than in 1963, but it will assume unusual patterns that may result in losses. There is danger of disaster in mines, and also of landslides and minor earthquakes. There may be a tendency in more congested areas to raise the value of land so sharply that a recession will set in. We must expect land values to be variable, with trends changing rapidly. The political party out of power may lose a prominent leader or be forced to renounce a candidate because of dangerous scandal or popular resentment. The public mind will continue to oppose strong leadership, and will interpret all authoritarian moves as thinly veiled dictatorship. There will not be much fraternity between the average citizen and his government.

The birth rate seems to keep on rising, and infant mortality will not be high. There may, however, be a minor epidemic of polio or some other disabling ailment, but this will respond to health measures. Public school situations continue to be a cause of concern. Facilities will not keep up with needs, and there is difficulty in maintaining private educational structures, especially on the grammar school level. Theaters and other places of amusement will have a fair year, but the moral issues will cause further concern. There will be a rise of secret crime among the young. Parents should watch their children more closely this year. Speculation is afflicted with unscrupulous promoters. Representatives of foreign nations must be carefully screened, as there may be an outbreak of espionage originating in embassies. There is also a likeli-

hood that large and extravagant social functions will cause unusual criticism, and will be less frequent. Some housecleaning in education on the high school level is indicated. Radio gains new friends, and television runs into trouble with advertisers. The tendency to change will be reflected in many short-lived programs, and in this department, anxiety may lead to some mild outbreaks of hysteria.

The public health is subject to a number of minor afflictions, some of which have already been noted. There may be a sharp rise in venereal diseases; also sickness caused by narcotic and sedation drugs. Neurosis increases. Family life is disturbed, and ailments of the throat increase. Much of the health trend involves negative and critical thinking, and over-intense emotionalization of situations beyond the control of the private citizen. The sense of humor is afflicted, and too much propaganda affects health adversely. We may expect some reforms in the civil service program, and new efforts to broaden the benefits of public health programs. In this detail, the United States shares a world trend. We may lose submarines and warships due to accidents or defective instruments. Some sabotage is also possible. The armed forces will be a subject of concern, and there is a possibility that efforts to attain economy may lower the efficiency of our defense program. There is also bad feeling between the branches of the armed services, and all the defense services will come into conflict with government and different levels of bureaucracy. We are likely, also, to find increasing unrest in labor, the employment situation becomes less fortunate, and it will be increasingly dangerous to give up jobs until other better ones have actually been found.

It does not appear to me that we are in grave danger of war, but we may have some minor difficulties with foreign powers. We may be victimized by sudden changes in the governments of countries that have previously been favorable to our policies. We may lose a real advantage during the year, which will cause serious concern. Our diplomatic corps will be faced with numerous headaches, and we may have to attend several important foreign conferences to protect our own interests. The diplomatic focus will be especially obvious in early December. The government's po-

sition will not be popular either here or abroad, and if it has good grounds for its decisions, it should bring these immediately to the people. Scandals are numerous; difficulties arise in the judiciary; divorces increase.

While the death rate is not likely to be exceedingly high, accidents may be somewhat more frequent, and there is further emphasis upon sickness and epidemical ailments. June should be watched as especially hazardous in transportation and industry. Again, leaders are afflicted, and major crimes of violence rise sharply in the early summer. This rise may be accompanied or followed by a minor financial upheaval. The government continues to have hard sledding, and conflicts between parties become more numerous and widely publicized. Returns on investments in the late spring and early summer are likely to be slow.

It may be wise to keep a close eye on Hawaii and Alaska. These new states may have unexpected troubles, and require strong directives from the federal government. The religious situation in the country takes on a somewhat competitive coloring. Factionalism and religious intolerance may flare up, especially in smaller communities. Dissatisfaction continues over the Supreme Court decision, and a number of leaders will stand firm for some form of public religious instruction. Shipping is threatened, with sudden squalls and accidents at sea. Also, there is a danger of new tariff regulations or other curbs upon international trade. Higher education will be open to unusual criticism, largely from private industry and from large organizations which feel that the training now offered is inadequate or obsolete. There is danger to prominent jurists, and the dignity of the higher courts is assailed by public opinion. In these departments, we are dealing mostly with trends rather than with decisive incidents. By the end of the year, however, the trends should be rather clear, and their directions obvious.

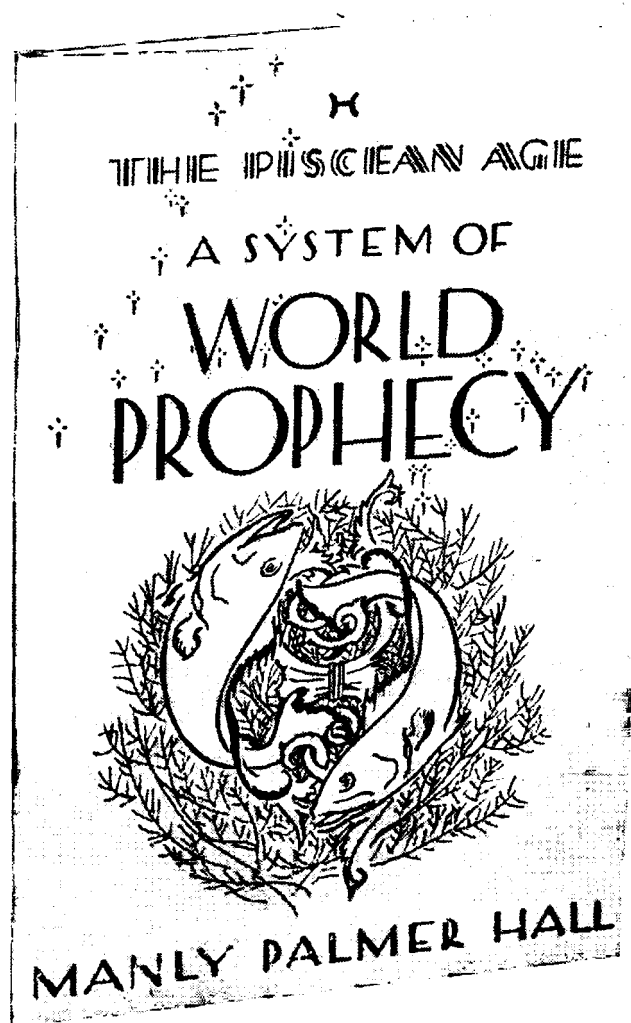
The national chart is unfavorable to leaders in every field, and in this it coincides with the world trend. This may be especially noticeable in the fall, when we are faced with another national election. Whoever takes office as the result of the 1964 campaign, will come almost immediately into serious difficulties with Congress and the people. The image of leaders is not good, and a heavy

cloud hangs over all branches of administration. A number of celebrities are stricken with serious illness or death, many of them not beyond middle age. There will be a tendency to depression in the upper brackets of thinking. Opinion-makers, pollsters, and office-seekers will be shaken in their self-esteem. Every effort should be made to protect the country from unhappy situations in high places.

There will be strong emphasis upon the needs and rights of local governments as opposed to federal control. Congress, in both its Houses, will meet strong public opposition in any effort to achieve practical retrenchment. The international situation is confused, and we may lose foreign friends. We do, however, look forward to the rise of a youngish person with unusual grasp of international affairs. He may attain prominence in a comparatively short time. It is possible, however, that his full recognition will not occur until after this year. We have to be careful of a certain kind of consistency in national affairs. We may attempt to hold attitudes that were good in the past, but are no longer practical. There will be serious consideration for the present East-West German situation, and we may center some very strong pressure against the Berlin Wall. New friends may appear in this program. We also seem to have better conditions, more favorable to our national interests, in Cuba and other areas of the West Indies. International friendships will be spotty, but we may gain more ground on the European side than in Southeast Asia.

There is continued pressure for the improvement of hospital facilities for those of moderate means, and further exposure of unhappy conditions in mental institutions and homes for the aged. Research in this area may cause some unpleasant scandals. Prisons will be a source of worry, and there may be several outbreaks of violence in penal institutions. Organized crime increases, but resistance to it is also stiffened. We will look over charitable procedures with a more critical eye. Several American cities will attempt vigorous reclamation projects involving sub-standard areas and anti-social groups. There may be some further opposition to so-called metaphysical subjects, but all in all, mystical aspects of religion and idealistic philosophy will attract more people.

The vast resources of this country are such that we can absorb a wide variety of emergencies and still remain on a fairly even keel. We will have considerable to absorb in 1964, but not more than we can handle with dignity. I think that the average person will come through the year with not more than a normal share of anxieties. It is not an especially good year, but it is better for the people than it is for the governing class, and we may expect the voice of the people to be heard ever more clearly by the representatives we elect.



## A SYSTEM OF WORLD PROPHECY

by MANLY P. HALL

*Second Edition*

Including Calculations  
and Interpretations  
for 1963-1968

This approach to mundane prediction is based on the concept that the Piscean Age began A.D. 325, and extends to A.D. 2485, in harmony with the widespread belief that the sign of Pisces is linked astrologically with the Christian Church. Following the old rules governing world prophecy, the Piscean Age has been divided

into a series of sub-periods, and these have been correlated with major divisions of history. The charts strongly support the accuracy of this pattern. Everyone interested in prophecy will find this publication worthy of study.

Stiff paper cover, 47 pp. Price: \$1.25 (plus 4% tax in California).

## PERSONAL TRENDS FOR 1964

In order to round out this survey of planetary influences, we will include brief summaries of planetary trends as these apply to persons born under each of the twelve signs of the zodiac. All that can be accomplished is a kind of birthday reading, which must necessarily be extremely general, and will be strongly modified by the proper horoscopes of these persons. It is usual, however, for these trends to be noticeable, if not prominent, in the lives of persons born under the sign discussed. Not everything suggested will happen to each person; and obviously, effects will be most pronounced when situations in the lives of these individuals already indicate certain pressures or changes. After each sign, we have included the opening and closing days of the solar months. It will be noted that these months begin near the twentieth day of the calendar month. If a person is born on the opening or closing day of the period governed by one of the signs, he should include in his considerations the previous or following sign. Thus, if he is born on the 21st of March, he should consider part of the February reading; and if on the 19th of April, he should give attention to the delineation of the following sign. These brief readings can also be useful in working with children or in business relationships, for they help to give us some appreciation for the problems and pressures of other people.

*Aries (March 21-April 19):* Fortunate generally, with emphasis upon friendships and financial opportunities. Avoid taking critical attitudes on world problems or matters beyond personal control. Expect possible changes in home or employment. Do not, however, become impatient and force changes that are not practical. New and interesting friendships may develop, and there are good possibilities for some travel. An excellent time for study and the improvement of knowledge. Religious interests are strengthened, and there are opportunities for philosophical enlightenment. Young people should be encouraged to continue their schooling, and older persons, to develop avocational interests. Health should be fair, but care should be taken against trivial acci-

dents. Guard against over-indulging appetites, and do not permit small successes to lead to unnecessary extravagance. Expect news from persons at a distance, and be careful in signing contracts.

*Taurus (April 20-May 20)*: Persons born under this sign may hope for advancement in occupation or profession, but must beware of scandal, gossip, and intrigue. Some tendency to minor health problems affecting the throat, kidneys, and elimination. There may be some differences with relatives, and the person may be exploited by those whom he trusts. Those engaged in arts, crafts, building, and the clothing business must avoid committing themselves to heavy indebtedness. Do not spend money before it is in your pocket. There may be expenditures necessary in maintaining property or making repairs. Be sure that all legal matters are in good order, and avoid litigation if possible. Domestic tensions can develop as the result of misinformation. Such situations must be handled immediately and with complete honesty. Sickness of older persons or dependents may present some difficulties. If the person remains close to a long-range program, the year gives reasonable protection, and sudden expenses or liabilities will be provided for when the time arises. Keep active, and do not allow neurotic fears or doubts to decrease efficiency. It will be a mixed year, but there will be many bright spots.

*Gemini (May 21-June 20)*: Those born in this month should approach the year thoughtfully and cautiously. Avoid fears and worries, and be prepared for some emergencies. Try to keep some cash on hand, and live well within income. Do not be over-influenced by friends, and expect ideals and convictions to require resolution and clear statement of integrity. There may be some sickness in the family, and troubles due to excessive imagination. Persons born under this sign are warned to be patient, thoughtful, and as unselfish as possible when dealing with those close to them. The nervous system and the stomach may give trouble, and there is possibility of heavy colds, influenza, and the like. There is strong emphasis upon the importance of guarding and enriching friendships, and new friends may be very useful. There may be temptation to compromise ethical codes, or to find short-cuts to success. Avoid such impulses, for the negative consequences will come almost

immediately. With care and caution, the year will be good as a kind of investment for the future. Do not change about more than absolutely necessary, and keep living expenses as low as possible. Beware of medications, especially sedatives or stimulants. A good sense of humor and a gracious attitude toward others will smooth the situation considerably. This is a year for building foundations under future plans.

*Cancer (June 21-July 22):* Do not press your luck if you were born during this time. Keep at regular routine activities. Do not allow the imagination to run wild. Guard against emotional and mental disappointments by expecting little and making no unusual demands upon fortune. Watch your health, especially digestion and elimination. Avoid fatigue, rest as much as possible, and protect vitality with adequate food. Be careful of accidents, especially such as may be due to nervous tension or extreme fatigue. If health problems become difficult, get the best advice available immediately. In the home, develop contentment of spirit and adjust to possible irritations. Do not listen to scandal or gossip. In business, do not make unnecessary expansions or try to promote large schemes. Stay with regular procedures, make sure that your product is the best possible, and depend upon slow and normal growth. If you are working with other people, refrain from the tendency to exert too much authority or to seem bossy or to over-influence those around you. Guard against minor systemic infections, and make sure that the eyes and teeth give no trouble. This is a wonderful year for quiet enjoyment and self-improvement. You can build a fine personal life as long as you do not attempt to over-influence others. Do not allow yourself to become too much involved in political situations. Cultivate tolerance and a quiet, constructive idealism. There may be sickness around you, but do not become frightened or over-anxious. You will always enjoy unusual protection in emergencies, and your friends will be very true to you. Therefore, do not question fortune too much.

*Leo (July 23-August 22):* This year is important to you, and will give you unusual opportunities for personal accomplishment. Nearly every area is favorable except marriage, which should be approached with due caution. A happy marriage is possible, but the



elements should be carefully considered. There is emphasis upon the importance of making a good appearance, convincing other people of basic abilities, and placing a fair valuation on your own services. You have naturally good principles, and these are very protective. There is some possibility of deceit or jealousy around you; it is best to be warned and watchful, but try not to notice the situation or add anything to it. If you are not disturbed, the condition will pass. You may be tempted to change employment, but proceed cautiously, remembering that you need a great deal of self-expression, and many business opportunities are too monotonous or heavily dominated by policy to be suitable for you. There may be sickness to older persons around you, and it is important for you to guard your eyes and not overtax the heart by sudden exertion. There may be some periods of the year when you will be subject to psychic fatigue and a passing mood of futility, but you will recover quickly. Meet as many people as you can, strengthen your social life, and if possible improve education by special courses or programs. Persons in this sign are also building long-range programs that will pay off. Young people are encouraged to associate with youth movements that will provide supervised outlets for their activities.

*Virgo (August 23-September 22)*: Persons born under this sign will become more or less involved in complicated economic situations. This does not mean trouble, but will call for ingenuity, thoughtfulness, and careful planning. There may be need to rearrange investments, and there will be some temptation to become involved in get-rich-quick projects. Withstand this temptation, and invest only in established, secure, and reputable organizations or products. The mind is inventive and active during the year, with new ideas that may be profitable in employment and social relationships. Guard against litigations or liens, and carry adequate insurance protection on things of value. Certain projects which may have confused the mind for several years, clarify, and courses of action are more obvious. There is a tendency for attitudes to lighten. The person becomes more adventurous. Travel and recreation help to brighten the year. Health seems reasonably good, but slight symptoms should not be ignored. Guard against arthritis, rheuma-

tism, sprains, and strains. Do not medicate more than necessary, and worry as little as possible. Young people should be encouraged to select a career this year. If you are engaged in scientific projects, you will be open to advancement. Be discreet, and do not carry stories about other people that could cause offense. You will find the year more eventful than normal expectancy.

*Libra (Sept. 23-Oct. 22)*: This is a year to live, think, and spend moderately. Guard against political involvements in home or business. Do not take sides in controversies, and protect yourself, as far as possible, against heavy family responsibilities and interference by relatives. There are probabilities of short travel, which should be reasonably pleasant. Communications and contracts cause you some concern. Read the small print carefully. Try to prevent dictatorial attitudes from arising in yourself, and do not force other people to make strong decisions affecting your welfare. Employment suggests a possible change of work into some rather less glamorous area than you might choose. It is best to stay with whatever pays regularly, rather than to seek uncertain fortunes. Emotional upsets and romantic and family difficulties may arise. Play the peace-maker in every way possible. Do not be unnecessarily extravagant. Do not be too outspoken on unpopular issues—you may damage your career. Blood pressure and blood infections, ailments of the throat, and toxic conditions are indicated, but these are not too serious, and can be handled with reasonable care. Do not be over-influenced by the wrong people, and protect yourself against flattery and vain promises.

*Scorpio (October 23-November 21)*: Difficulties arise in living conditions. You may be required to move suddenly, or have an unusually good opportunity to sell property. There will be some anxiety over employment, and a spell of negative thinking, including worry and fear about health. The best solution is to keep the mind busy and active, exercise your hobbies, and find peace and relaxation in good music. Face the future with faith, and realize that in some respects you are your own worst enemy. If you can smooth out your own psychic stress, you can handle almost any outside situation. You will find unusual personal freedom during the year. You can act very much as you please, but it is wisest to be

thoughtful of others, even when this does not seem to be entirely necessary. There may be a flare-up of old health problems, and the person must watch that his diet is adequate, and that he has a well-balanced food intake. Do not engage in too strenuous exercise, and be watchful for upsets involving the glandular system or symptoms of what might become chronic ailments if neglected. The year will not be entirely pleasant, but it has substantial advantages. If you guard the main chance, you will find considerable improvement, and you will come into 1965 with good prospects. Young people should be encouraged to develop dynamic interests of a creative nature, and guarded against unfavorable associates.

*Sagittarius (November 22-December 21)*: Approach this year with caution. Strengthen educational resources, and prepare for a substantial career in the future. Be watchful and mindful of possible unfortunate emotional relationships. Guard against the ill feelings and jealousies of other people. If you are a parent, be especially watchful of your children. Guard their health, and try to become better informed as to their activities away from home. Bring their social lives into the home if possible. Sickness or loss of pets is threatened. If you are in a theatrical business, be prepared for some changes in the groups with which you work. Be watchful of accidents, and guard against intemperance. If you have consumed considerable alcohol in your time, cut down as much as possible this year, or your health may be affected. Do not speculate, pay as you go, and keep some cash on hand. Young people are inclined to accidents and minor infractions of the law. Also, there will be a definite need to encourage the religious interests in persons of all ages under this sign. Avoid exhaustion, and watch the liver, which may be under strain. With careful steering, the year will be profitable, but not outstanding.

*Capricorn (December 22-January 21)*: Those who are members of unions may be afflicted by loss of income due to strikes or labor disputes. They should also guard against technological unemployment due to automation. The best way to do this is to take spare time and develop a special skill. For the Capricorn person, increased knowledge of computers, bookkeeping machines, and stenotype will be useful and a hedge against danger. If the person is self-em-

ployed or is firmly established in business, he must beware of shortages of products or goods due to strikes in various fields. As an executive, he may run against unusual inefficiency and also delays in contracts. Under more normal circumstances, the average Capricorn will be in fair condition, for his more difficult problems took place in the fall of 1963 and the winter of 1964. By middle year, things should smooth out, and peace of mind be restored in most matters. There will be some emphasis upon health, and the person may be pressed by his friends or family to seek medical help or recommendations as the result of fatigue symptoms or defects in hearing or seeing—nothing too bad, however; probably neglect is at the root of the trouble. Persons under this sign have excellent basic constitutions and good probabilities for long life. Do not change employment unless necessary, and work quietly toward self-employment in older years. Do not be fearful or demanding. You do not have very much to really worry about. If you are younger, do not drop out of high school or college. Sacrifice immediate employment for later professional standing. Protection in later years is more valuable to you psychologically than the dollars you can make now.

*Aquarius (January 22-February 21):* The Aquarians have been having a rough time in general, and many have had health afflictions in the year just past. Things brighten up, and a considerable negative psychic load is lifted. They have learned that they could survive health problems better than they thought. It will still be wise, however, not to overtax physical resources, and to be slow to take on unnecessary responsibilities. These people become more appearance-conscious, which will have good psychological effect. This is a good time to settle or arbitrate any long-time grudges or emotional differences that have burdened the life. Develop optimism, and get more interests in scientific, psychological, or philosophical matters. This might be a good time to study astrology if you have leisure. Health problems include some continuing tendencies to fatigue, erratic blood pressure, and chills with the extremities. Be careful in weight-reducing programs, and avoid over-medication. Financial situations seem to be reasonably secure, and unexpected income may be available. Avoid lawsuits and litigations, and do

not cultivate unnecessary publicity. Young people should be cautious in marrying, especially where there is a wide age interval. Also, young people should not be disheartened if employment problems do not work out immediately. They should do what they can, and watch for something better.

*Pisces (February 22-March 21)*: This is an unsettled year for these people. Health problems, especially involving devitalization and poor function of the kidneys and gall bladder may arise. Be slow, however, to resort to radical treatment. Try simple, natural methods first. There is some tendency for tension to arise; also arguments and disagreements with associates, resulting in irritability and fatigue. The Piscean is accident-prone this year, and should watch out for fire, sharp instruments, bites of animals, and infections causing fever. His energies will not be essentially adequate, but he has a wonderful ability to carry on under debility as long as he remains emotionally stable. Conserve energies, worry as little as possible, accept graciously situations that might seem annoying, and realize the importance of conserving all resources for the major responsibilities of life. There may be unusually heavy expenses, but there is also some hope of financial windfalls. Poor health in the home may cause concern, but is not too serious. Do not invest in land, stocks, or bonds, and be sure that insurance is maintained on valuable properties. Young people under this sign should be quiet and peaceful without becoming lackadaisical. Do not fall back into negative situations and stay there. Accept them for the moment, but continue to build for the future. Do not be over-influenced by parents. The late year brings improvement and more amicable relationships. New friends may come, but there is a possibility of loss of a person close, either by relation or friendship. If you stay on an even keel, you will come to a safe port before the end of the year.



#### *Carry Extra Insurance*

You will never stub your toe standing still. The faster you go, the more chance there is of stubbing your toe, but the more chance there is of getting somewhere.

—Charles F. Kettering

#### *Modern Trends in Mental Architecture*

A house without books is like a room without windows.

—Horace Mann



THE  
WISDOM LEGENDS  
OF ANCIENT GREECE

THE GODS AND THE WORLD

It has been said that the religions of Greece and Rome are dead faiths because the gods of high Olympus have not a single worshipper among living men. While this may be technically true, I think the statement would have to be modified. Actually, the old beliefs are not extinct. They have survived to us in many of the ideas that we now love and cherish. They continue to inspire great art and recur frequently in literature, especially poetry. The names of the Greek and Roman gods are known to every school child, and the myths of the Golden Age continue to delight and inspire us. Learned interpretations have been written about them, and it is known with certainty that a number of brilliant scholars have been secretly pagans, although publicly they have not advertised their convictions. We know, for example, that Thomas Taylor, the English Platonist, was convinced that the religion of the Greeks, if properly understood, was one of the noblest spiritual traditions that had ever been given to the world. Mystics have sought the inner meanings of the old lore as experiences of consciousness, and modern psychologists find the ancient symbolism so attractive that they have borrowed from it generously in creating terms for their science.

It is generally true that in one respect or another, we are all pagans to some degree. We are reminded of the words of the poet Wordsworth:

... Great God, I'd rather be  
A pagan, suckled in a creed outworn,  
So might I, standing on this pleasant lea,  
Have glimpses that would make me less forlorn;  
Have sight of Proteus rising from the sea,  
And hear old Triton blow his wreathed horn.

The more heavily we become burdened with the commonplace, the more we are intrigued by the thought of escape into fantasy. The prosaic depresses our souls. A universe made inanimate by science, deprived of all the gentle spirits that rejoiced the hearts of our ancestors, is too heavy a burden for flesh to bear. Instinctively, we reach out in search of a happier conviction about the universe and its creatures. We would choose rather to believe in the reality of things unseen than to bow forever to the commonplace.

One interesting point to be considered when examining classical mythology is the extreme care with which modern writers avoid the use of dates. The impression is given that the Age of Fable belongs to some antediluvian time. This is not strictly true, for in Greece, myth and history were closely interwoven. Many sober events were embellished with artistry and imagination, and even the most abstract flights of fancy seemed to be tied, at least loosely, to actual occurrences.

We can select one date at random. According to Eratosthenes, the Trojan War ended with the fall of Troy, about 1194 B.C. Other writers, including more recent authorities, give approximately the same date. So it is probably correct—give a century more or less. The poet Homer, whose immortal works the *Odyssey* and the *Iliad* deal principally with the Trojan War and its immediate aftermath, flourished about 850 or earlier. He wrote, therefore, some three hundred years after the events that he described. In terms of modern chronology, the interval between the Trojan War and the lifetime of Homer may be compared to the time-span from 1963 back to the great Elizabethan age of letters which produced the Shakespearean plays, the essays of Lord Bacon,

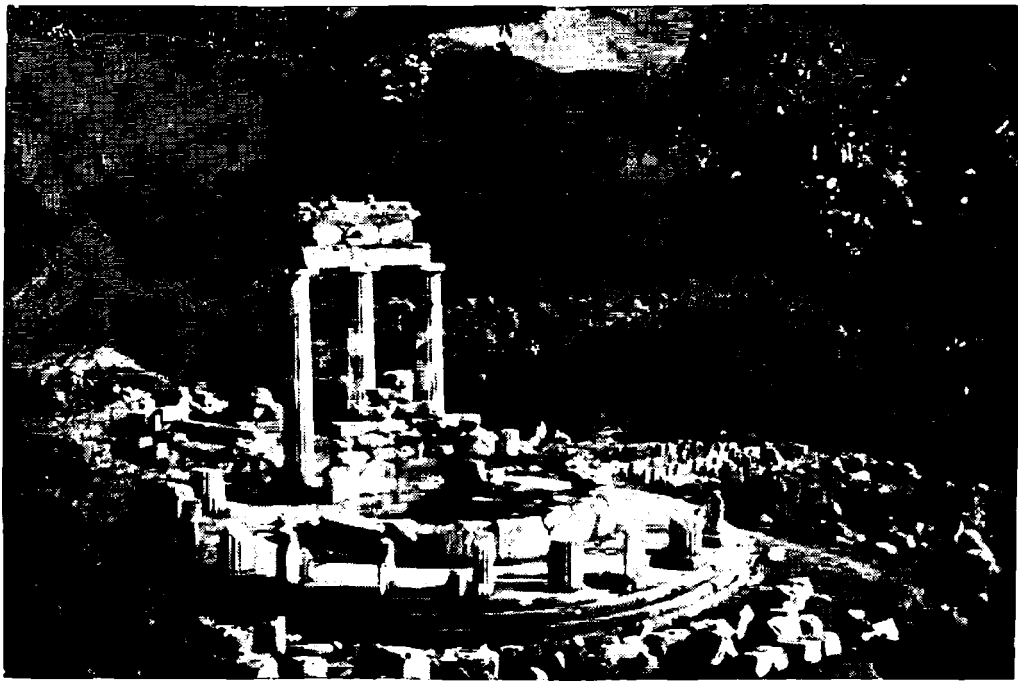
the King James Version of the Holy Bible, and Harvey's discovery of the circulation of the blood. Although the *Odyssey* and the *Iliad* include numerous episodes involving mythology, and present a variety of gods, goddesses, and godlings, there is nothing to imply that these accounts were intended to be considered pre-historic.

It must be assumed that most of the hero legends, with all their magic and mystery, were associated with persons who actually lived or were believed to have lived in the second millenium B.C. Moses had already led the children of Israel out of bondage from the land of Egypt when the gods fought in the sky over the walls of Troy. Hesiod, whose vast cosmogenic poem, *Theogony*, is the best and earliest exposition of Greek theology, lived in the 8th century B.C., a century or two after Homer. It was only a short span of time between Hesiod and Pythagoras (d. about 497 B.C.), and history moved rapidly on to Socrates, Plato, and the Golden Age of Pericles. It is believed that the Orphic tradition, the highest of all of the mystical doctrines of the Hellenes, arose in the 11th or 12th century B.C. We must conclude, therefore, that Greek religion differed somewhat from most other recorded faiths. It did not venerate deities who had long departed from the world, or heroes who had been picked up into the constellations before the invention of the written word. They held to a faith which, to them, was contemporary. Myths were in the making, even while older legends were receiving veneration.

We should also pause and consider the kind of persons who lived in those days, their mental attainments, their moral convictions, and their physical accomplishments. We cannot say, for example, that the generation which produced Homer was unlettered, untutored, or unskilled. From their earliest records, the Grecians were an enlightened aggregation of culture groups. According to Aristotle, what we generally refer to as classical Grecian culture was made up of the contributions of nearly a hundred and sixty different related autonomous or semi-autonomous social systems. By the time these were united, insofar as they ever did establish structural unity, most of the myths and fables had been well organized and ordered.

If, then, we want to know the kind of men who believed that the heavens were supported on the shoulders of Atlas, who stood





RUIN OF THE THOLOS OF ATHENA AT DELPHI

firmly on the crest of a mighty mountain in the midst of Africa, we must bear in mind that we are not dealing with untutored savages or the naive childishness of a primitive people. Even while these legends were being integrated into their final patterns, and appropriate temples raised to the divinities of the several orders, the Grecians were writing some of the world's finest poetry, developing one of the highest types of theater the world has ever known, advancing in arts and sciences generally, and producing philosophers, orators, and statesmen seldom equaled and never surpassed for their basic contributions to the knowledge and improvement of mankind. It is certainly strange that mathematicians, masters of rhetoric, skilled architects, navigators and geographers, should find no difficulty in believing that Theseus slew a bull-headed man (Minotaur) in the mystic maze of the Cretan labyrinth. It has been convenient simply to assume that the Hellenes were a childish lot, incredibly gullible, who could advance one phase of their natures to a summit of culture, and at the same time, nurse monstrous fabrications with loving and pious care. Even men of the caliber of Socrates and Plato were convinced that springs had their nymphs and ancient trees their dryads. In fact, it was in the midst of all this splendor of the mind and curious superstitions that the Athenians reared upon the crest of the

Acropolis a magnificent temple to their patron goddess, Pallas Athena.

Fortunately, enough has survived in authentic Greek literature to indicate that the Grecians were fully aware that their fables and legends were the thinly veiled accounts of matters of sovereign importance. Their system of education was such that it obligated those who received the highest instruction to reveal what they had learned only through symbols, allegories, or parables. There gradually arose a great system of Mystery Schools presided over by initiate priests. Originally the descent of the priesthood was hereditary, but later this rule was relaxed in favor of extraordinary attainments of persons not bound to the system by blood descent. All of these mysteries were presented in dramatic form, and we know that the Orphic spectacles gave rise to the modern theater. The first plays dealt with the creation of the universe, the coming forth of the gods, and the divine government of cosmic laws by which all terrestrial affairs were administered and guarded. As the sacred dramas were amplified through the mingling of different religio-philosophical systems, the rites were refined and elaborated until they were the most majestic exhibitions known to have existed anywhere in the world.

It should not be supposed, however, that the deities of the Grecians were symbols only. Actually, they were personifications or impersonations of abstract principles that were regarded as real and valid. If, therefore, Socrates invoked the assistance of a nymph or a muse to direct his discourse, he intended to imply the actual existence of invisible beings who could communicate with mankind. At this point, however, symbolism had to take over to explain the attributes and qualities of these intangible creatures. The Greeks worshipped an intelligent universe, filled everywhere with living, thinking creations. There was no essential materialism in their natures, although they have been accused of an elaborate pantheism. To them, every grove and river was alive with spirits—for the most part, pleasant and gracious sprites—ever eager to inspire and serve mankind. It was a world overflowing with beauty. Religion was a joyous participation in the dance of life. Worship had its solemn and sometimes somber aspects, but the tragedies were of long ago, dealing with situations beyond

human control. The delights of life were immediate and richly rewarding. It was man's privilege to protect nature, to guard the forests and the rivers, and to view even rocks as purposeful and mysteriously alive. In the course of time, the ever-turning wheel of Ixion brought the cyclic changes that affect human destiny. The golden age of hope gave place to the silver age of faith. From this, in turn, came the bronze age of reason, from which, in due course, was generated the iron age of fact. The wheel continues to turn, and men, weary of facts, must again find their fulfillment in hope. When hope once more rules all things, the golden age returns, and the cycle begins anew.

Broadly speaking, Greek mythology has come to be regarded as a key with seven prongs, or which must be turned seven times in the lock in order that its deepest secrets may be revealed. The Cabalists conceived such a key, but they went further and said that the seven prongs and the seven turnings resulted in seven times seven, or forty-nine mysterious gates that led finally into the heart of the supreme mystery, which was called the fiftieth gate. There is a legend that Moses passed through the forty-nine gates, but because he could not pass through the fiftieth, he could not enter the Promised Land. There are vestiges of a similar doctrine in the funeral rituals of the old Egyptians. For practical purposes, however, we can suggest something of the seven major interpretations by which all myths can be unfolded by those who have sufficient knowledge and insight.

The first key is the *theological*. By this should be understood the idea that the myths are veiled accounts of the natures and substances of the divine powers that govern the world. Here, then, are the stories of the coming of the gods from the eternal principles of existence, the ordering and arranging of all substances and essences according to ageless and timeless principles and laws. The descents of the gods, their strivings together, the wars in space, and all the most intimate and personal accounts of their behavior, are therefore to be understood as hieroglyphical figures or emblems, concealing immutable truths that cannot be communicated except through illumination or the particular and peculiar will of those gods whose natures are eternal and unconditioned.

The second key is the *cosmological* or *astronomical*. Here is secretly set forth the formation of the universe as the work of the formitors or cosmocrators. Gradually, through symbolism, we perceive the ordering of space, the setting of the stars on their courses, the generation of the solar system, and the splendid spectacle of the precession of the equinoxes and the eternal revolutions of the seasons. Out of these speculations also arose the beginnings of astrology, and the assignments of qualities and attributes to the sidereal bodies. It was the duty of men to realize that space was inhabited by a race of embodied divinities. Much effort was directed toward a detailed understanding of the mathematical unfoldment of the universe, and these myths certainly made possible many of the philosophical speculations of Pythagoras and Plato.

The third key was called the *natural*, for it had to do with the immediate phenomena of man's environment. Under *natural* should be included the effects of storms, earthquakes, and tidal waves. Here, also, was the manifestation of generation and the growth and unfoldment of forms. Men began to study the flora and fauna around them, and came to be acutely aware that nature was a living thing, who might wisely and rightfully be regarded as the Great Mother of generation. Out of nature, also, came those arts and sciences that were gained from experience. Nature became in itself the immediate challenge, and through observation, the human being came into the presence of many circumstances and processes that appeared miraculous. These he had to explain, and in doing so, he fashioned the nature myths, which in turn gave rise to the cycle of legendry. In the course of time, both myth and legend contributed to the age of fables, for the fable was only some immediate meaning arising in the mind from the contemplation of common events.

The fourth great key was *anthropological*, or the effort to understand the origin, development, and ultimate state of man. For his own satisfaction and orientation, the human being had to find his appropriate place in the vast pageantry of existence. Here the Greek mythology is especially rich in symbolical elements that may still prove to be of practical value in tracing the origin of humanity. For instance, the Greek legends of the Hyperborean races



ever, we have advanced speculations relating to physics and biology, with considerable emphasis upon higher forms of therapy. We also find that there were a number of atomists among the initiated Greeks, but they concealed their knowledge under such accounts as the legends of Vulcan and the electro-chemical researches of the priestesses of Samothrace. Just as we now use certain symbolic figures to represent elements and mathematical formulas to signify processes, the Greeks substituted mythical persons for the elements of their various equations.

The next key combines the *philosophical* and *psychological*. No other people went further in the study of the processes of the human mind than the ancient Hellenes. They considered philosophy and psychology a single subject, devoted to the perfection of the human intellect and the maturing of the psychic life of the individual. Much of this knowledge they concealed in their initiation rituals, and modern psychologists have followed the same process by personifying the numerous parts of the psychic nature. Their indebtedness to the Grecians is more real than at first appears. For example, the Oedipus complex, as it is now called, derived its name from the legend of Oedipus, which actually set forth the psychological symptoms as they are now recognized.

The last of the keys may be termed *moral*, for it has as its principal consideration the discovery of the nature of good. It sought to establish irrefutable evidence, by reference to analogy with natural phenomena, of the primary principles and rules by which the human being could come to peace with his neighbor and himself, and dedicate his efforts to conscious cooperation with that divine plan amply revealed through the previous keys. Thus all nature and all life were shown to have one teaching, one message for rational creatures. The end of Greek wisdom was the life of virtue. By this life alone, man could transcend all the complex conditions of mortal existence and, as Pythagoras is reported to have taught in his *Golden Verses*, come in the end to union with the blessed gods and perfect harmony with the endless, timeless harmonics of creation. When this was achieved, the shadowy forms of the gods would fade away, and in their places would stand the radiant truths which they personified. Thus the deities were thought forms, bodies fashioned of imagination and reason

to embody those eternal truths that can be fully comprehended only by internal illumination.

The Greek myths and legends are built upon the foundation of a basic concept concerning the creation of the universe. After this manner was revealed the timeless wisdom by the hierophant of the Mysteries, resplendant in robes of blue and gold, and bearing the keys of everlasting life:

In the beginning was darkness, and the name of darkness was Night, and Night was chaos, and the unformed rested in the oblivion of not-being. When the dawn came, a strange primordial light, which was called Aether, or Luminous Atmosphere, brought forth the mystery of day, and from the darkness and the light there issued the master workman of them all—Eros, which is called Love. And everything that was produced came forth from Love, the first-born of Eternity and the master of the Mysteries. And Love brought forth the earth and the great oceans and the depths that were hidden from the presence of light. And from earth and ocean there was fabricated Uranus, the vast expanse of sky, star-strewn with the witnesses to countless other creations. And out of the stars in the heavens and the infinite motions of things, there arose aged Cronus, lord of time, duration, and all the processes that are under the government of days and years and ages. And Cronus deprived his father, Uranus, of his sovereignty, and Time became the tyrant who devoured his own progeny, for everything that is created in Time must die in Time, and all that comes forth from the mystery of the aeons shall return to them again.

But Cronus did not succeed in devouring his son Zeus, for a stone had been substituted for the child. Zeus, representing the supreme law of existence, the law of causality, in his own turn wrested the rulership of the world from Cronus and placed it upon the foundations of justice. And in order that justice might be well served, he caused Athena to be born from his own mind, and she in turn symbolizes the universal wisdom that exists potentially in every creature. Zeus then surrounded himself with his zodiac of gods, and caused a division within his own nature. As celestial Zeus, he was leader of the gods, ruling from his palace on cloud-capped Mount Olympus. As Zeus-Poseidon, he became lord of



This sacred stone was deposited in the temple of Delphi to mark the center of the terrestrial world. According to some accounts, this is the stone the goddess Rhea substituted for Zeus when Cronus was devouring his children. Many legends have sprung up around this ancient memorial, the Omphalos, which was held in the highest veneration by the Greeks.

the waters, the mysterious psychic sphere that divides heaven from earth, and in man unites spirit with body. As Zeus-Hades, he was lord of Tartarus, the grey world of the living dead, where men wandered about aimlessly, struggling against the shadowy substance of matter.

Having created all things, and subdued the primordial forces of space called the Titans, and further having divided the earth



and apportioned each part to its proper god and destiny, Zeus surveyed his labors, and beheld among his creatures man. He was dissatisfied with the rock-fashioned progeny of Ducalian, fashioned after the deluge which destroyed the world that had disobeyed the laws of its creator. Thus it was that Zeus, in the lesser panoply of his splendors, united with the mortal woman Semele. The progeny of this union was Dionysius the Beloved, and to Dionysius, Zeus gave the right and power to redeem mankind, to establish the sacred Mysteries, to perform the ancient ceremonies, to reveal under obligation the esoteric sciences and arts, so that ultimately the Golden Age would come upon earth, and peace and harmony prevail until that day when all things, including the gods, should return again to the all-embracing spirit of Eternal Love.

(An interpretation of several important Greek myths will appear in the next issue.)

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MANLY P. HALL, Editor		



## *In Reply*

### A Department of Questions and Answers

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*QUESTION: God considers us "his children." As parents, if our children do something that deserves punishment, we give the punishment immediately, while the deed is fresh in their minds. Would our karma be less if God followed the same process?*

Answer: While we think of Deity as a paternal power, we cannot rationally bestow upon it all of the attributes of a human parent. Rather, we are inclined to feel that God is an all-directing and all-knowing force, manifesting through the intricate processes of natural law. Thus, the Creator establishes a way of life for all created things, bestowing upon them faculties or propensities by which they can work out their own salvations within the structure of cosmic purpose. Karma is a law revealing an aspect of the still greater law of causality or cause and effect. All such laws contribute to the ultimate enlightenment and security of the beings under their direction.

Karma does not operate as a force separate from life, nor is it imposed by a personal Deity in the way that human parents punish their children. If the universe were under the autocracy of a spiritual being who stepped in and regulated the conduct of each individual, one of the essential purposes of evolution would be frustrated. Man was so constituted that he is capable of the personal discovery or experience of right and wrong. Part of his growth depends upon voluntary choice. He must resolve from

within himself to adjust his conduct to that which he gradually learns to be right and proper. The small child lacks the resources for self-direction. It must be assisted and guided to a certain point; but when the child reaches majority, it is supposed to assume personal responsibility for action and to accept the consequences of mistakes.

The operation of karma shows that the effects are always inherent in their own causes. Any course of action leads to consequences that are fortunate or unfortunate according to the merit of the original action. This is the only way that so vast a moral and ethical structure can be maintained. Man is required to discover for himself the operations of those laws which apply specifically to his own functions. In various ways, however, he has found means necessary to strengthen his insight on the level of conduct. He has available to him the long experience of his kind. Spiritual, moral, and legal codes have existed from time immemorial. In all parts of the world, these codes are essentially the same in principle, and have been summed up for Western man in the Ten Commandments and the Sermon on the Mount. History provides much useful material for personal reflection bearing upon character and ethical procedure. In the course of ages, these codes have become part of man's subconscious understanding. If, for some reason, therefore, he violates the traditional concepts of good and evil, he is likely to experience qualms of conscience. Something within his own being reminds him that he is compromising principles or following destructive instincts. All this traditional educational factor leads to the ultimate realization that when we make a mistake, we must expect some form of censure. Sometimes we ignore the small voice of conscience, not actually because we have not heard it, but because we are resolved to have our own way regardless of cost.

In studying the operation of karma in the lives of average persons we observe that its cycles may be either long or short. Certain types of karma follow almost immediately upon the actions which set them in motion. An unwise selection of food may result in a gastric upset in a matter of minutes, and reckless driving on a freeway often leads to what some Orientalists call "cash karma;" in other words, payment is exacted on the

spot. Other cycles may reveal their patterns in days, weeks, or months, and there are some which extend beyond a single lifetime, so that we do not have the opportunity to study the complete pattern during any one incarnation. When this is true, however, there is usually enough information available for the individual to realize what he deserves, even though it may be some time before the effect catches up with him. Minor offenses usually have short cycles. The cross word, the unkind thought, or the infringement upon some man-made law will be followed by a rapid succession of consequences. The small mistake brings with it a brief and appropriate punishment, the temper fit leads to depression and bodily exhaustion, and is usually accompanied by a spoiled evening or an unhappy weekend. Also, there are chronic mistakes that we make, arising from poor habits. As we violate the same law many times, we set up patterns of discomfort that nag us constantly or repeatedly. The chronic worrier, for example, may worry every day and suffer the chronic reactions almost continuously.

The part of karma which is most likely to mystify the uninitiated is summed up in the thought that wrongdoers seem to flourish, at least for a while. There are even times when it appears that an evil action is never punished at all. Here, again, however, we can take some consolation in the findings of scientific criminologists. Most criminals are caught, but not always for the actual offense under consideration. The burglar is not captured for his first, second, or even third offense. Gaining over-confidence, however, he will ultimately make the mistake for which he is apprehended. If the truth were known, very few karmic cycles actually extend beyond one lifetime. Those most likely to have a long cycle are involved in the habitual repetition of serious character defects. Wrong attitudes deeply seated can plague the individual beyond the grave, and he may be reborn with a strong tendency to continue his stubborn adherence to wrong practices.

In the processes of karma, there is another interesting factor to consider. By his very constitution, man must pay his debts to universal law on the level of his own consciousness. He is not punished in a way that he cannot understand, nor does the penalty exceed the crime. Every day we are faced with small disappoint-

ments, inconveniences, and discomforts. Each of them is traceable to a cause, but if they are not too great in themselves, we are not likely to philosophize on the subject. We do not really try to know why we wake up with a headache; rather, we choose to take an aspirin and forget about it. We may continue this process for some time, but if the headache bears witness to a serious conflict with natural law, the time will come when the aspirin will no longer be effective, and we must find other remedies. Ultimately, we may realize that it is wiser to change conduct than to struggle with increasingly severe cycles of discomfort.

It might be true, at least in theory, that if karma caught up with us more rapidly, we would not be so likely to repeat our offenses or develop new variations on the theme of delinquency. We must bear in mind, however, that every activity is cyclic. It takes a certain time for the consequences of conduct to mature, to manifest all of the potentials locked within them. If we did have a divine overseer who could step in and punish us immediately, our standard of virtue would not be very high. Like many children, we would have no concept of our own responsibility or, for that matter, why we even deserve punishment. Many young people feel that their parents are unfair and unjust, old-fashioned and unnecessarily strict. Nature's way is the most educational by far. The individual discovers in the course of time that he cannot avoid the results of actions. He may elude a parent or talk his way out of an uncomfortable situation; he may even bully the parent; but there is no way in which he can alter the law of sowing and reaping. He must learn to face the full consequence of every deed that he performs.

Those who have been heavily afflicted in life frequently find it impossible to change the attitudes of unfair persons. The wrongdoer may be completely locked by his own egotism, pride, stubbornness, or basic ignorance. He is impervious to instruction and correction so far as his fellow men are concerned. If he breaks the legal code of his community, he may be imprisoned only to become an habitual criminal. The only answer to such situations is the inevitable working of the law of cause and effect. It has been truly said that the mill of the gods grinds slowly but exceedingly fine. That which man cannot remedy, instruction can-

not improve, and punishment cannot deter, must rest with karma. We can entrust these problems to the Law with absolute certainty that the delinquent person will in due course see the light of truth. Year after year, life after life, he can attempt to maintain his own isolated delinquency. But in the end, karma will win; misery will pile up, reverses will increase, until disobedience is completely intolerable. The will of man must finally bend to the eternal will, but it must do so with a certain right of free choice. Because the human being is a conscious entity, lawfulness must be a personal decision. We must decide of our own free will and accord to keep the rules of the game because these rules are just and inevitable; otherwise we have no adequate defense against temptation.

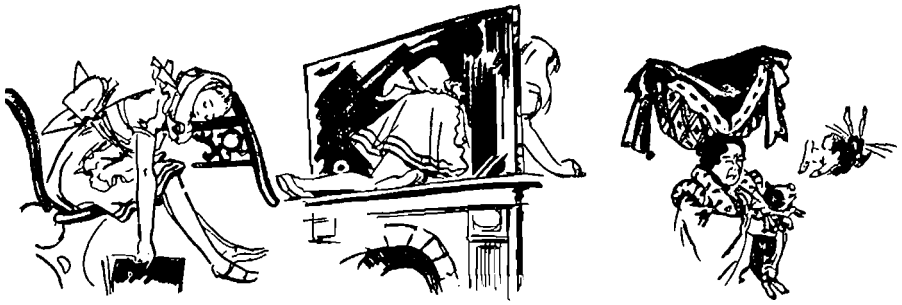
Nor is it necessary to worry about the problem of man forgetting the reason for which he is punished. Consciously he may no longer remember, but subconsciously, the truth is always available to him. In fact, it is not really necessary that he does remember some particular incident weeks or months or years before. It is usually sufficient to accept with intelligent honesty the fact that the cause had to exist or the effect would have been impossible. Also, karma operates within areas, and punishment is always self-revealing. The very nature of what happens to us indicates the type of mistake we originally made. In this way, we come to understand, because the punishment does fit the crime. If we have stolen something, we may at a future date suffer a loss, but it will be of the kind suitable to our own thieving. If we took away a man's honor, we will not be punished by a loss in the bank account; it will be our own honor that will suffer. If we neglect a responsibility, we must abide with the consequences of that particular neglect or one of similar kind. If we are careless, we will be the victim of carelessness. If we have performed an act of violence, the act of violence will return to us. Buddha pointed out the largest and most universal aspect of karma. The most basic of all mistakes is selfishness, and the most inevitable of all results is suffering. From this large generality we can descend to an infinite diversity of particulars.

Philosophy and religion have been concerned with the problem of trying to alleviate karma. Let us suppose that an individual who has committed a wrong action repents this action before the

cycle of karma is completed. Is there any way in which we can neutralize a cycle once it has started? Oriental philosophy says there has to be such a way—otherwise, the cycle could never end. This does not mean that the individual can escape honest punishment, but through increase of understanding, he can set in motion more rapidly the constructive aspect of karmic law. In other words, he can create good karma, and if he continues this process with sufficient sincerity and persistence, he will gradually cause a large area of benevolent effects. These benevolent effects, in turn, will support the individual while he is faced with some karmic debt that cannot be completely averted.

Mysticism uses the law of karma by taking the final attitude that the inevitable result of virtue is peace and fraternity. If we can gradually cause the destructive attitudes of our lives to fade out because we no longer support any kind of evil in ourselves, the resultant cycles of karma will be altered. Retribution will fade out, and we will find it easier to live quiet, orderly, and constructive lives. Having ceased to profane the laws of nature, we are relieved of such suffering as abuse must always bring.

If, therefore, we wish to think of Deity as a kindly father, we must also regard him as an all-wise preceptor. Consciousness has given us the means to discover the way our Heavenly Father wishes us to live, and with God, a wish is a command. If we obey these commands, and we are given means to understand why these commands are right and proper, we will experience the full paternal affection of the universal parent. We will respect our Father, admire him, and see in him the perfect example upon which to build our own lives. Until that time when we are fully aware of the divine purpose, we must strive under the law of cause and effect to perform only such deeds as are acceptable to universal law. We will always make some mistakes because our insight is not perfect; but there is never a moment when we cannot live a little more constructively than is our usual habit. When we begin to experience the benevolent effects of good karma, we have every inducement to keep the rules and share in the benefits. Until then, we must also accept without undue irritation the inevitable reward of things done and things undone.



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## *Curiouser & Curiouser*

*A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND*

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### ANCIENT AMERICA

For purposes of convenience, it can be assumed that the native cultures of the three Americas were abruptly terminated at the end of the 15th century A.D. At this time, the New World came under the influence of European colonization, and the old way of life was destroyed forever. What was the actual condition of the Western hemisphere at the time of the voyages of Columbus? As we look into this now, we find some surprising and almost unbelievable facts.

The three Americas had an Indian population of between thirty- and forty million persons. They were distributed throughout the Western hemisphere, from the Eskimos on the northern part of the continent to the Araucanians on the southern most part. If the boundaries of the various cultural and national entities could be clearly distinguished geographically, the map would be far more complicated than it is today. In the 20th century, a hundred and twenty native languages have survived; but in the 15th century, there were probably twice that many. It would be wrong to assume that these languages were merely dialects. Actually, no common denominator has been found for them, and groups living in close proximity speak totally different languages.

We are now inclined to believe that the most advanced Amerindians inhabited the regions from Central Mexico southward to



the Andes. We recognize three outstanding cultures in this vast area—the Aztec, the Mayan, and the Inca. Seeking a comparison with the more familiar European history, we may liken the Mayas to the Greeks, the Aztecs to the Romans, and the Incas to the Persians and Arabians. The Mayas were the most advanced in their institutions, having already developed sciences, philosophies, religions, arts, and crafts. They had the only written language in the Western hemisphere that had progressed beyond the pictographic stage. The Aztecs, like the Romans, had strengthened their military power and obviously had an instinct toward colonization. They had borrowed most of their culture from the Mayas, but were a more aggressive group, less mature in their ethical idealism. The Incas were exceptionally skilled in their arts and crafts, but were badly disrupted by internal strife. By the time the Spaniards arrived in these regions, only the Aztec empire was in a flourishing state.

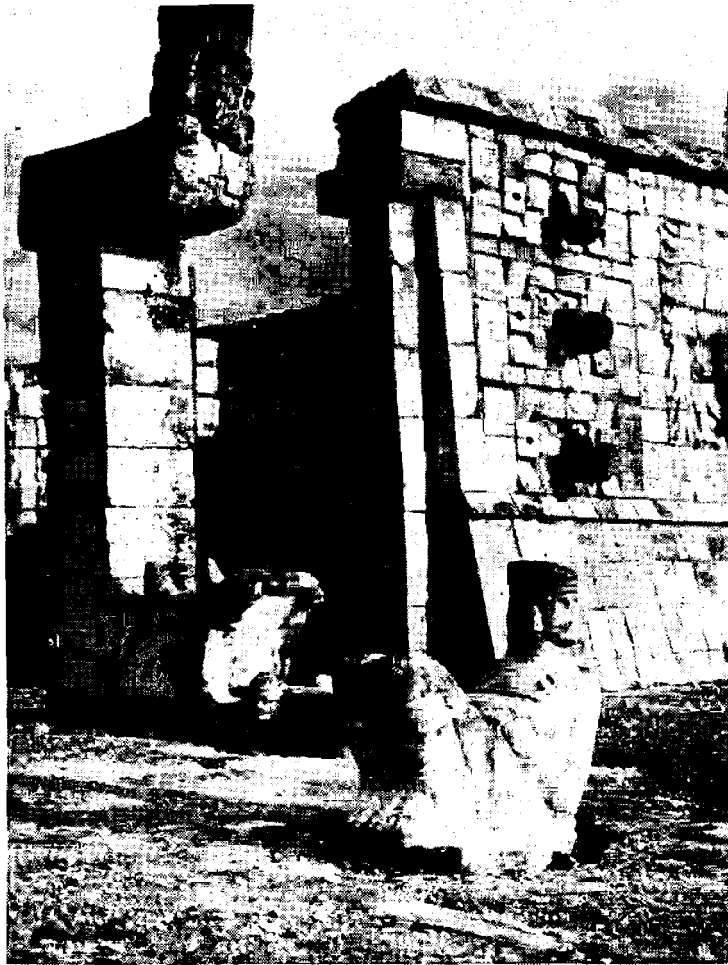
Because of the domination of these major groups, we have been inclined to overlook the diversified achievements of the more northerly Amerindians. The truth is that the rise of the Iroquois League in what is now southeastern Canada and northeastern United States, consummated the ethical progress that developed on the American continent. In many respects, the Code Iroquois is a higher expression of political and social integrity than the Justinian Code or the Bill of Rights. Many of the smaller groups also developed unusual skills and specialized cultural patterns. Even though Indians might inhabit the same general areas, they preserved their own life ways with astonishing tenacity. It is entirely erroneous to assume that savagery prevailed. Some phases of civilized existence developed more rapidly than others, and growth, generally speaking, presented an uneven pattern.

The general state of the Americas, if we allow the best levels of each culture to indicate the trend, can be summarized as follows. Basket making, one of the earliest evidences of human skill and ingenuity, was widely diffused. The three principal types of manufacture recognized in other parts of the world were all present in America. A number of groups advanced this artistry independently, achieving remarkable excellence. Incidentally, some of the best baskets were made in California. Ceramics flourished in numer-

ous areas. Magnificent pottery, well fired and beautifully decorated, is found throughout the three Americas. The designs are especially interesting, and are equal to anything produced by modern ceramists. There is definite indication that some of the designs belong to what is called the Pacific Culture, but other types have no origin in the surviving arts of Asia. Many pieces suggest the Greek amphorae, and the key pattern found in southeastern Europe is commonly met with. Portrait ceramics occurred in large numbers among the Peruvians, and mortuary urns and anthropomorphic jars abounded in the Central Mexican area. Weaving was most advanced, and of many types. Even the most primitive examples have great charm and distinction. Examinations of pre-Columbian fabrics give some indication of the skill which these peoples had attained. In one square inch of fabric, there were as many as seventy threads on the warp and two hundred threads on the web. It is believed that this equals or surpasses anything produced in Egypt, either during the classical period or in the later Coptic material. Excellent dyeing and tie-dyeing is known, and the Incas were able to make a type of velvet that was extremely beautiful. Some tribes involved feather work in both their weaving and their basket work.

Metallurgy was well advanced. With the exception of the Plains Indians, the Western hemisphere had entered the Bronze Age. Good hardened tools were available, and alloys had appeared. Gold and silver were skillfully worked. Gold thread was drawn with amazing delicacy, and objects were gold-plated almost as effectively as among us. Gem cutting, including work with crystal, onyx, obsidian and jade, shows a mature artistry, great inventive genius, and excellent finishing in quality. As a sideline to metallurgy, dentistry had progressed far, including the inlaying of semi-precious stones into cavities in teeth. Also, metallurgy provided excellent surgical instruments and many devices necessary to the building trade.

It is hardly necessary to mention the architectural achievements of the Aztecs, Mayas, and Incas, for their buildings are among the wonders of the world. They had great skill in the orienting of their structures, and wonderful taste in both design and decoration. Although they did not have a true arch, they compensated



Temple on the top of the House of the Warriors at Chichen-Itza, Yucatan. In the foreground is a statue of Chac Mool, deity of rain.

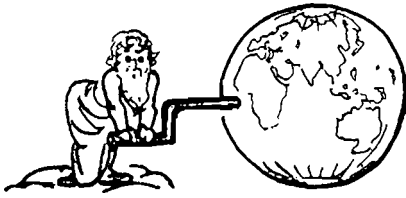
for this with astonishing skill. Many of the structures were of vast size, and entire cities have been discovered in the jungles. Paved roads also indicate the expansion of groups into surrounding territory. In artistic sculpture, there was a wide distribution of abilities. Portraiture was certainly known, and heroic figures abounded. Much of the imagery was religious, and some of the better examples show a degree of insight and control equal to that of the Greeks and Romans. Sculpture was already involved in the social life of the people, and communities were adorned with excellent works of art. Until recently, we knew comparatively little of ancient American painting. In most areas, conditions were unfavorable for the survival of comparatively fragile pictures, but we know, of course, that many buildings with images were originally brightly colored. The discovery of the murals on the walls of buildings at Bonampak, in the tropical forests of Chiapas in southern Mexico, has forced a new attitude toward Mayan painting. These frescoes,

which were done between the 6th and 8th centuries A.D., are of astonishing beauty, grandeur and sophistication. They are far more dynamic than those found among the Egyptians, and the costuming of the figures is so brilliant, daring, and diversified, that it suggests the Japanese costuming of the Kabuki Theater, which, however, did not arise until a thousand years later.

Surveying the situation generally, we can hardly accept the popular belief that Quetzalcoatl, the culture hero of the Aztecs, could have lived as late as the 11th to 12th century A.D. Had the Americans received a powerful foreign influence at this time, it would certainly have included the elements of an adequate written language. The belief that Quetzalcoatl was a Mongolian would mean that he came from a people already well advanced in writing, woodblock printing, and systematic chronology. If the peoples of the Americas derived their glyphs from Asia, the nearest equivalent would be the Chinese forms of the second millennium B.C. If, as some have held, the impulse to civilization was derived from contact with Mediterranean Europe or North Africa, the period must have been before the development of alphabets as we know them—again, probably two thousand years or more before the beginning of the Christian era.

Actually, we are faced with a diversity of talents that seem to have arisen independently throughout the three Americas. The broad trend was toward unification rather than diversification. Instead of arising from a common origin, these arts, sciences, and crafts were merging toward a common end. Just at the time when the Amerindians might have made the next great step toward cultural maturity, the program of colonization wiped out not only the progress that had been achieved, but even the traditions that had vitalized the older developments. Many areas were reduced to a primitive state; whereas previously they had achieved comparatively high cultural platforms. It is a long and confused story, and as yet comparatively little is known. There is no doubt, however, that the story of America is just as dramatic as that of other continents, where apparently higher civilizations arose at about the same time.





## HAPPENINGS IN THE WORLD

### *The Problem of Vivisection*

In recent months, a number of letters and folders have come into the office from persons and groups opposed to the practice of vivisection. Through the years, we have cooperated as best we could with those seeking major reforms in the existing laws governing scientific experimentation on helpless animals. Unfortunately, there is too little public sympathy for the sacredness of animal life. Western religions and philosophies have never taken a positive stand on this issue.

Whenever efforts are made to abolish or restrict the practice of vivisection, scientific bodies have solemnly warned us that this experimentation is necessary to the advancement of knowledge and the protection of human health. Propaganda in favor of vivisection always contains the thinly veiled threat that if this practice is curbed, it may cost us our lives or the lives of our loved ones. Few persons are completely immune to this type of persuasion.

Regard for animals in this country is largely a personal matter. There are millions of animal lovers, and they spend large sums of money to guard and protect the health of their pets. Some of these kindly people are more deeply concerned than others, but few of them can see an animal in distress without the natural impulse to do everything possible to alleviate the suffering. Most of us would rather be kind than cruel. Needless to say, there would be very little vivisection if the average private citizen were required to stand by and watch the proceedings.

While an endless stream of helpless and forlorn animals are available at little or no cost, while there is no control over the experiments performed, and while there is no proof that these vivisections are conducted with every effort to protect the animal from unnecessary pain, all thoughtful citizens are entitled to their

objections. The first step in the solution of this unhappy situation is to curb excesses and abuses.

Most cats and dogs now used in vivisection are secured from public pounds. This means that lost or abandoned animals are easily obtainable by laboratories and medical groups. Here the animal lover has an immediate personal responsibility. Pound laws should be enforced or revised to give all animals every reasonable protection. The following procedures might prove helpful:

1. When a pet owner secures a proper license for his dog, this license should include protection for the animal against any use for experimental purposes. If a licensed animal is taken to a pound, it must be held for at least thirty days, given good care, and all possible effort must be made to trace the original owner or find a new home for the animal. This failing, the creature must be painlessly destroyed. To remove a license or falsify the records in any way, should be a misdemeanor punishable by a substantial fine or a jail sentence. Owners should have the right to license all pets and domesticated animals if they so desire.

2. Every pet owner should photograph his animals as a means of certain identification when need arises.

3. To abandon an animal, or to fail to check properly with pounds if it is lost, should be a misdemeanor.

4. Any scientific institution securing unlicensed animals for experimental purposes should be required to fill out a complete form for each animal, stating the exact nature of the experiment and the degree of suffering to which the animal may be subjected. It should be stated under oath that the facts gained by an experiment cannot be obtained in any other way, and that a similar experiment has not already been performed by some other group from which the information could be secured. An observer from some such organization as the Society for the Prevention of Cruelty to Animals should be allowed to be present at any time during vivisection experiments.

If rules of this kind were strictly enforced. I suspect we would find that science would discover less cruel ways of advancing knowledge.





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## Happenings at Headquarters

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The Winter program at Headquarters opened with Mr. Hall's annual lectures on world, national, and personal trends for the new year. These lectures were given on Sunday mornings and Wednesday evenings. His seminar, "Unseen Forces that Can Affect Our Lives," began on Wednesday evening, February 12th, and continued for five weeks. Dr. Framroze A. Bode, a member of our faculty, is presenting two seminars on our program. The first, "The Perennial Philosophy of the Bhagavad-Gita," began on January 7th and continued for five Tuesday evenings. In the second series, "Mystical Philosophies of the East and West," beginning on February 11th, he will discuss Greek, Hindu, and Near Eastern mystical traditions. Dr. and Mrs. Bode have just returned from a two-year stay in India, and we are happy to have them participate again in P.R.S. activities, and to have Mrs. Bode rejoin our staff.

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With the wonderful help and cooperation of friends throughout the country, the necessary funds have been raised to clear the mortgage on our Auditorium. Sunday, March 22, is the official date set for the mortgage-burning ceremony, and we hope that as many friends as possible will be present on this occasion. Mr. Hall's morning lecture will be: "Love Has no Enemies—Charity Begins in the Heart." After the lecture, refreshments will be available in the patio, and the Library and Gift Shop will be open. At 2:00 o'clock friends will gather with Mr. Hall in the Auditorium to witness the burning of the mortgage papers, which will be followed by a talk by Mr. Hall on the Library Exhibit for the month, "Magic and Mysticism in Ancient Medicine."

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Mr. Hall's "extra-curricular" activities have been many and varied in recent months. Because of his well-known interest in stamp-collecting, he was invited to serve as one of the judges at the 1963 SESCAL exhibition, which was held at the Statler Hotel in Los Angeles. He was chairman of the committee for judging

the foreign section of the display . . . . Early in December, Mr. Hall was made an honorary member of the Pacificulture Foundation, which is dedicated to the improvement of understanding and appreciation among countries bordering on the Pacific Ocean. A few days later, he was appointed an advisor to the El Cerrito-Albany Chapter, Order of DeMolay. This is a Masonic organization of young men, and the symbolism of the Order is concerned with the life and martyrdom of Jacques DeMolay, the last Grand Master of the Knights Templars. . . . On December 12th, Mr. Hall flew to San Francisco to give his annual talk to the Masonic Research Group of San Francisco, of which he is the Patron. He discussed the importance of Masonic principles in modern education, with emphasis upon the philosophical concepts taught in the great Mystery systems of antiquity. . . . In February, Mr. Hall addressed the Chinese Culture Society, of which he is a life member, on the theme of the contributions of Chinese thought to the problems of Western man. He also gave a talk at the Glendale Church of Religious Science, discussing his researches on the general trends to be expected in 1964.

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Combining professional interests with a brief vacation, our Vice-president, Henry L. Drake, and his wife visited Mexico in November. They flew to Puerto Vallarta to attend the national gathering of the American Academy of Psychotherapists. He addressed this body, emphasizing the importance of the integration of the dynamic elements within man into harmonious patterns conducive to healthy and happy living. Mr. and Mrs. Drake then flew to Mexico City, which has been properly called the most "foreign" metropolis on the American continent. After the usual visits to points of interest, they went out to the important archeological zone of San Juan Teotihuacan, where the great Pyramid-temples of the Sun and the Moon are overwhelming in their majestic simplicity. The Drakes then went by plane to Merida, the fascinating old city on the Peninsula of Yucatan, situated in the midst of the old Maya empire. From here they made trips to Chichen Itza, Uxmal, and Kabah, where some of the finest archeological monuments of this early culture stand in a dry jungle. After completing their visit to Maya land, Dr.





and Mrs. Drake flew directly to San Francisco, where he was chairman of a symposium on philosophical psychology at the annual meeting of the California State Psychological Association.

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The exhibition of Chinese stone rubbings held at our Library last November was an outstanding success. The local press was most cooperative, and many strangers visited our Headquarters for the first time to see the display. The rubbings have been in the collection of the Society for over thirty years, but were too fragile to exhibit. Through the kindness of the Birthday Club, these rubbings were sent to Japan, where they were skillfully mounted on heavy fibrous paper that will preserve them indefinitely. While they were still being shown here, the Orange State College at Fullerton, California, requested permission to show these rubbings in its own gallery. The College made special arrangements to present these beautiful works of art to best advantage, and the display was most attractive. Interest in stone rubbings has greatly increased during recent years, and they are exceedingly difficult to procure, as nothing can be exported from China under present political conditions. The accompanying photo-

graph shows Mr. Hall standing beside one of his favorite examples of this wonderful technique. The rubbing is one of a matched series of nine representing the sacred mountains of China. These are two-color rubbings, with the mountains in black and the sky in a truly heavenly blue.

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If present plans work out, Mr. Hall expects to fly to Japan in May. During his four-week stay, he hopes to visit important religious and cultural centers and gather some unusual material for the library and museum of the Society. Many important changes have occurred since he last visited Japan in 1923-1924. It will be most useful to understand the significant expansion in the political and economic lives of the Japanese people, and to see how this has been accomplished without the loss of essential culture. There have been many new schools of creative arts, strong development in folk crafts, and unusual advancement in religion, philosophy, and the higher sciences. Mr. Hall hopes to bring back a thorough report on situations in Eastern Asia as these affect the East-West policies of the United States.



### *The Delicate Balance of Nature*

A community in southern Colorado resolved to kill off all the coyotes and mountain lions in the surrounding area. They were so successful that these forms of wild life were virtually exterminated. Orchard rats, relieved of their mortal enemies, then increased at a frightful rate. These rodents live on the bark of fruit trees. They strip away a ring of bark from four to six inches wide just above the ground, stopping the flow of sap and killing the tree. The damage is so great that the fruit growers face a major crisis. It looks as though it may be necessary to import some coyotes and mountain lions, or find a Pied Piper who can whistle orchard rats out of the region.

### *Filtered Fraternity*

In a fox-hole in World War II, a couple of American Indians were talking: "Why is there another war? Why didn't they establish lasting peace after World War I?" asked one. The other replied, "When white men gathered around conference table to smoke peace pipe, nobody inhaled." Anonymous

### *Anything is Worth a Try*

In Ireland, in the 15th century, newlyweds believed that if they would put honey in their mead and drink a cup for a month, or a moon, good health would be theirs for the rest of their lives. This was the origin of the term *honeymoon*.



## LOCAL STUDY GROUP ACTIVITIES



We are happy to announce the formation of a new P.R.S. Local Study Group in Westminster, California (near Santa Ana). The leader of the new group is Mrs. Helen Daniels. Meetings are scheduled for the second Thursday of each month, with the hope of later increasing the meetings to twice a month. We certainly wish for this new group every success in their studies and in the mutual exchange of constructive ideas. Friends in the area are invited to contact Mrs. Daniels at 13752 Milton Ave., Westminster, Calif.

The P.R.S. Local Study Groups in the Denver area have initiated a new activity. At the suggestion of Mr. Jacobson, the members of the various groups will get together for a dinner meeting once every three months to discuss the various techniques used by the groups in arranging their study programs. These quarterly meetings will contribute to the effectiveness, interest, and harmony of the study group programs, and will promote public relations. As a result of Mr. Hall's recent visit, about thirty-five persons in the Denver area have expressed interest in joining the local study groups. It is likely, therefore, that at least one new study group will be organized in Denver.

We have just received a most inspiring letter from Mrs. Mary Dunning, the leader of the Portland P.R.S. Local Study Group, and feel that our friends will be interested in her comments: "As the leader of the Portland Study Group, we want you to know of our appreciation of the Student Letters and the many thought-provoking articles gleaned from the Journal during the year. We have almost finished with *Twelve World Teachers*, a study which at first appeared to be a bit difficult for us, but turned out to be one of the most interesting and stimulating books to date on the student list. Though some of us have studied comparative religions, this book revealed our knowledge on a num-

ber of these world teachers to be almost nothing more than their name!" To the degree that we are able to understand and apply the wisdom we have received from the great teachers of humanity, we are able to live more constructively and more purposefully. We are happy to know that dedicated students are working together and gaining insight which will enrich their lives in the future.

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: KARMA AND PUNISHMENT (In Reply)

1. Explain how the law of karma helps us to have a more adequate conception of the Divine Power at the source of life and realize that this power is entirely virtuous and benevolent.

2. Explain the meaning of "cash karma," and give examples of the immediate working of the law of compensation that have come to your attention.

3. Explain the idea of Deity as the Divine Teacher, and how the law of karma becomes the way in which Divinity instructs creation in the principles of right and wrong.

#### Article: THE WISDOM LEGENDS OF ANCIENT GREECE

1. According to your own thinking, how would you differentiate between a myth, a legend, and a fable?

2. Do you believe that Socrates, Plato, and Aristotle accepted the Greek myths literally or worshipped the deities around which the mythology had been built? If you do not, explain why.

3. Take one of the seven keys listed in the article and apply it to a familiar fairy story such as "Cinderella" or "Sleeping Beauty." Base your interpretation upon the Greek pattern.

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



#### *The Word-dropper's Delight*

The longest word in the Oxford English Dictionary is *floccipaucinihilipilification*, which means "the action of estimating as worthless." The longest word in Webster's Third International Dictionary is *pneumonoultramicroscopicsilicovolcanoconiosis*, which is a miner's lung disease.

# THE PYTHAGOREAN THEORY OF NUMBER

## PART III: NUMEROLOGY AND DIVINATION

Modern numerology is popularly supposed to have descended from the mathematical speculations of the Pythagoreans. Iamblichus, in his *Life of Pythagoras*, after describing how the master had been instructed in the eternal essence of number and the mysteries of numeration, adds: "Through the same numbers also, he produced an admirable fore-knowledge and worship of the Gods, both which are especially most allied to numbers." Unfortunately, no substantial account of divination by numbers as it may have been practiced by Pythagoras or his direct disciples, has survived to the present day; nor is it certain that such a system, if it existed, originated with the Italic School. Pythagoras may have received this teaching from the sages of North Africa or Asia with whom he studied. Furthermore, we do not have any clear knowledge of the methods used by the Pythagoreans in their number divination or the actual circumstances under which they may have employed this science.

From the allusions and intimations that have descended to us, especially through the Neo-Pythagorean school at Alexandria, it would seem most likely that these philosophers employed their numerology to advance their religious, metaphysical, and scientific objectives, rather than for fortune telling as we know it today. By associating the letters of the Greek alphabet with certain numbers, they were able to develop a kind of Cabalism, which they used to interpret the esoteric meanings of the names of deities and the various sacred words revealed to candidates at the time of initiation into the institutions of the Mysteries. By the use of numbers, they also advanced their musical speculations. It has been mentioned that the Pythagoreans were aware of the theory of vibration, and found ways of applying this concept to the art of healing. Pythagoras is reported to have cured diseases by chanting lines from the *Odyssey* of Homer.

In the second chapter of Genesis, it is stated that God formed every beast of the field and every fowl of the air, and brought



Portrait of Pythagoras based upon early engravings. The master is shown accompanied by the principal symbols referred to in his teachings.

them to Adam to see what he would call them; and whatsoever Adam called them, that was the name thereof. It is assumed by early interpreters that Adam named all the creatures according to their true or essential natures. If such was the case, these names, in the original language, must have, in some way, conveyed much more than names as we use them today. Socrates expressed the same thought when he said, "He who knows names knows all things that are expressed by them." The Egyptians had a science of sacred names, and the early Jewish Cabalists possessed their words of power by which they sought to understand and control the forces of nature. In the ceremonial magic of the medieval Cabalists, spirits were invoked by their names, and when so commanded, could not refuse to appear or serve the magicians who thus raised them from the misty deeps.

In most religions, deities had secret names known only to the priests, and differing from those by which they were popularly worshipped. There is a legend that the goddess Isis discovered the secret name of Ra, god of the sun, and as the result of this, was able to demand of Ra any service or knowledge which she required. Children born into primitive tribes were usually given two names—one by which they were commonly addressed, and another that was communicated secretly only to the one who received it. Anyone who could discover a man's secret name could control his destiny. At the time of initiation into the State Mysteries, candidates were given a Mystery name by which they could be identified by other members of these fraternities.

Most Oriental peoples believed in the occult power of names, and a person heavily afflicted by misfortune often changed his name to escape further disasters. It was assumed that evil forces identified their victims by their names, and could be outwitted by a new name. There is an Arabic fable bearing upon this point, in which the spirit of death was so confused by a rapid series of name changes that his intended victim escaped. When a man took a new career, he began a new life and often selected a name suitable to his current estates and attainments. The Japanese carried this practice to great lengths, making biographical research extremely difficult in many cases.

Pictographs were the earliest form of writing. These were the complete representations of objects, and words were the names of these pictures. As written language developed, the pictographs evolved into hieroglyphics. In Egyptian, Chinese, and Mayan usage, the hieroglyphs could have either pictorial or phonetic meaning. Later the Egyptian glyphs were simplified, resulting in the hieratic style, in which the designs were considerably simplified and could be written much more rapidly, as also in the classical Chinese. Out of this continuing process of abridgment, alphabets as we now know them came into existence. It would be inevitable, although the point is not generally emphasized, that all written forms originating in the portrayal of actual objects, would have similarities which might be carried through into the various alphabets of the world. It is now assumed, at least by some advanced scholars, that there was at a remote time a basic language, both oral and written, and that traces of this can be found in all surviving language systems. In the course of ages, however, the pictorial roots of letters, syllables, and words have been largely forgotten, and we have come to think in terms of words as arbitrary patterns, rather than as structures having distinct meanings in themselves and in their formations.

All surnames and given names have inherent meanings, although in some cases, these have been forgotten, or at least ignored. Since many persons might receive the same given name, it was necessary, as communities enlarged and population increased, to have some further form of identification. A practical example of the translation of a proper name will reveal an unexpected complexity of meaning. When you address a man as William Johnson, you probably do not realize that you are actually calling him "the helmet of resolution, the son of God is gracious." Those interested in exploring this subject further will find the section on "Given Names," found in most dictionaries, most helpful. When given, or Christian, names are selected to commemorate a respected relative or some celebrated person, it is evident that they carry no real purpose or insight. In Europe, Christian names (those given at baptism) were most often derived from the Bible or were chosen to identify a patron saint.



According to numerology, a name is a compound vibratory pattern, deriving its energy from the letters of which it is composed. The letters, in turn, convey the powers of the primordial sound that can be formed in the human vocal structure. It is almost certain that the Pythagoreans believed this to be true. They also regarded instrumental music as having the same affinity to original sound patterns, but considered it less refined than that produced by the voice. The name is therefore a kind of chord, and when this chord is sounded, the person responds. Even animals can be taught to answer to a certain sound, and therefore respond to the summons of their names. There can be no doubt that a very strong association is established between a person and his name. He comes to identify his total being with the distinguishing word (or words) that represent his complete self. If you ask a man who he is, he will almost certainly answer "I am Richard Jones," or "I am John Smith." It does not occur to him to seek further or deeper for a proper description of himself.

In the course of his life, a man hears his own name many times. He signs it to letters, checks, and legal documents, and if he becomes famous, honors and dignities are heaped upon that name. If there is any vitality in sound, these repetitions must affect the person in some way. They penetrate the consciousness, and become firmly set in the subconscious mind. As many children receive their given names from a frantic paging of the telephone directory, and their surnames as part of their heredity, the question of actual suitability certainly arises. Will the name prove to be a blessing or a burden in later years? Even under ordinary circumstances, many children have suffered keenly from parental enthusiasm in selecting such names as Aloysius or Cadwallador for their first-born sons. It is interesting to note that most persons do not like their names. The easiest solution seems to be to select simple and common names, as these are the least likely to cause embarrassment.

It might be well to define numerology as an art arising from experimentation and experience. The effort to support it from the records of antiquity is more or less futile. Even though it is known that some kind of numerological divination was practiced, there are serious obstacles to the restoration of the older system.

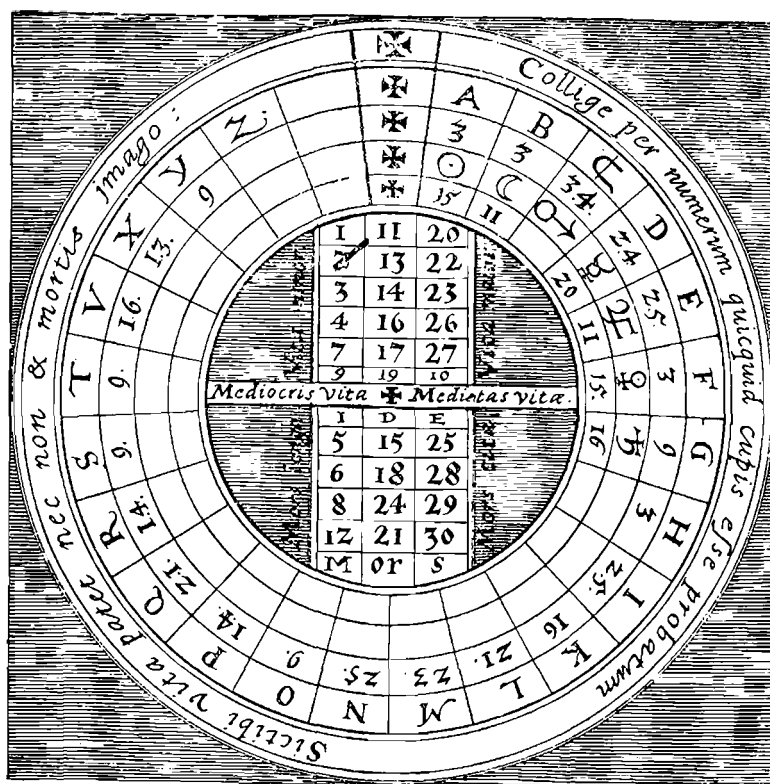
1	2	3	4	5	6	7	8
Aleph	א	א	1	A α	*	Alpha	A
Beth	ב	ב	2	B β	*	Beta	B
Gimel	ג	ג	3	Γ γ	*	Gamma	G
Daleth	ד	ד	4	Δ δ	*	Delta	D
He	ה	ה	5	E ε	*	Epsilon	E
Vau	ו	ו	6	F	*	Digamma	Fv
Zain	ז	ז	7	Z ζ		Zeta	
Heth	ח	ח	8	H η		Eta	
Teth	ט	ט	9	Θ θ		Theta	
Jod	י	י	10	I ι	*	Iota	I
Caph	כ	כ	20	K κ	*	Kappa	C
Lamed	ל	ל	30	Λ λ	*	Lambda	L
Mem	מ	מ	40	M μ	*	Mu	M
Nun	נ	נ	50	N ν	*	Nu	N
Samech	ס	ס	60	Ξ ξ		Xi	
Oin	ז	ז	70	O ο	*	Omicron	O
Pe	פ	פ	80	Π π	*	Pi	P
Tzadi	צ	צ	90	ς		Episemonbau	
Koph	ק	ק	100			επισημων βαυ	
			100	P ρ	*	Rho	R
Resh	ר	ר	200				
			200	Σ σ	*	Sigma	S
Shin	ש	ש	300				
			300	T τ	*	Tau	T
Tau	ת	ת	400				
			400	Υ υ	*	Upsilon	U
			500	Φ φ		Phi	
			600	Χ χ		Chi	
			700	Ψ ψ		Psi	
			800	Ω ω		Omega	
			900	Ϝ		Sanpi	

Table giving the numerical values of the Greek letters, from *The Celtic Druids*, by Godfrey Higgins.

The first problem is to find the English equivalents for the letters of the older alphabets. The Greeks used letters as numerals when numbering the pages of a book, for example. We reproduce here-with a table, derived from Godfrey Higgins, setting forth the numerical values of the Samaritan, Hebraic, and Greek alphabets, so far as these can be reconstructed today. It would require an extraordinary skill to transform modern English names into their Greek forms as these existed at the time of Pythagoras. Even the Greek language itself has passed through numerous modifications. The only solution would appear to be to take the abstract concept of vibratory sound in order to discover, if possible, the relation of that sound to the letters of the modern English alphabet. In substance, this is what the numerologist has attempted to do.

Our present article is not intended to be a discussion of modern numerology. We are concerned primarily with the basic concepts that may be traced to the Pythagorean system. Efforts have been made to restore this system by scholarly investigation alone, but it cannot be said that the results have been entirely satisfactory. One of the most interesting accounts of these labors is set forth in Robert Fludd's massive folio *Utriusque Cosmi Maioris scilicet et Minoris Metaphysica, Physica atque Technica Historia*, published in Oppenheim in 1617. Dr. Fludd was a man of vast learning, and was a member of the first circle of Rosicrucian apologists. The *Utriusque Cosmi etc.* includes several sections on Pythagorean philosophy, with remarkable diagrams and charts provided by Theodore De Bry. This volume would be of the greatest practical assistance, were it not in a kind of vulgar Latin which is exceedingly difficult to translate.

Fludd reproduces from older sources the mysterious and controversial "Wheel of Pythagoras." This sets forth an arrangement of letters and numbers by means of which certain questions can be answered. This wheel is regarded as a kind of oracle, and Fludd restates the popular lore with which this device has been surrounded. He says that Apollonius of Tyana reconstructed a certain kind of globe [circle?] that had been invented by Pythagoras, which could solve an infinite number of problems, such as the duration of life, the time of death, the whereabouts of fugitives, the outcome of litigation, the probabilities of victory in



THE WHEEL OF PYTHAGORAS  
According to the reconstruction by Robert Fludd.

war, etc. Being a sober and conscientious man, Fludd then adds that about the composition of the wheel and the true positions of the numbers on it, the older writers wrote so variously that the correct composition cannot be surely known from their writings, but only conjectured. He then explains that he has examined the numerous accounts and has prepared his reconstruction from those that most closely agreed. Later in the same article, Fludd mentions that Plato also constructed such a numerological device, and that this was used also by Apuleius. There is an engraving of the arrangement attributed to Plato. While there may be some question as to the origin of these figures, they are generally accepted as the earliest surviving records bearing upon a formal assignment of letters to numbers for purposes of divination.

To the Pythagoreans, the deities of various nations were the embodiments of universal principles. The names by which these celestial beings were known and worshipped were sublime numerical mysteries, and from these names, the essential qualities of the gods themselves could be discovered. It may well have been that this kind of numerology was a lost science even at the time of Pythagoras, who reconstructed it according to the wisdom he

had received through initiation. This kind of numerology was in no sense of the word fortune-telling, but a form of Cabalism. The name of the Gnostic deity Abraxas, for example, which is a Greek word, when it is transformed into a mathematical sum by the substitution of the numerical value of each of its letters, totals 365, which corresponds with the days of the year. This would be appropriate, since Abraxas, a solar divinity, presided over the 365 aeons, or spirits of the days. In calculating the year, however, the Egyptians, including the Gnostics, set aside five days as the birthdays of the gods. These were not counted in the normal calendar, and thus the year was symbolically made to conform with the 360 degrees of a circle. To the Pythagoreans, all of these mathematical factors were keys to the divine mysteries revealed through the sequences of the calendar, which was itself a simple convenience to the profane, but a mathematical marvel to the enlightened.

Following the concept of the vibratory power of words, we can legitimately ask to what degree word sounds influence human consciousness. It is assumed that every vibration must have an effect of some kind. In Greek music, the idea of keynotes was introduced to explain the relationships between sounds and structures. Buildings had keynotes, images and statues had their tonal equivalents, and there were songs and chants calculated to influence the human disposition, clarify the mind, relax the emotions, and reduce the appetites. We live in a universe of sound only part of which can be heard by the human ear. We may affirm, therefore, that we are especially affected by sounds that can be recorded by our own auditory equipment. It is also possible, however, that we can perfect it subconsciously or subjectively by sounds that we cannot hear. It is also a well-established rule that repetition intensifies effect. That which occurs only once has only incidental or passing influence. If, however, we are subjected continuously to one vibratory pattern, it can certainly modify behavior and affect character.

While it is true that we do not hear our names continuously, they have become a part of our subconscious natures. We are frequently reminded that we are a certain person, separated from other persons by name identification. It is probable that even in

our thinking, we identify ourselves by our names. We have no idea as to what the words mean, but we accept them without question as signifying ourselves. Experiments have been made in which names have been altered, either partly or almost completely, according to numerological beliefs. Usually there has been a noticeable change in the circumstances of the person when this has been done. I have never personally been in favor of exotic numerological names, which are obviously contrived. Some of them have a tendency to gravitate against the dignity of the individual who adopts them. Middle names are often flexible elements, however, which can be dropped or rescued from obscurity if this seems to contribute in some way to the improvement of the name vibration.

The Pythagoreans are believed to have given attention to the compatibility of sounds or vibratory patterns. They held that certain tones conflicted with others that were not in harmonic ratio with the basic formulas of musical intervals. It is probable that Pythagorean music should be studied in connection with the number systems. The grand scheme was based upon the harmonic proportions of the universe, which the Pythagoreans represented by what they called the "monochord of the world." This was a single string, its upper end attached to the zodiac, and its lower end to the surface of the physical earth. Frets were set up along this string to measure the intervals between the regions of the elements, the seven planetary orbits, and the empyrean, or celestial world. The creative Fiat was the mysterious Word spoken by God at the beginning of existence. It is this Fiat or Verbum, which caused every particle of the universe to become agitated and set into vibratory motion.

Although all life depends upon one life, as represented by the Word, in the infinite diversity of manifestations, each creature has its own keynote. This is true not only of animate things, but of minerals, elements, metals, and gems. Crystals have basic forms, and when shattered, the parts retain the original design. The leaves and larger branches of trees emerge from the parent trunk or stem in mathematical order and according to a fixed design that differs with every species. Leonardo da Vinci was aware of this, and incorporated these ideas into his artistic canons. In Chris-

tian mysticism, the Messiah is referred to as "the Word made flesh," and it is assumed that this Word was for the redemption of mankind. The medieval mystics assumed that this Word was a spiritual vibratory pattern, the speaking of which would harmonize all the dissonances and discords that had arisen in nature as the result of the fall of man.

Among Oriental peoples, the mysterious word symbol AUM, or OM, is still regarded as the supreme symbol of the creative and redemptive power of sound. Those who have been initiated into the correct way of intoning the holy syllable come into spiritual affinity with universal life and truth. It is scarcely possible that all these ancient beliefs, so devoutly held and so carefully considered, can be without any source or foundation in fact. It is wiser to assume that sounds are living forces, but that we have gradually adjusted ourselves to the more commonplace of these vibratory patterns so that they no longer affect us obviously. We have in the same way adjusted to many artificial conditions, but it is not known with certainty that we have entirely achieved immunity from dissonances and discords.

The Pythagoreans, therefore, invited all men to give special attention to the cultivation of voice. Not only must man speak in order to communicate with others, but in speaking, he utters sounds that are independent, to a degree, of the word compounds which they unite to produce. By training in vocal music, we learn to speak melodiously. We cultivate the proper qualities of tones; we moderate the uses of sound, speaking gently and with complete self-control. Those who hear our words are pleasantly affected by our manner of speech, and are thus made more receptive to the meaning of what we say. When we shout and bellow, or try to force meaning by speaking too loudly, we interfere with the reception of our message. The listener becomes unhappy, disturbed, and irritated, and if the condition is too pronounced, may even become ill. Persuasive speech invites attention, and there are appropriate manners of delivering words for all occasions. Instinctively, we fall into these modes—as for instance, the solemn decisions of a judge are stated with a dignity befitting such occasions. We all know the proper ministerial mode of speech, which is sometimes too sanctimonious for our liking, but is inspired by

the sacredness of the occasion. There are words of cheer and of appreciation, the instinctive tendency to develop a special vocal mode when addressing children or in the exchange of personal affections.

The voice is very subtle, and its overtones are strongly influenced by moods. To the Greeks, moods were the source of modes. The interior consciousness, taking on the machinery of voice production, adapted it to the feelings and reflections of the moment. It has long been believed that the person who has achieved internal harmony will speak tones more pure and therapeutic than a person whose mind or emotions are disturbed or undisciplined. Conversely, there are moments when the spirit, placing great importance upon certain words, pronounces them most forcibly and with the highest resolution. When such strength or energy is bestowed upon a pattern of sounds, this pattern itself becomes greatly vitalized. We can imagine the occasion on which Jesus raised Lazarus from the dead. The Master, standing before the tomb, spoke in a loud voice, "Lazarus, come forth." The Greeks would have believed that this command, spoken by a divinely endowed person, might well result in a miraculous occurrence. Thus, when the priests of the Greek temples spoke as men, they used one mode of voice, but when they spoke for the gods, they spoke differently—sometimes using strange words or falling into some obscure meter, or bestowing upon the things they said an unworldly dignity by intonation.

Following the old rule, therefore, let a man's words be according to the occasion. Do not shatter with sound the very idea that you are attempting to communicate. Speak always simply, placing the voice as perfectly as possible, that the vibrations may be pure and helpful. In the Cabalistic mysteries, the throat was regarded as a kind of womb. From the larynx, sounds are born, and these sounds are spirits, and once they have come forth, they are immortal. Man is a creator of life, and according to the quality of his own creative capacity, he can increase the joys and miseries of his world. Some medieval scholars were of the opinion that demons were born of the evil words of men; others of venerable achievement held the conviction that what we call germs originated as word and thought forms.



The sounds that man creates may indeed have greater life intensity than we realize. It would be most discouraging to discover that our words are so ill-thought and badly spoken that they give rise to epidemical disease. We will admit, however, that words have broken many hearts, shattered many lives, destroyed much of faith, and have contributed to the perpetuation of feuds and grievances. We might perhaps be better Pythagoreans here and now if we were more conscious of the power of vibration. It might be wise to realize that even thoughts are things, that every mood and attitude radiates some kind of conditioned energy. The vibrations of the prayer and the curse are not immediately dissipated, but continue in space and may affect not only those around us, but others in future time.

Modern students of numerology have given much thought and attention to the interpretation of names, dates, and related material. They are convinced that it is possible to prove conclusively that a science of numbers does exist which can be of practical assistance to serious persons seeking to understand the effect of vibration upon character and adjustment with the problems of environment. Experts in this field are able to point out numerous occasions in which their calculations have been useful and helpful. Obviously, the subject is much too extensive to be unfolded here. We must limit ourselves, therefore, to a few random remarks that will indicate something of the broad scope of modern numerology. We will make no effort to reconcile the differences that appear in various texts, or to defend the various proponents of the science, most of whom state their own findings clearly and concisely for the interested reader. Nor can we make any direct effort to relate the modern findings with the original Pythagorean system. It is obvious, of course, that the fragments of Pythagorean lore underlie the use of numbers for purposes of divination and character analysis. Most modern systems, however, are based upon research carried on in comparatively recent years. It should not be assumed, however, that numerology as now taught and practiced should be depreciated simply because it cannot be tied completely with the older Greek speculations. Every branch of knowledge must stand upon evidence rather than upon tradition alone.

Various methods are used, in modern numerology, to determine the numerical equivalents of the English alphabet. The simplest and most popular is as follows:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

The letters appearing in the vertical column below each number are assigned to that number. Thus A, J, and S are of the quality of the number 1, and E, N, and W are of the quality of the number 5. When all the letters of a name have been given their number equivalents, the numbers are added together. The name George, for example, becomes 7-5-6-9-7-5. When these numbers are added together and reduced to a single number, the resulting number for this name is 3. All sums must be reduced to single numbers except 11 and 22, which in some systems are read without further reduction. In highly evolved persons, the number 11 reveals strong creative ability, and 22 represents executive power. In less exceptional individuals, the 11 will express as a 2, and the 22 as a 4.

The given name, the middle name, and the surname are calculated separately, and their final sums are also added together and then further reduced by addition to a single number. Birth dates can be treated in the same way. May 6th, 1912, is often written 5-6-1912. The sum of the individual numbers in this case is 24, and when the 2 is further added to the 4, the final number is 6. The vowels and consonants in names are often interpreted separately, as vowels represent the life principles, while consonants represent the material nature through which the life must manifest.

Having calculated the various numbers that have special bearing upon the person under consideration—such as the numbers associated with his name, birth date, profession, and so forth—numerology develops a system for determining suitable times to undertake various projects, best areas in which to live, appropriate colors, musical tones, flowers, precious stones, and planetary affinities. In many instances, the numerologist may recommend a changing of the spelling of the name, the dropping of a first or middle name, or the selection of an appropriate nom de plume or

professional name. It is reported, for example, that Dr. Thomas W. Wilson, whose life had not been particularly outstanding, consulted a numerologist, who recommended that he drop his first name and spell out his second name. Soon after he did this, Woodrow Wilson was elected to the Presidency of the United States.

For those interested in pursuing the subject further, there are many books available. Count Louis Harmon (Cheiro) became much interested in numerology, and has written extensively on his interpretation of numbers. We might also mention *The Ancient Science of Numbers*, by Luo Clement (New York 1909); *The Psychology of Your Name*, by Nellie Viola Dewey (Chicago, 1924); and *Numerology, Its Practical Application to Life*, by Clifford W. Cheasley (London, 1928). A splendid ready reference is *Numerology—Its Facts and Secrets*, by Ariel Y. Taylor (New York, 1956).



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## Library Notes

SESSHU

### THE ZEN PAINTER

When we attempt a serious discussion of Japanese art, we fall into an immediate difficulty. Strange names, with curious pronunciations, associated with persons, places, and ideas themselves unfamiliar, detract from our initial pleasure. Zen art in Japan rose to importance in the Muramochi period (1393-1573 A.D.). As customary, the government was divided, with the emperor living in almost monastic retirement in Kyoto, and the Dai Shoguns holding court at Kamakura. At the time with which we are most concerned, the Dai Shogun was Ashikaga Yoshimasa, a man whose character and accomplishments had been open to severe criticism. There is considerable lack of agreement as to the motives that inspired the luxurious Yoshimasa. His tastes have been likened to those of his illustrious contemporary in Florence, Lorenzo the Magnificent. Yoshimasa was by office and destiny a warlord, but by temperament, a complete esthete. Lorenzo de Medici was nominally a banker, but culturally, a patron of the arts.

Japanese historians have tried to decide whether Yoshimasa was a bad man or simply a very weak one, utterly dominated by his family, his favorites, and his vassals. No one was probably sorry, therefore, when Yoshimasa abdicated in 1472, received the tonsure as a Buddhist monk, and then settled down quietly to a new program of extravagances. His later years, however, contributed much to the advancement of the national culture. He gathered around him the only group that would accept his leadership—the Kamakura artists, and his palace temple became a shrine for all the beauties of the mind and soul. Much was forgiven the old man, and the handsome statue of him seated quietly in his priestly robes, is a wonderful work of art honoring a wonderful worker in the arts. Ernest Fenollosa, the outstanding sentimentalist in the realm of higher criticism, describes the portrait-



EARLY PORTRAIT OF SESSHU

statue of Yoshimasa in these words: "There the great Shogun sits in splendid dark wood statue, as if alive; the single lines of his priest-like garment, the sweet, sad smile on his face, the pathetic dignity of his fine clasped hands bringing a strangely interesting personality before us." (See *Epochs of Chinese and Japanese Art*).

Due to Yoshimasa's studied indifference to the responsibilities of his high office, his "reign" was troubled with bloody feuds and much public indignation. To maintain his luxuries, the Dai Shogun contrived to tax people monthly, a policy which may be said to have been in advance of the times. The Shogunal court had always inclined to the Spartan concept of life, which, however, was advocated principally for other people. The painters of the earlier Kamakura period had gradually become interested in the naturalistic school of Chinese landscape painting. Yoshimasa favored this technique, and supported it liberally. He also contributed much to the career of the outstanding artist of the day, the Zen monk Sesshu.

The fortunes of Sesshu (1420-1506) were closely linked to the career of the Ashikaga dictator. Very little is known with cer-

tainty about the personal life of Sesshu; in fact, it has been suggested that his work was his life. He seems to have entered the Zen order while still a youth, possibly because his temperament rebelled against the extravagances of the Muramochi period. He early exhibited unusual talents for drawing and painting, and there is a legend about him which has survived. One day, during his novitiate, he earned the displeasure of his superiors and was tied to a post in the temple garden to meditate upon his misdemeanors. He wept copiously, but it is not certain whether from remorse or offended pride. Using his tears for paint and his big toe for a brush, he drew on the ground about him a number of small images of rats. So perfect was the technique, that the rats came to life and in appreciation, gnawed through the cords that bound young Sesshu, in this way liberating him. The more prosaic circumstances seem to have been that Sesshu was disciplined, and during his confinement, made drawings of rats or other subjects that so amazed the monks that they set him free.

Sesshu was not self-taught, for he studied with Shubun, who was a Zen priest at Shokoku-ji, where Sesshu himself resided. Shubun, a leading exponent of the Chinese landscape themes, was one of the ranking artists of his day. He favored the Zen concept of life, portrayed through strange and somewhat forbidding mountain scenes in which huge cliffs rose from misty middle distances, while near the foreground the scene would unfold with a lonely scholar in a tiny hut amidst the vastness of universal existence. Shubun is recognized as one of those geographical curiosities of a Japanese artist with a Chinese soul. In a strange way, Sesshu, though always heavily influenced by earlier Chinese masters, broke the subtle spell that China had cast over Japan, and proved once and for all that Japan had an art of its own and could create genius on its own soil.

The Zen sect had reached Japan by way of China, and its principal monasteries were still on the continent. It would be natural that Sesshu, both as a philosopher and an artist, would want to contact the fountainhead of the Zen tradition. By this time, he had also advanced his own artistic career to the degree that he was highly esteemed in the attenuated world of higher Japanese artistry. When Sesshu decided to visit China, he made the

journey under the most favorable circumstances. As a leader of the Zen community in Japan, he was enthusiastically welcomed by the Chinese monks and priests. He also carried with him the most glowing recommendations of Ashikaga Yoshimasa, who, to all intents and purposes, was the head of the Japanese Empire. With such endorsements, the palace of the Ming opened its doors most graciously, going so far as to engage his services for the decoration of the Imperial residence.

Sesshu soon discovered that the Chinese painters had lost their preeminence. Originality had ceased, and the artists were simply copying older works expertly but without trace of creative insight. It is reported that they were amazed at the originality and skill of the Japanese Zen priest. He, on the other hand, was interested mostly in scenery. He visited, so far as he could, the places immortalized in the old Chinese paintings, and he carried back with him to Japan innumerable sketches and countless mental images which he would develop in due time. When he left China, his farewell was an event of such importance and solemnity that it was permanently recorded in the history of the country. His arrival in Japan was equally memorable, and he could have accepted any number of commissions or pupils, had he so desired. Actually, he regarded himself as unsuited for the conspiracies of court life, and retired to his monastery for the rest of his days. Many artists, scholars, and poets made pilgrimage to his abode, and for at least some of these, Sesshu designed paintings and screens. He lived to the ripe age of eighty-four years.

Many Japanese regard Sesshu as the greatest painter of their nation. Yet although his output was considerable, original paintings that can be ascribed to him with certainty are seldom seen. It is known that a number of his paintings are in China, if they have not been destroyed by the numerous agitations that have disrupted Chinese life and government. Generally speaking, China has not been successful in guarding its art treasures, and even the climate has not been fortuitous. There are a number of original Sesshus in Japan, but most are in private collections and are difficult to see without special influence. The most famous and most often reproduced of his works is a landscape scroll now in the Mori Collection in Yamaguchi. This is about fifty feet long, and repre-



SECTION FROM THE GREAT SCROLL OF SESSHU

sents a drifting journey through the four seasons of the year. It is believed that this was painted in 1486, when the master was at the height of his skill. The accompanying illustration is a scene from the Mori scroll. Many of the original Sesshus in Japan have been destroyed by war, fire, and earthquake, but fortunately, they were expertly copied during the Tokugawa era, so that a fair appraisal can be made of them.

Fenollosa can hardly be improved upon in his estimate of Sesshu. He writes: "The style of Sesshu is central in the whole range of Asiatic art, yet unique. Its primary vigor lies in its line. Sesshu's conceptions are more solidly thought out in terms of line, and line is more dominant in his work than is the case with any of the other great masters of monochrome, except possibly Ririomin. . . . The execution of Sesshu's line, however, is quite unique. It is rough, hard and splintery, as if his brush were intentionally made of hog bristles irregularly set. He evidently wished to emulate Mokkei in his broad freedom of strokes, yet to eschew their softness and roundness. Sesshu is the greatest master of *straight line and angle* in the whole range of the world's art. There is no landscape so soft that he cannot, if he wills, translate it into terms of oaken wedges split with an axe!" (See *Epochs of Chinese and Japanese Art*)

In spite of his high regard for Sesshu, Fenollosa did not regard him as Japan's greatest artist, but was satisfied to include him as one of the outstanding masters of the country. Much would depend, of course, upon the degree of sympathy in which the Zen concepts are held by a particular critic. Those best qualified from this point of view insist that Sesshu had ascended through the



various degrees of Zen consciousness, and had attained to the highest level. Regardless of the subject he treats, man is always subordinate to the wonders of the universe. Landscapes also are deprived of most of their flesh, revealing the strange structure of bones which underlies the soft contours of hills and valleys. These bones are the laws, the cosmic principles, the eternal facts and truths which must be accepted shorn of all disguise and in the starkness of their essential simplicity. Man is only a very small part of nature, fashioned to contemplate rather than to command. The human being must fit into life; he is not its conqueror, but its servant—or perhaps more correctly, he is a worshipper kneeling before the altar of eternal powers. At the same time, the relationship between nature and man is a kindly, friendly one. All that is necessary is to have a continuing remembrance of the immutable powers that must be obeyed and honored. The very identity of self is lost in wonderment. Even as we look upon Sesshu's paintings, we experience each of them as an open window. They invite us to step across the threshold of the commonplace and into the calm but severe atmosphere of benevolent inevitables. The universe is good, but it is sharp. There is an ever-present power which, like a naked sword, divides the false and true.

Sesshu was able to apply the principles of Zen to almost every type of subject. In addition to landscapes, he captured the essential quality of birds and animals, and even succeeded in some very subtle satire, creating out of pictures symbolic texts which illustrate the elements of Zen morality. Some have felt that his color was defective. Certainly he used colors sparingly, and if they become too intense, as occasionally occurs, they are not entirely satisfactory. In notan, however, he has few equals. In every case, he uses blank space as a positive element in design. He may therefore be said to work primarily in black, grey, and white. This seems to have been one of the characteristics of Zen painting. It sought to depart entirely from the elaborate coloration of traditional religious and popular art. There are no gilded Buddhas with radiant haloes, and no courtiers in their clumsy costumes against the background of ornate palace rooms. The monks, priests, and arhats are humbly presented to our view. They are rugged elements of rugged over-all design. They give the impression of a kind of self-sufficient

loneliness. They are calm, but alive with a vital energy revealed through the jagged strokes from which they are fashioned.

Sesshu's screens give a larger picture of the world of Zen. They serve as partitions between the immediate and the ultimate. We can imagine old Ashikaga Yoshimasa holding court in front of one of these screens. Sesshu's designs gave the lie to all the trumpery of court ritual and fawning courtiers. They always remind one of the mystical regions of Taoist speculation. History has defined Lao-tse with the same jagged strokes—an inscrutable man of unfathomable depths.

It is natural that Sesshu's paintings should be most acceptable to the old tea masters, and it might be added that Yoshimasa was one of the first patrons of the Tea Cult. The severe life of the samurai, who lived in the presence of death from the cradle to the grave, found its reflection in Sesshu's contorted rocks and twisted trees. The hard and the soft were inseparable, for all of beauty is a combination of joys overshadowed by sorrows. Man must walk in peace with all things, among the greys and blacks of transitory existence. Some of Sesshu's landscapes remind one of Dante's underworld, but with this difference: whether he abides in heaven or hell, the sage is always at peace. He becomes indifferent even to the splendid spectacle of natural upheavals, and reads his little book at peace, while worlds are forming or disintegrating again into space. Sesshu was the master of space, in the sense that he could make it take any form he chose; and yet withal, he revered it, ever seeking to be its interpreter.

Sesshu is unique among the artists of the world, for in one way, he is completely traditional, and in another, wholly emancipated. He has been appreciated in the West as an impressionist, and in the East as a classicist. It would be difficult to parallel such a reputation. Those who have a love for such things feel that Sesshu came very near to the ultimate achievement possible to the human painter. Some have gone so far as to say that Sesshu held the brush, and the rocks and trees and mountains and skies painted themselves through his hand. In his art, he was always the priest; but as a priest, he was first an artist. Such mysteries as these are very close to the Eastern heart.



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## TABLE OF CONTENTS

- I. THE DESCENT OF THE HOLY SCRIPTURES
- II. KEYS TO OLD TESTAMENT MYSTERIES
- III. MOSES, LAWGIVER OF ISRAEL
- IV. THE FIVE BOOKS OF MOSES
- V. THE BIBLICAL STORY OF CREATION
- VI. FROM NOAH TO THE TABERNACLE
- VII. THE GLORY OF SOLOMON THE KING
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