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THE EDITOR'S POINT OF VIEW

THE HIGHER POLISH



IN the last fifty years, many new nations and several older ones have set up intensive programs for modernization. The tendency has been to derive inspiration from the United States, long regarded as the outstanding example of progress. The map has changed considerably in recent years, and many countries, breaking away from the major colonizing powers of the 19th century, are struggling to attain or sustain political independence. Some had a fair foundation on which to build, and others have had little or no experience in the theory or practice of sovereignty. Nearly all, however, are in common agreement in recognizing the importance of adequate educational programs. Schools have sprung up everywhere, from the remote regions of the Himalayas to the broad expanse of the African Belt. The benefits have been marked and immediate, and it seems safe to assume that in a few years illiteracy will be virtually wiped out. There is no doubt that the United States has played a constructive and leading role in this broadening of man's intellectual horizons.

Justly proud of our own cultural attainments, we are somewhat surprised to observe a tendency arising in many areas to evaluate rather critically the benefits of knowledge, especially in

the application of ideas to the practical necessities of living. These changing countries, hungry for learning, are already beginning to evaluate our system of education. They wish to take advantage of the best we have to offer, but are also anxious not to make certain mistakes that appear disadvantageous. The impact of our way of life upon other peoples has not always been fortunate or constructive. We take certain weak points in our system as inevitable, and choose to ignore defects that are rather obvious to strangers, who have not been conditioned to our level of acceptances.

A classic example of the difficulties and the way in which another country may attempt to meet them, is Japan. The Japanese people emerged from feudalism in 1868, and by 1910 Japan was a recognized world power. In the early years of this great transition, this old and highly cultured Eastern nation became obsessed with the determination to westernize. On every level, from culture to commerce, they were determined to equal or even excel the attainments of the more advanced Occidental peoples. In this process, they turned from their native arts and crafts in the direction of machine production. They streamlined their government and their laws. They absorbed English literature, usually through translations, and presented the tragedies and comedies of Shakespeare in newly constructed theaters of Western design. They updated their educational program to include most of the subjects in the American and English curricula, and made a desperate effort to look distinguished in striped trousers and bowler hats.

Amazingly enough, it was a small group of American and European pioneers who attempted to stem this headlong dash toward westernization. Men like Lafcadio Hearn and Ernest Fenollosa exerted considerable influence in reminding the Japanese people that they had something of their own worth preserving. Later, a group of prominent Japanese patronized a revival of the nation's morality and ethics, and they have gradually come to be recognized as outstanding benefactors of their country.

Among other interesting by-products of Western pressure was the reorganization of the educational theory. Following the American lead, greater emphasis was placed upon higher schooling, and the university graduate appeared in all the splendor of cap and gown. The idea of the omnipotent college man was widely pub-

licized, and in the 1930's was brought forcibly to the attention of the leaders of Japanese industry and economics. For the first time in the land of the chrysanthemum, applicants seeking employment were requested to list their collegiate honors. Business was determined to seek its leaders among the most highly educated brackets of the national life. As this procedure intensified, it produced in those days a situation not different from that which the modern American faces. Higher education became a fetish, and as the momentum increased, certain anxieties crept in, possibly as the result of the sage counseling of the Genro. This was a small group of elder statesmen who no longer held office but exercised considerable influence as advisors to the Emperor and the law-making bodies. The Genro may have been over-conservative, but we remember with certain respect the desperate struggle of the last of these elder statesmen to prevent Japan's involvement in World War II. It was the Genro who knew that Japan could not win that war. As the result of proddings by these sober elders, who resembled in appearance the sages of Chinese art, it was decided to analyze a little more thoroughly the practical consequences of the sudden rash of college graduates that broke out all through Japan.

Several interesting discoveries were made, some of which are well worth remembering. First of all, it was noted that most of the outstanding leaders of Japanese society were not college graduates. The heads of great organizations, powerful financial institutions, successful factories, were for the most part men who had worked up from the ranks. They had begun in a very menial capacity, and had risen to success and authority largely by their own efforts. They were schooled by the apprenticeship system. They learned every phase of the business, and not a few of them became so important in the economic growth of Japan that they were honored and even ennobled by the Emperor, the highest recognition possible in that country. Experience began to demonstrate that the bright young men seeking executive positions were not actually equipped for the fields of endeavor with which they associated themselves. They gained authority without the maturing influence of judgment, which could only come from intimate association with the details of a great industry.

Secondly, we can believe it or not, but many Japanese decided that selecting men from the college and university level for the more important positions was opposed to basic democratic procedure. By the older apprenticeship merit system, good men could rise from the ranks without criticism or an inferiority complex. If ambitious young workers found that the upper echelon was reserved for those whose recommendation was schooling alone, there was little incentive to excel in most fields. There was also the disquieting fact that the executive chosen because he had a brilliant scholastic record, might be less informed than those working for him. This did not seem right to Japanese minds. They held to the old and simple rule that the man who knew the most about what he was doing should be the leader. It was only fair to take into full consideration the enthusiasm, aptitude, and practical achievements of good men and reward them accordingly. As a result of considerable agitation, the college requirement was dropped from the applications for work in most lines of business in the middle thirties. There was no objection to a man's being well educated; it might help him to advance further and faster; but he should not be regarded as belonging to a superior caste or class merely because he had enjoyed three or four years of extra schooling.

The third consideration, however, has the greatest meaning and most lasting significance. Probing about revealed another interesting factor. The universities, even in those quiet days, began incubating a miscellaneous group of radicals. Japan, already concerned over communism, found it most frequent on the college campus. Here a group of young sophisticated intellectuals were hard at work disseminating ideas that were detrimental to the survival of the state. Japan noted with the gravest anxiety that on the graduate level, there was developing a marked disrespect for the traditional virtues of the country. Atheism was appearing, supported by a considerable foreign literature that was actually promulgated in the classrooms. Family ties were broken down when sophisticated youngsters were no longer interested in the kindly counsel of their elders. Political theories well left of center resulted in demonstrations and even some outbreaks of violence. Higher learning produced a large number of critical, cynical, and

disillusioned young people, who felt it necessary to reform the nation by any means, fair or foul. The old Buddhist temples were neglected, the Shinto shrines were deserted, classical art was ridiculed in favor of European post-impressionism, and what was more imminently difficult was that these young men moved into the army and navy for their periods of military duty with violent ambitions and slight respect for any solid concept of world relationships.

The Japanese empire suffered heavily from a disenchanting group of young people who theoretically should have been fitted by education for constructive leadership in their own country. The end result was a revulsion against Western theories. Of course, in the last few years, Japan has become one of the most progressive nations in the world, but it has been confronted with undeniable evidence that education must have a strong foundation in idealism if it is to contribute to the permanent betterment of a country. The recommendations are very simple, perhaps overshadowed by the spirits of the old Genro. No one should be educated for the primary purpose of wealth or worldly position. Learning should cause the individual to become a more responsible citizen, ever willing to contribute his energies and resources to the good of his people. Education cannot be divided totally from the traditional culture of any nation. It must be strong in the humanities, and it must recognize and advocate broad and solid policies of morality and create what might be termed a proper status symbol for the educated man. This status symbol is essentially Confucian, for this Chinese philosophy was close to the hearts of the Genro. The educated man must be truly a superior person. He must have ideals and dedications that stand in clear testimony to the advancement of his knowledge. The man who knows more must be a better person, or knowledge fails.

Many young nations are discovering this. It is influencing educational policy in India, Burma, Ceylon, and most of the new African countries. Education is everywhere regarded as a great blessing, but it must not end in a curse. Many countries have faced or are facing this kind of emergency.

Unfortunately, the most important decision bearing upon a young person's educational needs must be made while he is poorly

equipped to decide what his requirements are most likely to be. As a result, there is a tendency to be influenced largely by economic factors. A school psychologist recently mentioned to me that parents and pupils alike were far less concerned with natural aptitudes than they were with the selection of a profitable profession. Any suggestion that a young man was better fitted for a craft than for the study of medicine or electronics was met with immediate disapproval. There is also a large bewildered group of young people who enter college with the hope that the curriculum will confer both aptitude and interest. At some time during the four years, the student will mysteriously discover what he wants to do with his life. Undoubtedly this occurs in some cases, but for many, the uncertainty remains to the very day of graduation. The first search for employment often reveals that available opportunities are not in the area of academic specialization, unless this has been both thorough and intensive.

This probably explains a good many of the drop-outs that are causes of mild concern for educational institutions and of profound concern for parents and those providing endowments in higher learning. A certain number of drop-outs are inevitable when so many people assume that high school exists primarily to prepare candidates for the colleges and universities. Taking it for granted that he must continue his education at all costs, a student will assume a program more intensive than he can maintain. The result is tension, fatigue, and increasing resentment against the acquiring of knowledge that cannot be properly assimilated.

Many drop-outs, however, do not occur among so-called average students or those with merely passing grades. The straight A student may also drop out for various reasons. Sometimes he feels himself well equipped to criticize educational policy. He finds the subjects that he studies inadequately taught by instructors who are neither interesting nor stimulating. He feels that he is wasting a great deal of time in bypaths that contribute little to his essential purpose. Also, of course, he may still be purposeless inside himself. Several have mentioned to me that courses have been atrociously padded simply to make them appear worthy of scholastic recognition. Simple, direct procedures, which would conserve time and energy, are consistently ignored and even frowned upon.

Some educators insist that a heavy scholastic load is one way of weeding out mediocrity. Thus the campus becomes an arena for endurance races. Little consideration is given for the psychological and biological elements in the lives of young people. The casualty list is simply forgotten, but the casualties themselves may be embittered with living before they have even had a chance to live. More and more consideration must be given to the real needs of young people. We should understand that educational institutions do not exist merely for the glorification of themselves, nor to advance the prestige of the faculty. Their primary concern should be the graduating of well-adjusted human beings capable of taking upon themselves the responsibilities of normal living with a healthy and constructive attitude toward their own futures.

I have always liked the English system of certification, whereby a student can receive full recognition for accomplishment in some one field or area without taking on subjects which mean very little to him. The so-called balanced curriculum is supposed to add a cultural polish, so that the graduate becomes a complete lady or gentleman. We all know this is not true, and will remain an illusion while the cultural side of education is not properly emphasized. True enough, the student can take cultural subjects if he so desires, but he is less likely to do so if he is warned that there is no future in such studies.

The drop-out is a prime candidate for radicalism. He is unhappy, disappointed, disillusioned, and frustrated. He can judge the world only by that part of it which he has experienced in the short span of his career, most of which has been devoted to schooling. Nearly every campus has dissatisfied groups with no real insight as to where criticism should begin or end. Over the drop-out, also, hangs the stigma of an uncompleted education. He may expect to face repeatedly the question of why he left college. Whatever explanation he gives will finally be interpreted as mental or emotional weakness. Even if he can convince someone that he simply rebelled against a condition which was no longer endurable to him, he will be considered a poor risk and will be a second choice among those seeking employees.

We are also discovering that we are developing a new kind of aristocracy in this democratic country. We no longer have dukes

and barons and knighted gentry, but in their place we have Ph.D's, M.A.'s and B.A.'s. These designations subtly affect employers, one reason being probably that the head of the firm, who is already wealthy, did not graduate from high school himself, and regards scholarship as something infinitely desirable. In other instances, it is simply an arbitrary process of screening applicants. It is assumed that the college graduate is a bright and energetic young man with fabulous qualifications—a potential executive. This has become comparatively meaningless, however; when fifty applicants for the same job all have the same academic standing, it is still necessary to find out in some way which one is most suitable to the work at hand.

Because of the tremendous influx of bewildered young people, most of our colleges and universities are over-crowded and are becoming more and more selective in their choice of candidates. It has also been necessary for them to increase their facilities at an alarming rate, and this has meant an increase in tuition. It now costs in the neighborhood of \$8,000 to put a young person through college, and we are solemnly assured that this figure will be doubled in the next ten years. It is also a fact that the average family is unable to bear this strain, which must be shared through endowments or through part-time work by the student himself. His spare time must be spent contributing to the cost of his own education, unless he is fortunate enough to be an outstanding athlete. As with many other situations in this intensively progressive generation, we are building up to a serious relapse.

To add to the problem, a new scare factor has now been introduced, and the horrible word *automation* confronts many high school graduates. It is rumored that in twenty years, the majority of working people will be replaced by machines. The first line of defense against unemployment, therefore, is to prepare for one of the few executive jobs which it does not seem at the moment automation can eliminate. We are convinced that the grocery clerk will go, and with him the bricklayer, the carpenter, and the plumber. Nearly every area of industry will make further use of machines and less use of men. In view of the explosion in population, this threat is especially disturbing. To meet it, another wave of ambitious students will flood into the halls of learning.

Actually, there is still no adequate substitute for the apprenticeship system, which provides the actual experience necessary to knowledge and skill. The individual who grows up in a business, and learns every step of the way through personal participation, is also in the best position to adjust to the inevitable changes taking place in every form of industry. The college graduate is very wrong if he believes that he can settle back on his diploma and remain secure for the rest of his active life. The common policy today, even when employing a bright young college graduate, is to send him immediately back to school. Large organizations maintain their own courses, and actually pay the new employee to attend them. He will receive from six weeks to six months of intensive specialized schooling, and unless the field is one requiring advanced scientific knowledge, it is becoming evident that the firm might just as well start with a high school graduate as with a college man. Testing has shown that in average fields of employment, the high school student is just as capable of learning what is necessary and holding a position of authority and responsibility as one who has drifted through college with slight aptitude and less interest. A diploma simply is not everything; it is oftentimes merely a status symbol.

Years ago I visited one of our important army posts. I learned there that the commanding officer was not a West Point graduate. He had come up through the ranks, and had been commissioned in action. Although he was the Senior Officer, a whole group of young lieutenants and captains who had graduated from West Point snubbed him viciously. Although he was the Commanding Officer, this man had no social life and his wife was without friends on the post. This is too frequent in military circles, but if it reaches out into all walks of life, it can end in tragedy. We are going to lose some of our best and most skillful workers by having them lost forever in menial occupations if we continue to forget the merit system. We can well create a caste system that will lead in the end, as such systems always do, to some kind of revolution. That which is essentially unfair is resented by all concerned.

This is not a plea against higher education, but against the abuse of it. A certain percentage of college men and women belong in college. They are preparing for careers in which specialized

instruction is essential and proper. They should be in college because they want to be there, because they know exactly why they are there, and are studying the subjects that fit them for a vocation or profession which they fully appreciate and understand. Something should be done, however, to prevent this situation from ending in an unfair psychological pattern. The old guilds found a good answer. They clearly pointed out that in this world, all the necessary work must be done. A good bricklayer or a carpenter was just as important to the advancement of society as the physician and the lawyer.

We choose our work, influenced by our own ability, and if our work is useful, it is just as valuable as the work of any other person. We have the right of distinction if we can build a good house, skillfully repair a car, or raise a good crop of corn. We have the inalienable right to be proud of what we do and to be recognized for our accomplishments. The criteria should be the integrity of labor, dedication to the job, and the willingness to learn something new every day. There should be no arbitrary separation between two classes of persons solely on an academic basis. If we will think straight on this subject, we will advance society more rapidly than through the over-production of specialists. It is high time to protect and reinstate the dignity of those fields of activity which do not require college degrees.

In America, we are not confronted with the problem of creating a practical educational system. It begins to look, however, as though we have overdone a good thing. We have built a structure so massive, and in many respects top-heavy, that we are losing track of the real meaning for education. Other countries are discovering this, and are planning defenses against the excesses from which we suffer. It is always easier to see the faults in others than in ourselves, but we might cast an occasional glance in the direction of those who took on too quickly and enthusiastically the Western way of life. Perhaps we can learn something of immediate utility from the findings that Japanese educators made thirty years ago. They learned even then that too much is more than enough.



PICTURES CUT IN STONE

China's great age of inscribed and ornamented stones extended from the beginning of the Han Dynasty (206 B.C.) to the end of the Six Dynasties (618 A.D.). During this period, the walls of tombs were lavishly decorated with carvings in shallow relief, monuments were adorned with inscriptions and curious designs, and huge tablets were set up throughout the empire with historical and cultural records cut into their surfaces. In 175 A.D., the principal Confucian texts were incised into massive steles as a major contribution to scholarship. The labor consisted of cutting over 200,000 characters into more than forty tablets. This prodigious labor required approximately eight years. Even this achievement was surpassed about 550 A.D., when 105 Buddhist canons, containing approximately 4,200,000 words were engraved upon 7,137 steles (see *Written on Bamboo and Silk*, by T. H. Tsien).

The Chinese have always displayed a passionate regard for ancient learning, and were resolved that their early records should be perpetuated as accurately as possible. Climatic conditions in China have never favored the preservation of writings entrusted to such fragile materials as bamboo, silk, or paper. There was also the ever-present danger that hand-written copies of some precious classic, made by weary or careless scribes, might be imperfect or incomplete. Most manuscript copies of European books prepared before the invention of printing contain numerous inaccuracies, and some of the glaring errors have even been perpetuated in print.

It is now generally acknowledged that paper was invented by the Chinese. The discovery of paper making was officially reported to the emperor in the first year of Yuan-hsing (105 A.D.). This paper, if the material can be so described, was said to have been made from a pulp composed of tree bark, hemp, rags, and fish nets (see *The Invention of Paper in China*, by Thomas Francis Carter). By the 4th or 5th century, this art was sufficiently refined so that thin and strong paper was available. In the course of time, this led to a simple and convenient way of reproducing stone inscriptions by what is technically known as the "ink squeeze" method. These ink squeezes, usually called stone rubbings, are

accurate to the smallest detail, and permit no variations from the original text. Such rubbings are light in weight, can be folded or rolled for convenient storage, are inexpensive to produce, and can be made readily available to scholars. If an original stone tablet should become worn or mutilated, a faithful facsimile could be made from an accurate rubbing of the original. As the old inscribed stones were scattered throughout China, many of them in remote and inaccessible regions, collections of rubbings located in convenient places contributed greatly to the dissemination of knowledge. Through the industry of rulers and other learned men, rubbings have been taken from practically all known stone inscriptions in China. Reduced facsimiles of the more important of these were issued in book form, and the volumes were revised as new discoveries were made.

Although the making of stone rubbings certainly contributed to the invention of printing, there is one important difference. With the ink squeeze, no part of the original design is reversed. This process is now used throughout the world whenever accurate copies of inscriptions on stone or metal are required. While it does not require any extraordinary skill, the proper materials and some practice are necessary. Any Chinese hamlet where important stone inscriptions exist can produce an artisan capable of making an ink squeeze. He may have acquired the art from his ancestors or achieved the proper skill by his own efforts. The exact date of the introduction of the stone rubbing technique is not known, but a 7th-century example was found in the Buddhist Library at Tun-huang.

Information as to the proper way of making good stone rubbings seems to be at a premium. Many writers give a brief description of the theory, but convey the impression that they have never attempted the labor themselves. By cautious experimentation and such hints as can be found, I have pieced together the following summary of the process. First the stone is washed or dusted thoroughly to remove dirt, especially in the depressed areas. A sheet of thin white Chinese paper, similar to our tissue paper but much stronger and better surfaced, is dampened in water in which sea weed has been soaked—commercial agar-agar will do. The



SACRED MOUNTAINS OF CHINA

This exceptionally beautiful example of a rubbing from stone was made in three colors. The main areas are in a greyish black. Small mountain peaks in the background are in intense black, and the sky is in deep blue. Rubbings of this quality are worthy works of art.

paper is then laid smoothly over the surface of the stone, and carefully pressed into the indentations of the design. A stiff brush is recommended for this process, but it must be handled with considerable restraint. In fine areas, the use of the fingers to press the paper into the stone surface is virtually necessary. The paper is then allowed to dry. If the tablet is vertical, it will be best to attach the paper to the stone with masking tape at the edges, or it may fall off when it is completely dry. The inking is done with black ink, which is made from charcoal. A firm pad of heavy silk or a soft leather is saturated with the ink. This part of the operation is critical. If the pad is too wet, the ink will run into the lower areas of the design, destroying contrast. If it is too dry, it will streak or fail to cover properly. The ink is applied quickly and courageously over the entire area with light, even motions of the hand. Touching up is usually disastrous. If two colors are desired, the area for the second color is left uninked, and then the second shade is locally applied with a small pad. Toning is done by diluting the ink or using a drier mixture. Dry rubbings can also be made by pressing dry paper into the design. This seems to be more difficult, however. Proof rubbings are sometimes taken in cinnabar. These are highly prized by experts.

Even when the subject matter was highly artistic, the Chinese have never regarded rubbings as works of art in themselves. The original stone might be above price, but the ink squeeze awakened no sentimental interest. It was like a photostat, merely a record of something important. The fact that most stone rubbings were made by simple artisans may also have caused them to be disregarded by Chinese esthetes. In any event, there seems to be no comprehensive study of rubbings as such. Reproductions of them are found scattered through books on Chinese art, but never for their own beauty—only for the subjects they portray. In line with this thinking, the ultra-conservative Chinese intellectual has always preferred a plain black and white rubbing, resenting artistic embellishment of any kind. In our collection, we have examples of stone rubbings in red, green, and blue, and a number combining two colors. The body of the design may be in black, with a large decorative seal added in red. A certain amount of modeling and shading can be achieved by a skillful craftsman, and of course,



STONE PICTURE FROM THE WU TOMB

In this rubbing, several interesting designs appear. At upper right is the gathering of important persons in a house. In center, a spirited horse, under an elaborately designed tree. At left, persons in formal positions, evidently exemplifying the social proprieties.

rubbings have been taken from shallow reliefs which are slightly three-dimensional.

The art of stone rubbing might never have developed to major proportions or excited wide interest outside of China, had it not been for the peculiar ways in which early Chinese sculptors cut their designs into the stones. The tomb of the Wu family at Ch'ia Hsiang in Shantung is still the classical example of Chinese mortuary sculpturing. The Wu funerary chambers date from the middle of the 2nd century A.D. Osvald Siren, in his book *A History of Early Chinese Art*, provides some information about the Wu family tomb. In front of the funeral mound itself was a kind of memorial building consisting of three chambers. At some remote time, this structure had been completely covered by a landslide. These rooms were excavated in 1786 by a man named Huang I. Instead of restoring the original building, he demolished it and stored the sculptured slabs in complete disorder in a brick structure erected nearby. These wonderful murals are known throughout the world largely by stone rubbings of the reliefs. The Wus were not men of first rank, and there is considerable speculation about the possibility that even finer stone carvings may some day be found.

The Wu carvings can hardly be called sculpture in the real sense of the word. They can best be described as stone murals, or stone pictures. It is now believed that these strange and compli-

cated designs were first painted on the smooth stone. The background was then cut away, leaving the figures in shallow relief. There was no modeling, and when rubbings are taken, the patterns stand out like silhouettes on a white background. The pictures are arranged in long horizontal bands of figures, one row above another. Unlike the Egyptian tomb paintings and sculpturings, the Chinese designs show a great deal of motion. In some cases, the movement is so extreme that the effect is bewildering.

The scenes of the Wu murals fit together to form a connected story, which begins with the gods and the universal creation myths, passes to the period of legendary history, gathers up a quantity of curious folklore along the way, illustrates the lives of famous emperors and scholars, and finally displays outstanding events in the chronicle of the Wu family. Some of the mythical monsters depicted on these murals are so fantastic that the familiar dragon seems conservative by comparison. The prancing horses are especially decorative, and long processions of stately persons in flowing robes are suggestive of Greek friezes. Without stone rubbings, Westerners would be deprived of most of this wonderland of early Chinese art. When the carvings were made, they had a special utility. The deceased members of the Wu family could contemplate with enjoyment and profit the long history of the world which they had left behind. A stone rubbing from the Wu carvings is reproduced herewith.

Recent archeological research in communist China has resulted in the discovery of several important burial sites of the Han and Wei periods. In 1954, the Inan tomb, also in the Shantung area, dating from the late 2nd century A.D., was scientifically excavated. A complete set of the rubbings from this tomb, together with a full report of the excavation, was published in Shanghai in 1956. Unfortunately, political conditions make it difficult for residents of the United States to estimate the full importance of the Inan stone murals. They have been officially proclaimed masterpieces and the greatest find to date. From the examples reproduced by Abe Capek (see *Chinese Stone Pictures*, London, 1962), it seems to me that the Inan murals are of far less artistic interest than the Wu Liang T'su reliefs. They are more dramatic and naturalistic, but less majestic. The stylization is of inferior quality and



RUBBING OF STORM DRAGONS, FROM A STONE OF THE MING DYNASTY.

more suggestive of caricature or the flamboyant art of the theater. The stoniness is less apparent, and the figures look more like dolls or toys. They lack the strange unworldly grandeur of the Wu carvings.

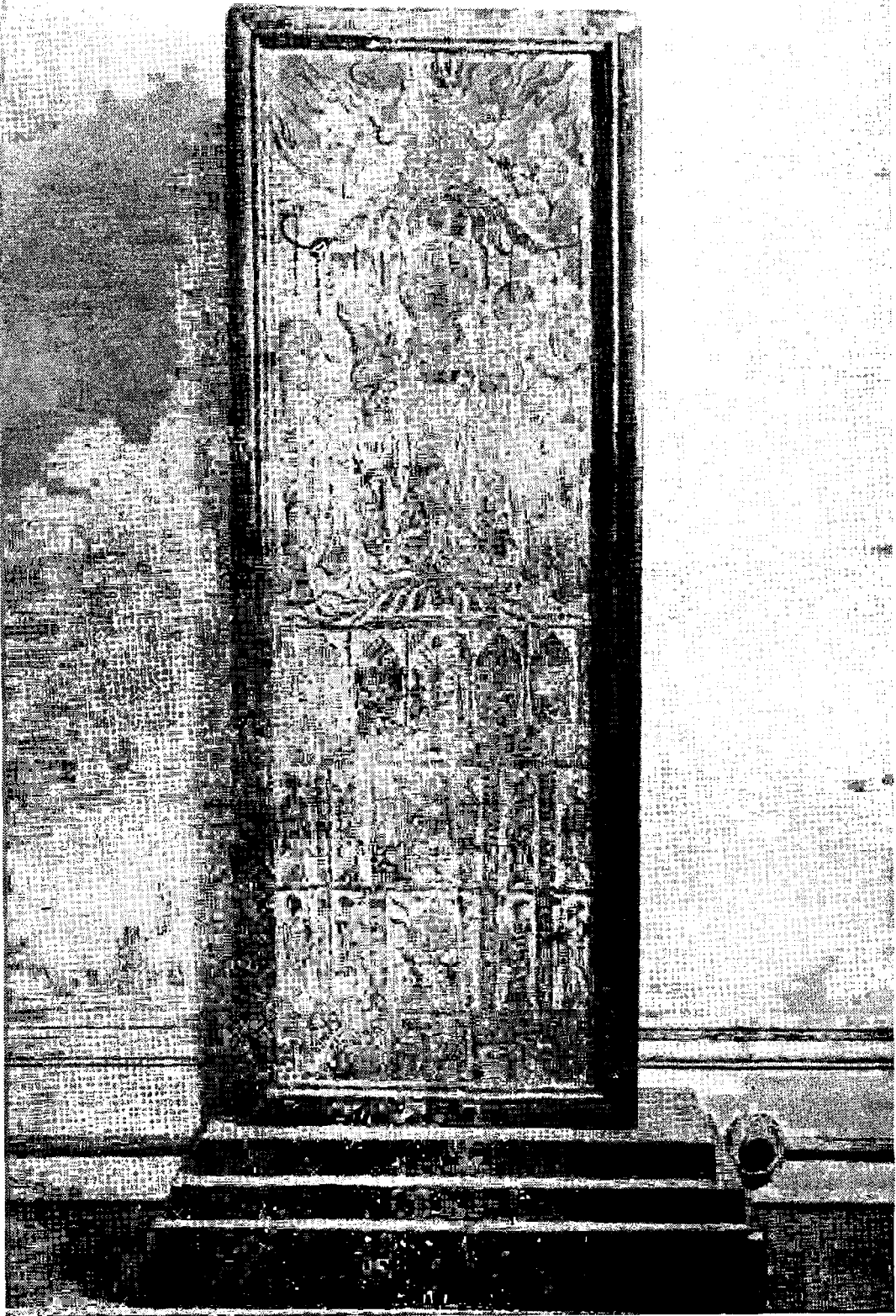
Both the Wu and Inan stone murals consist of figures showing the resist method of cutting. The background has been cut away to leave the figures in relief. The other prevalent method was to incise or engrave the inscriptions into the surface of a smooth stone. The lines themselves were depressed, as in the etching process. In this case, the rubbing shows the design in delicate white lines against a solid black background. The accompanying picture of storm dragons from a stone of the Ming Dynasty, illustrates this technique. The white square contains a pale red seal (which did not photograph adequately). The incised line method was used largely after the Sung period, and has continued in favor ever since.

The dating of ancient stone tablets is often extremely difficult. While some have been dated with reasonable certainty, we will probably never know when many of them were cut. If an ancient inscription was copied at a later time, the original date was faithfully included in the reproduction. This was not intended as a deception, but seemed the best way to keep the record straight.

This practice extended into all fields of Chinese art. With a few exceptions, where historical data is available, stone rubbings themselves cannot be dated. We can only say "a rubbing from a Han stone," or "a rubbing from a T'ang original." Dates included in the designs of rubbings are always those of the original stones. Due to the perishable nature of the paper on which they were made, the lack of regard in which they were held, and the numerous calamities that have afflicted China, most rubbings now available are less than two hundred years old, and many are quite recent. An exception should be made for rubbings that have been collected in albums or were issued in book form. Some of these are quite early.

In our collection is a Buddhist memorial stele of fine grain black stone, approximately 15 inches wide and 48 inches high. (see accompanying illustration.) According to Dr. Shao Chang Lee, a leading authority on Chinese art and history, the inscription at the base of the stone begins with the statement that it was cut in the second year of Cheng Sheng (A.D. 552). This votive stele was examined in 1939 by the distinguished artist Mr. Gutzon Borglum, who was then at work on his great memorial at Mt. Rushmore. He arranged to purchase the tablet, but the transaction was never completed because of his sickness and sudden death. The fact that this carving should appeal to a sculptor of the standing and experience of Mr. Borglum is a great tribute to its artistic importance. In my opinion, however, this is a clear instance of the back dating of a replacement stone. It seems likely that this tablet was actually cut between the 12th and 15th centuries, a faithful reproduction of the probably lost original, made from a stone rubbing.

There is one rather unpleasant phase of this problem that has been generally overlooked or carefully ignored. As popular demand for rubbings increased, and non-Chinese began to take an interest in these remarkable pictures, a brisk trade in the reproduction of these ink squeezes developed. A genuine rubbing was pasted down on a slab of wood, and careful carvers cut a new block, reproducing every detail and imperfection of the original. This practice saved much time and inconvenience, as it was no longer necessary to travel to some far place and work with the



BUDDHIST MEMORIAL STELE

From the collection of our Society. Rubbings are taken from stones of this kind. This example commemorates the canonization of five Buddhist nuns.

original stone inscriptions. For those whose interest is purely scientific, a rubbing is a rubbing so long as it is accurate. But to the more sentimental art lover, the prevailing procedure is flagrantly dishonest, especially as prices for rubbings have sharply advanced. According to present information, the warehouses in which modern wooden rubbing blocks are stored have come to resemble lumber sheds. Almost any ancient subject can be produced, virtually while you wait. With rising costs of labor, the quality of these copies becomes poorer every day, until some have become little better than crude caricatures of the noble originals. Facsimiles of early rubbings, usually reduced in size, are now being commercially made in Formosa and Hong Kong. The facts that there is no longer access to Red China, and that genuine old rubbings are difficult to obtain, have justified in part the deluge of facsimiles. According to the policy of the present government of China, permission is seldom granted to take rubbings from early stones in poor preservation. New stone copies have been officially cut, and only these are available to the public.

After the invention of printing in China in the 8th or 9th century A.D., the practice of cutting historical, philosophical, or religious texts in stone was gradually abandoned. Rubbings taken from incised stones became the approved way of perpetuating and disseminating important works of art, poems, and fine examples of calligraphy. A rare and admired painting on perishable silk could be reproduced in stone for the benefit of art lovers of that time or of ages to come. If the friends of an artist so admired his work that they provided the necessary funds to have his best pictures cut in stone or wood, the painter achieved immortal fame. This practice has descended to recent times. Portraits of famous persons have often been cut on stone tablets, and the familiar series of illustrations of the life of Confucius, which has been published many times in China, is based upon stone pictures.

In recent years, many Western art lovers have developed a keen interest in Chinese stone rubbings. There is a growing tendency to regard them as legitimate works of art. Up to now, however, there has been little official recognition for these pictures. A gallery that would be proud to exhibit a selection of lithographic posters by Toulouse Lautrec, or an assortment of modern etch-

ings all of which are technically reproductions, would not think of displaying Chinese rubbings. I suspect that the matter of price strongly influences such decisions. If rubbings cost several thousand dollars each, they would be proudly shown in museums and galleries throughout the country. Actually, they are far more significant than many exhibits of inadequate material with which the public is now afflicted.

Stone rubbings are beginning to find their way into Western homes. The dramatic impact of their mobile patterns, the stark contrast of black and white with perhaps a brilliant vermilion seal, make them most appropriate to modern decor. There are subjects suitable to every taste—strange mythological creatures, stately processions, glorious landscapes, dignified portraits, lovely Buddhist divinities, graceful bamboos, and intriguing symbolical designs. By any standard, they are authentic art at a time when good pictures at reasonable prices are difficult to obtain.

All the rubbings we have mentioned in this article are from our own collection, and were acquired over thirty years ago. They were recently sent to Japan to be permanently mounted for preservation. Careful examination indicates that most of them were taken directly from stones, and not from wood copies.



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THE PYTHAGOREAN THEORY OF NUMBER

PART IV: NUMBERS AS UNIVERSAL SYMBOLS

From the earliest recorded history, it is evident that man has always possessed a simple concept of numbering and counting. Most authorities agree that the decimal system originated with the fingers of the two hands. In some cases, both hands were used in counting, and in others, one hand only. In the latter case, the numbers one to five were reckoned by open fingers, and the numbers six to ten by closed fingers. On each hand, the phalanges of the four fingers also provided the number twelve, and if the joints of the thumb were added, the sum was fifteen. If both hands were considered, these numbers were doubled, and their sums were twenty-four and thirty respectively. Many older nations involved their number system in their religious symbolism, their magical practices, and their systems of divination. In due course, objects were substituted for the fingers in order that records could be perpetuated. Later, with the development of writing, strokes or marks were devised for purposes of numbering or chronology. Those countries, for example, which came under the influence of Chinese concepts used numbers as keys to their most profound philosophical speculations. Thus, the way in which the number was represented came to be regarded as a clue to some universal truth or mystery suggested by the value of the number. The Chinese system is given in the accompanying table.

The ancient Egyptians used vertical lines for the numbers one to nine, and an arched line, resembling a croquet wicket, for the number ten. The early Greeks also used vertical lines, with a circle for the ten. Later they substituted letters of their alphabet for the numbers, the greater number of letters permitting them to assign some to units of tens and others to hundreds. The Hebrews did the same. The Mayas of Yucatan symbolized the numbers one to four by dots, and the five by a horizontal line, with two such lines, one above the other, equaling ten. While the Arabic and East Indian number systems used somewhat different designs, parallels can be traced to show that the same principles are in-

NUMBER	CHINESE WRITTEN FORM	MEANING
<i>One</i>	A single horizontal line	The horizon; infinity, ultimate unity
<i>Two</i>	Two horizontal lines, one above the other	Heaven and earth; all concepts of duality
<i>Three</i>	Three horizontal lines, one above the other, with the middle line shorter	Heaven and earth, with man between; all triads; equilibrium
<i>Four</i>	A square enclosing the symbol for the number 8	The earth (with its 8 directions and 8 divisions)
<i>Five</i>	Somewhat resembling our script capital "F"	The union of male and female principles or natures
<i>Six</i>	Resembling a cross with a forked or divided lower stem	The principles of positive and negative as used in divination
<i>Seven</i>	A cross with the lower part of the vertical arm curved sharply to the right	A magical energy or mist rising from the earth; the processes of mundane creation
<i>Eight</i>	Two sloped strokes, suggesting a triangle without its base line	Divided forces which can be brought to equilibrium
<i>Nine</i>	A somewhat elaborate form of our number 4, inverted	The last of the numbers; the ultimate or creation, as with the Pythagoreans
<i>Ten</i>	A cross made like our addition sign	The universe; the infinite extension of the four major directions

volved. When the Greeks and Hebrews substituted letters for numbers, they developed elaborate Cabalistic systems, for they were able to break down all words into the number equivalents of their letters. In their mystical or philosophical writings, therefore, elements of gematria are everywhere to be found by specialists in the subject.

The fourth book of the Old Testament, called *Numbers*, is said to have unusual significance, for it is concerned with the numbering of Israel. In Numbers 1:2, the Lord is made to say to Moses: "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;" After the census was taken, the number of the children of Israel, not including the Levites, who were the custodians of the temple, was 603,550. If the numbers in this sum are added together ($6 + 3 + 5 + 5$), the sum is 19, which gives 10, which can also be reduced to 1. The hidden meaning, therefore, is that the children of the tribes of Israel signify all humanity, and not merely the Jewish people.

It would appear certain that the Pythagorean philosophy of numbers was derived from an archetypal concept of meanings which Pythagoras encountered in the various systems of initiations practiced in Egypt, the Near East, and India. It is known that philosophical traditions passed from the furthest parts of Asia to southern Europe along the great caravan routes which are now referred to as "The Silk Road." The basic symbolism must have originated within the consciousness of man himself as a simple result of the contemplation of common numbers. Also, we realize that we are still constantly using numbers without being aware of the circumstances that bring them to the surface of our thinking. Experiments have shown, for example, that if several persons are asked to think of a number between 1 and 10, the majority will think of 7. This is because we associate it with religious tradition, the days of the week, and all kinds of septenaries with which we have become familiar in science, literature, art, music, and philosophy. The world is in reasonable agreement on its choice of philosophic numbers, and we can gather some interesting

thoughts from various sources, many of which appear to be completely unrelated.

The number one. This number has been associated with God, the human spirit, and consciousness since the earliest times and among all the civilized peoples of the world. Sthenidas, the philosopher, wrote: "The first God is conceived to be the father of both gods and men." When Moses promulgated the law, he declared: "Hear, O Israel: the Lord our God is one Lord." (Deut. 6:4). Parmenides held that, "the principle of all things is one." Similar statements can be found in the sacred writings of India, China, Persia, Egypt, and northern Europe, and among the traditions of Mexico and Peru. The eye single symbolizes illumination in the Christian gospel, and when Odin, the Nordic Father-god, desired the knowledge of events to come, he was required to pluck out one of his eyes. In the Cabala, the great being of the Zohar is represented in profile, so that only one eye is visible. The eye of Horus was an emblem of salvation among the Egyptians, and there seems to have been for a long time a play upon the sound of the word *eye* by which it is identical in meaning with the letter *I* of the alphabet, and the Hebrew and Greek equivalents of the letter *I* are associated with Deity.

The number two. The number two has always been used to signify the principle of division, although the divided parts may be infinite in number. Colbrook writes, "Categories, reducible to two, Substances and Accident, both springing from one essence; . . ." (See *Philosophy of the Hindus*). Most religions have their Adam and Eve as progenitors of the human race. In China the primary duality is Heaven and earth, which are at least in part personified by the first two human emperors. Noah admitted unclean beasts into the ark only in pairs; clean beasts were admitted by sevens. Two cherubim, facing each other, were placed on the Ark of the Covenant. The Decalogue of Moses was traced upon two tablets of sapphire. There were two pillars at the porch of Solomon's House. Christ was crucified between two thieves. In Persian religion, two principles—light and darkness—struggle for dominion over the world. Two trees grew in the Garden of Eden, the fruit of which man was forbidden to eat. Christianity recognizes two

sacred dispensations, the Mosaic and the Messianic, and these are represented by the crossed T's on the papal coat of arms.

The number three. This number is so universally revered that it is necessary to suggest only a few instances. The Trinity of the Godhead occurs among most of the faiths of mankind. It is everywhere to be found in the philosophies of Asia, including Hinduism and Buddhism, and the metaphysical speculations of the Chinese. The triad of Heaven, earth, and man is the key to most Chinese moral, ethical, and artistic codes, and is perpetuated in the flower arrangement symbolism of Japan. Most of the ancient Mystery systems initiated their candidates in three sequential steps called degrees, and this practice is still followed among some modern fraternal orders. Buddhist priests frequently circumambulate three times around their important shrines. Most Buddhist systems, though not essentially theological, represent the images of their sages in groups of three. Three Magi worshipped at the manger of Christ. Buddhism celebrates three jewels—the life of the Buddha, the teachings of the Buddha, and the Sangha, or the Assembly of Monks. The Papal tiara is surmounted by three crowns, representing rulership over the three worlds—heaven, earth, and hell. In symbolism, Christ crucified is said to have risen in three days, although this is not exactly correct chronologically.

The number four. The number *four* was associated with earth, or matter, and was early identified with the four elements recognized by the ancients—earth, water, fire, and air. These were later refined in alchemical symbolism, and were renamed carbon, hydrogen, and oxygen. Four was the symbol of foundation. The New Jerusalem was the City Foursquare. The same number was related to the four Evangelists—Matthew, Mark, Luke, and John, who were in turn assigned to the four corners of the world and the equinoxial and solstitial angles of the heavens. The early Jews venerated the four-letter name of God, which Josephus called “the shuddering Name.” Father Kircher, the celebrated Jesuit scholar, listed the name of Deity in seventy-two languages, and he was able to demonstrate that in each case, it was spelled with four letters. In more recent times, however, some of these spellings have been reduced. Medieval magicians believed that the elements were inhabited by four orders of spirits—gnomes, undines,

salamanders, and sylphs. In the Nordic myths, the heavens were sustained on the shoulders of four dwarfs whose names—Nordri, Sudri, Estri, and Vestri—have given us our familiar words *north*, *south*, *east*, and *west*.

In old days, when man was not able to represent successfully the third dimension in drawing, the square was often identical with the cube in representation. Cubical altars were also earth symbols, and representations of elements. They likewise stood for the physical bodies of things, and the spirits inhabiting these bodies were represented by flames or incense burners which were placed upon cubical altars. The quaternary of body and the triad of spirit combined to form the septenary, or sacred number, of the compound creation. This arrangement is found everywhere in mystical systems. The four, likewise, is the cross with four arms, and, as associated with Christianity, it is a symbol of death. Plato mentions that in the beginning, the Logos was crucified upon and within the substance of creation. The cross as punishment is the worldliness that men must bear in their journey through life. The nails of the crucifixion are usually represented as four in number, although this is not invariable. These nails represent the conditions by which man is fastened to the cross of matter—thought, emotion, sensation, and appetite, to use one classification.

The number five. This number is most commonly associated with the five senses, and with man because of his five extremities—the two arms, the two legs, and the head. The five-pointed star is supposed to be the star of Bethlehem, but during the Middle Ages, this star, if inverted with two points upward, represented evil, and was called “the sign of the cloven hoof.” Because it is composed of the union of the male number *three* and the female number *two*, the five was a symbol of marriage, romance, and children, in olden times. In astrology, the fifth house is still the house of romance and children. The number recurs in curious ways without very obvious associations, unless some numerical equivalent is intended. Plato recommended that guests attending a wedding should be admitted in groups of five. In Matthew 25:2, ten virgins going to a wedding were divided into two groups, five wise, and five foolish. Perhaps this related to an old symbolism

among the Jews that the fingers of one hand were clean, and of the other hand, unclean.

One of the most unusual references to five in the New Testament is found in Luke 12:51-53. Christ is made to say: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three." There is much to indicate that this statement had special meaning in its own time, and it is known that the Essenes, a mystical sect with which Jesus has long been associated in popular thinking, were conversant with the Pythagorean theory of number. In fact, it is even believed that the Essene Order was founded by Pythagoreans.

The association of the number five with the sense perceptions has long been considered to signify conflict, inasmuch as the testimonies of the senses are often at variance, and even the sum of their testimonies may be difficult for the mind to reconcile. Buddhism rejected the number five as a symbol of illusion, but this was not followed by all other systems. To the Pythagoreans, the five was further associated with health, but only as the result of the disciplining of the five senses. Five yogas, or paths of discipline, are listed in India, and in alchemy, there is a fifth essence, or quint-essence that is supposed to represent a universal medicine for the evils of the world. The alchemical symbolism ties very closely with the five-pointed star, representing the Messiah, who was to be the Great Physician. Here, therefore, we have two widely divergent concepts, but I think they are reconciled by the conquest of the illusional external sensory powers of man, for these powers, if regenerated, contribute to wisdom; if perverted, they cause the individual to fall into sensuality.

The number six. The sacredness of the hexad is confirmed in the religions of many nations and by the orderly procedures of nature. According to the Old Testament, the world was created in six days, and in Hindu philosophy, the creation was believed to have taken place in the midst of the six directions of space. The six-pointed star, composed of two interlaced triangles, is called the Seal of Solomon, and is frequently seen in Jewish symbolism. It was also a sacred charm among the Arabs. This device

was adopted by the Christians at an early time to represent the two-fold nature of Christ (divine and human), and frequently occurs in the designs of stained glass windows of old cathedrals and churches. In his book, *The Pythagorean Triangle*, the Rev. G. Oliver quotes the following from an earlier work, the *Garden of Cyrus*, to point out the use of the number six in nature: “. . . in the edificial palaces of bees, those monarchal spirits, who make their combs six-cornered, declining a circle, whereof many stand not close together, and completely fill the area of the place; but rather affecting a six-sided figure, whereby every cell affords a common side unto six more, and also a fit receptacle for the bee itself, which, gathering into a cylindrical figure, aptly enters its sexangular house, more nearly approaching a circular figure than either doth the square or triangle.”

Basing their concept on the statement in II Peter 3:8—“One day is with the Lord as a thousand years, and a thousand years as one day,” the early Christians developed their doctrine of milleniums. They combined the days of the week with the unfoldment of the divine creation, assigning to each day a thousand years, beginning with Sunday. By this reckoning, the fifth millenium (Thursday) extended from the birth of Christ to the year A.D. 1000; the sixth millenium (Friday), from A.D. 1,000 to A.D. 2,000; and the seventh millenium (Saturday), the glorious Sabbath of the ancient Jews, will begin after the year A.D. 2,000, and usher in the age of spiritual victory and the second advent of Christ. The Sabbath was not included in the six steps of creation. It was represented by a dot in the center of the six-pointed star or, hypothetically, by the dead center of a cube, a symmetrical solid with six faces. Manifestation was always keyed to the concept of the six, and this number is the basis of snowflake forms. The center from which the six extensions radiate is always the holy and mysterious root of life from which all things came and to which they must all ultimately return. Their return at the end of the evolutionary process is called rest from labor in the old initiation rites, and corresponds to the concept of the Sabbath.

The number seven. It has been said that the human mind instinctively uses the symbolism of the number seven to signify the natural boundaries of patterns and designs, as a figure represent-

ing completion, and as an emblem of universal government and order. This concept may have originated in the ancient belief that the seven planets known to early astronomers originated all processes of existence, ruled over them, and impressed them with the attributes of the celestial septenary. A few examples will indicate this trend as it is found in ancient religion. There are seven heavens that rise above the earth, and seven regions of punishment beneath the earth. There are the seven continents, the seven oceans, and the seven principal deities, as these septenaries occur in early theology. Later, we have the seven cardinal virtues, the seven deadly sins, the seven ages of man, the seven wonders of the world, the seven wise men of Greece, and the seven cities which claim to be the birthplace of Homer. There are the seven prismatic colors, the seven modes of music, the seven liberal arts and sciences, the seven vital organs of the human body, the seven parts of the human soul, the seven gifts of the Holy Spirit, and the seven vowels of speech.

In India, there are especially mentioned the seven stars of the Great Dipper, the constellation that guards the North Pole of the earth. These are the seven *Rishi* (shining ones), the immortal sages of Hindu philosophy. The alchemists made use of seven minerals, or chemical substances in the preparation of the universal medicine, and the Book of Revelation, with its seven seals, was regarded as a key to alchemical transmutation. Seven universal laws administer the will of God, and seven Elohim (creating spirits) do his bidding.

The number eight. In mathematics, the number *eight*, laid on its side, is the symbol of infinity. In the tarot cards, the Juggler's Hat takes the form of the cosmic lemniscate to signify the eternal motion of universal energy. The eight was also used to represent the ultimate union of two natures that have become one in divine consciousness. The ogdoad also stands for the periodic restoration of the world after the deluges that mark the end of cycles. In this way, it is associated with the legend of Noah and his family, the eight persons who were saved from the flood. Similar legends are found in India and China, and in the Chinese version, the eight virtuous ones who are saved from the flood are four males and four females who later came to be identified with the eight

basic diagrams of the *I Ching*. Throughout Asia, the wheel of eight spokes is the symbol of Buddha's noble eightfold path by which humanity is released from the wheel of transmigratory existence. The endless revolutions of the wheel of birth and death suggest the lemniscate already mentioned.

The number *eight* was regarded by the early Christians as a reminder of the Beatitudes, and in the Alexandrian Gnosis there are references to a mysterious eighth sphere. As this sphere was described as the abode of the Fallen Angels and their legions, it was said to represent the earth, which was not included in the planetary septenary, and was associated with the fall of man. The idea that the earth is the symbol of mortality or ignorance ties in with the Buddhistic thinking, for the eight spokes of the Buddhist wheel are also believed to signify the eight regions of illusion from which the soul must liberate itself by walking the eightfold path before it can attain the nirvana.

The number nine. From the earliest times, the number nine has been most closely associated with man. Before birth man is nine solar months in the womb of his mother, and in China, he is held to be one year old three months after birth. In the ancient classical systems of initiation into the State Mysteries, the rites were divided into the Lesser and the Greater, the former consisting of nine degrees, and the latter of three degrees. During the nine lesser initiations, the neophyte recapitulated his evolution through the kingdoms and planes of the material world. It was his labor to attain victory over the nine restrictions that human birth imposed upon the soul. The nine lesser Mysteries were devoted to the purification of the heart, mind, and body, and prepared the initiate for the wisdom that would be conferred in the three higher rites.

Thus, the nine is the constant reminder of the natural imperfections of the flesh, and inspired the devout with the realization that all the temptations and trials of daily life were ordeals of the spirit by which the soul was purified and strengthened for the divine destiny that awaited it in the higher regions of space. As the last of the numbers, the nine stood for the exhaustion of worldliness. The soul had descended the ladder of nine steps, as described in the legend of Ishtar in Babylonian mythology. According to

Plato, the soul, coming into birth, fell through the circle of the zodiac, the orbits of the seven planets, and finally entered the sphere of generation represented by the earth. To be restored to its divine estate, the soul must return to the nine regions and be united again with the blessed gods. This concept was certainly a veiled reference to the rituals of the Mysteries.

The number ten. Perhaps we can best summarize the opinions of the ancients about the decad with a quotation from St. Thomas Aquinas: "In our universe the water is more than the earth; the air more than the water; the fire more than the air; the first heaven is larger than the sphere of fire; the second larger than the first; and so on in regular gradation, until we arrive at the tenth sphere, which is *inestimabilis et incomparabilis magnitudinus*."

In numeration, the number ten is associated with the fingers of the two hands, which were the beginning of calculation and which were sufficient to become the basis of the decimal system. Each hand had five fingers, and the two fives were united when bringing the hands together in prayer. The decad thus forms an appropriate symbol of divinity. The fingers were also associated with the Ten Commandments, which were engraved upon two stones—five on each—and the stones were then bound together. The symbol most closely identified with the decad was the circle itself, which, when united to the one, formed a symbol that represented God and eternity. The circle circumscribes all existence, being a proper device to signify both bound and infinity—bound because it encloses all, and infinity because it comprehends all. It was also the peculiar symbol of mathematics itself as the most perfect and exact of all sciences and the discoverer of truth. The Greek letters *I* and *O* are a secret name for the sovereign principle that governs the world. Buddha had ten disciples. It has long been suspected that there is a tenth planet in our solar system. If this is eventually discovered, it will complete the Pythagorean astronomical formula. It could well be, therefore, that the study of numbers may assist in the correction of prevailing errors in various branches of modern knowledge.

The purpose of gathering these various references to numbers as they appear in the religions and philosophies of mankind, is to indicate a certain archetypal process that seems to cause the hu-

man mind to use numerical symbols to express truths that are otherwise difficult to define. The use of number symbols is older than historic records of scientific or spiritual systems of thought. This symbolism was incorporated into most of the surviving faiths of the world, but did not originate in them. Pythagoras unfolded the system, but he did not invent it. He drew upon the higher learning of his time, having received his formal instruction from the temples of Egypt, the sanctuaries of the Near East, and the shrines of Central Asia. These institutions, in their turn, claimed that the teachings about numbers had descended from the gods, and had been disseminated among the wise since the dawn of time. Numerical symbolism was well advanced in North, Central, and South America thousands of years before European colonists reached the Western Hemisphere. If the practice was founded in the visions and revelations of mystics and seers, we must infer that the patterns were first imprinted upon the human mind by experience, observation, intuition, or divine instruction. Boehme declared that Deity impressed his will and laws upon creation by a kind of seal which stamped the divine image and purpose upon every particle of space. This expresses the conviction earlier set forth by the Pythagoreans, which caused these Grecian philosophers to elevate arithmetical sciences to the highest place among the orders of knowledge.



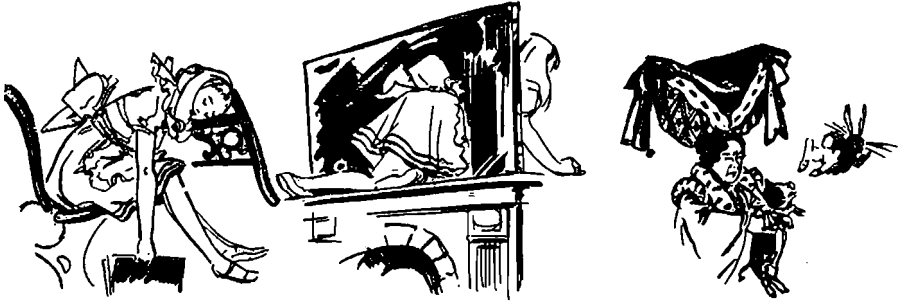
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To Err Is Human

A friend from Australia has called our attention to an error in Mr. Hall's book *The Phoenix*. Page 70, column 1, paragraph 1, line 21, should read: ". . . tales about the courts of Russia, Turkey, and Austria" (not Australia). She points out that the only courts in Australia at that time were the corroborrees of the natives. Another student has inquired about a sentence that puzzled him in Mr. Hall's book *Self-Unfoldment by Disciplines of Realization*. Investigation revealed that an important section in two sentences had been left out in typesetting the book from the original students' letters. On page 152, first line of the last paragraph, the text should read: "The intellect is centrifugal, or motion out from Self. Compassion is centripetal, or absorption into Self." We blushinglly request all friends who own these books to make the necessary corrections.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

THE YEAR OF THE DRAGON

According to the system of Chinese astronomy, 1964 is the Year of the Dragon. Everywhere among the nations of Eastern Asia, dragon symbols will be prominently displayed. These peoples believe that the dragon is especially auspicious in the lives of farmers and scholars. Why such different groups should enjoy the blessings of Providence this year is not quite obvious. It may be due, however, to the fact that in old times, the farming group was held in the highest esteem. Scholars fed the mind, and the agriculturists fed the body. Anyone engaged in contributing to the mental or physical survival of society was deserving of respect and veneration.

The dragon has appeared in Chinese art for a very long time, and was certainly admired by the Chinese and Koreans as early as two thousand years before the beginning of the Christian era. In art, the dragon was taken for granted. He appears as an eccentric factor in the recording of the most commonplace events. It would seem almost as though the artists were representing not a fabulous creature, but one with which they had constant and daily familiarity. This is one of the peculiarities of Chinese thinking. They delineated griffins as carefully and methodically as they represented horses or cattle. The unicorn pranced along the same road traveled by merchants, courtiers, and priests. There were

several ways of depicting first-grade dragons. They had long serpentine bodies and four legs ending in claws similar to those of a bird. The number of claws differed, but only the emperor was permitted to have his robes and furnishings decorated with five-clawed dragons. The head of the monster somewhat resembled that of a crocodile, but it had long streamers flowing from a mane-like decoration. Its eyes were large and wonderful, bestowing the glance of great power and authority. Often the dragon was clutching a radiant pearl, or pursuing this object.

The Japanese, who derived much of their thinking from China, recognized two kinds of dragons, one of which they called *ascending*, and the other, *descending*. The ascending dragon was usually pictured rising upward from dark clouds, or rearing above the earth. The descending dragon was flying swiftly downward from the sky. Apparently the two dragons, which closely resembled each other except for the direction in which they were traveling, symbolized the two principal forces in the universe. The divine descending power flowed from Heaven, bringing to humanity the benevolent influences of the Yellow Emperor. The ascending dragon was the life of nature rising upward from the earth and bearing witness to the growth of all things, the ripening of harvests, and the fertility of the seasons of the world. We might suspect, therefore, that the descending dragon has a special affinity for scholars, who revealed the wisdom of Heaven, and the ascending dragon for farmers, who helped to guard and perfect the fertility of the earth.

In the canons of Chinese art, a dragon always had to be partly concealed by clouds or a mist, or a part of his body was considered as outside of the boundaries of the painting, and therefore not depicted. Anyone who painted a complete dragon, or carved one perfectly and without flaw or defect, could bring down upon himself the anger of Heaven. As the symbol of wisdom, therefore, something of truth or knowledge must always be concealed, for if man knew all at the present state of his development, he might properly destroy himself. The ascending dragon was also partly concealed, for the workings of nature could never be entirely understood. Those who delved too deeply into the



"DRAGON," BY PROFESSOR TSHIO KAWAI

This original sumi painting will be donated to the new Los Angeles Music Center by the Kawai Art School, Inc. It is reproduced here by permission of the artist.

mysteries of generation or regeneration, might also be cursed for their own audacity.

Psychologists are beginning to suspect that the dragon survives in the subconscious memory of the Chinese people from a remote time when this creature was a prehistoric animal still alive on the earth. Some of the ancient creatures such as the dinosaur, might suggest a dragon, and as these animals reached great size, they could have terrified our remote ancestors and even hazard human survival.

The pharmacopoeia of Chinese medicine always included powdered dragon bones, just as European apothecaries were specially happy when they had a fragment of unicorn's horn which could be burned in the treatment of asthma. The unicorn's horn has been traced to the rhinoceros, and cups composed of this horn can be seen in museums of Europe. The Chinese dragon bones were mined in Sinkiang Province, where there were deposits of ancient fossils of prehistoric animals. These bones were taken by caravan to the principal cities of the Middle Kingdom, and brought fancy prices on the open market.

There are many legends of dragons in Japan, where they are sometimes used to ornament the corners of gates or the peaks of temple roofs. The great Buddhist priest Kobo Daishi is reported to

have been especially expert in carving dragons. On one occasion, unfortunately, he failed to leave the necessary imperfection, and the statue began to move and come to life. The priest then quickly saved the situation by putting a small gob of paint in the wrong place. The woodblock engraver Hokusai included fine representations of the ascending and descending dragons in his delightful collection of "One Hundred Views of Fuji." Buddhist deities are sometimes accompanied by dragons, and there is a form of the goddess Kannon usually represented riding through space, standing on a dragon. One of the holy arhats who was noted for his medicinal skill once had a dragon for a patient. The dragon developed a difficulty in the throat which the holy man was able to treat successfully.

As the Year of the Dragon is with us, it is good to bear in mind that it signifies an increase of wisdom among men, but warns again that part of its body must always remain concealed. Rivers, which have long been associated with dragons, will flow freely, and the old Chinese tradition suggests that in the Year of the Dragon, men should always take additional calcium, preferably from dragon bones, but from other sources if these cannot be conveniently secured.



NOTE FOR ASTROLOGY STUDENTS—

We are again making available our **STUDENTS CALCULATION FORMS**. This is an 8-1/2 x 11, 16-page pamphlet, which contains the following information: The astrological procedure for setting up horoscopes; local and sidereal time correction; use of the ephemeris, astrological table of houses; Greenwich mean time corrections; tables for finding the moon's position and the position of the planets; instructions for inserting the information on the horoscope blank. Price, 50c a copy.

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HAPPENINGS IN THE WORLD

Tibetan Refugees in Nepal

Some friends who have recently returned from Nepal, visited the shelter that has been set up in Kathmandu to receive fugitives from Tibet. A few monks, nuns, and members of the laity are managing to escape the persecution inflicted by the Chinese Communists. The local Buddhist temple feeds them and provides each with sleeping space and an oil burner. Although they have few comforts, they seem very happy to have found freedom. The refugees were especially pleased to receive gifts of needles. The Dalai Lama's personal representative, Bhikshu Gurudeva Lama, is attempting to set up a plan for a temporary refuge for Tibetans in Nepal. Those donating to this cause receive a receipt stating that the funds are for the purpose of constructing a refuge "within the holy land of Nepal at Baudha Birda, Kathmandu for the benefit of bonafide travellers of all caste, creed, race, colour, language, and sex." Each receipt is stamped with the red seals of the Lama.

Health at Any Price

With a considerable part of our population consuming vast quantities of vitamins, proteins and minerals, and the sale of aspirin, with or without buffering, rising every day, many folks are becoming acutely health conscious. There are disturbing reports about the possible injurious effects of artificial colorings, flavorings, adulterants, and preservatives. If the rumors continue, we may develop a phobia against all food, and quietly starve to death. I have recently gone over a number of publications exposing various types of food pollution, and must admit that it was a discouraging experience. After stating the type of foods we must have in order to survive, the experts warn us that these very foods are virtually unobtainable in pure form. Even the health food stores must buy

their supplies largely on faith, and there seems no practical way to cope with dishonest processors or distributors.

Over the years, I have made it a policy to discuss health techniques with outstanding examples of physical survival. Frankly, I have not gathered much useful information. One elderly gentleman who was getting along rather well at the age of 103, assured me that he ate what he pleased, slept well, and prayed regularly. Another oldster, who married at 94, said that his secret was to wear two suits of woollen underwear summer and winter. An Irishman with a quick wit, who only missed being a centenarian by a few months, said that he had enjoyed a better start in life than most people because he was born before germs were discovered. Another citizen of Ireland, who passed ninety, believed that his constitution was good because he had been raised on Irish potatoes and cottage cheese. Dr. Peebles, who was vigorous to his late nineties, remarked that we stay alive as long as we resolve to be useful. The most careful eater I have ever met died young as the result of an automobile accident.

A certain basic pattern was noticeable in the careers of these long-livers. Most of them had been born on farms or in small rural communities. They had enjoyed few luxuries in early life. Even as small children, they had worked hard from dawn to dark. Their parents were devout, thrifty folks, quick to punish and slow to reward. Many came from large families, and had been responsible for younger brothers and sisters. One nonogenarian told me that he was over thirty years old before he owned a new suit. In those days, there were few adulterants or preservatives, and most families grew their own food. One white-whiskered octogenarian stated gravely, "The best way to kill yourself is to be a high liver and a low thinker."



Five of a Kind

According to the Japanese, there are "five terrors," in the following order: Earthquakes, thunder, fires, floods, and father.

The Three Graces

There are three difficulties in authorship: to write anything worth publishing; to find honest men to publish it; and to get sensible men to read it.

—Walter Colton



Happenings at Headquarters



First and foremost on our list of happenings, it is our pleasure to report that the mortgage on our auditorium was burned on March 22, according to schedule. A large and enthusiastic group was present for this important event, and as Mr. Hall set fire to the mortgage (the original, not a facsimile), there was a generous burst of applause. Mr. Hall then gave a short talk, expressing his deep gratitude for the wonderful help and encouragement of the many friends who contributed in spirit, thought, and deed to this project. Due to their kindness, the properties of our Society are now unencumbered. He summarized the work of the Society and its plans for further usefulness, and closed his remarks with a short prayer of thankfulness and dedication.

* * * * *

Our Spring Quarter of activities opened on March 29th with Mr. Hall giving an inspiring Easter talk entitled "Resurrection 1964—the Practice of the Christian Mystery." He then lectured on Sunday mornings through May 10, and gave a Wednesday evening seminar on "Buddhist Wisdom for Modern Man." during the month of April. Mr. Hall is scheduled to leave for Japan the middle of May and to return the middle of June. This is his first vacation trip in many years.

During Mr. Hall's absence, the Sunday morning and Wednesday evening lectures will be taken by guest speakers. Dr. G. Ray Jordan will give a Wednesday evening talk in May on "Buddha, the Primeval Doctor." Dr. Jordan has recently been made Assistant Director of Happy Valley School, a co-educational boarding school for young people in Ojai, California. Dr. Henry L. Drake will give two lectures on Philosophical Psychology and Philosophic Analysis on May 24 and May 27, and Dr. Robert Gerard will lecture on "Psychosynthesis" on May 31 and June 3. Dr. Gerard is actively engaged in the work of the Psychosynthesis Research Foundation. Framroze A. Bode, member of the P.R.S. faculty, will give two lectures in May on Zen Psychology, and is scheduled to give four lectures in June on Yoga and on religious-philosophi-

cal ideals in relation to modern problems. Dr. Bode also gave two Tuesday evening seminars in April and May: "Eastern Contributions to Man's Well-being" and "Western Contributions to Man's Well-being."

* * * * *

In recent months, our Society has cooperated on several occasions with cultural groups in the area. Early in the year we loaned to Orange State College in Fullerton, California, an extensive group of Chinese stone rubbings and Tibetan woodblock prints. Interest was so great that the exhibit was extended an additional two weeks. Over twenty-six art students worked to put up the 150 items making up the show. More than eight thousand students attended the exhibit, which was also open to the public. The Trustees of all the State Colleges had a luncheon meeting in the Science Building, where the exhibition was held, and adjourned in a body to the display to hear Dr. John Olson, the Director of Art, give a gallery talk describing the material.

The theme for the exhibition at the Otis Art Institute of Los Angeles County from March 27 through May 17 was "Woman—Image and Symbol." Our Society was well represented in this display, and four of our pieces were reproduced in the handsome illustrated catalogue issued by the Institute. Our Vice-president, Henry L. Drake, contributed two very fine paintings to this exhibit—a Polish icon and a rare Peruvian religious picture.

The Museum Division of the Pacificulture Foundation met in our Library on the evening of February 20. On this most pleasant occasion, Mr. Hall showed and described many of the treasures in our collection. The general subject was Buddhist Art, featuring material from countries bordering upon the Pacific Ocean and related areas. The P.R.S. Hospitality Committee cooperated bountifully with delicious refreshments, and all present declared the meeting to be an outstanding success.

* * * * *

On the evening of January 18, Dr. Henry L. Drake spoke at the Friendly Hills Fellowship, located at Hemet, California. This Fellowship was founded by Dr. Evarts Loomis as a medical retreat for persons who realize the importance of philosophy and religion in medical and psychological practice. Dr. Drake's cen-

tral theme dealt with philosophical psychology and a broader concept of healing, based upon the realization that we must all come to know the all-pervading realities that sustain both life and health. The individual who is unaware of the therapeutic power of his own consciousness is deprived, or deprives himself, of the strength and inner security which result from right understanding and the benefits that follow the practice of an enlightened code of living.

* * * * *

Through the kindness and assistance of our good friend, Olive Conway, Mr. Hall's recording "The Face of Christ" was presented on two radio broadcasts during the Easter Season: on station KPRI-FM, San Diego, on Good Friday evening, and on station KBLA-AM, Los Angeles, on Easter Sunday afternoon.

* * * * *

This year the Association for Research and Enlightenment, the group perpetuating the work of Edgar Cayce, held one of their annual conference meetings in our auditorium. Mr. Hall was the speaker of the evening, taking as his subject the theme of the Conference, "Venture Inward." On April 13, he addressed the Los Angeles Philatelic Club on "The Postal History of India and Nepal." The Chinese Culture Society held a dinner on February 17 in honor of Mr. Hall, and on this occasion he spoke to the group on "Chinese Stone Rubbings." In February, also, he was guest speaker at the Glendale Church of Religious Science, where he lectured on "Things to Come in 1964."

* * * * *

The monthly library exhibits at our headquarters have been responsible for introducing a number of new people to our Society. The press has been most cooperative, and radio stations have announced our displays as part of their public service program for this community. The June exhibit features "Japanese Book Illustrations of the 19th Century." Japan, during the 19th century, developed a large market for popular novels, and to enhance the attractiveness of these books, a number of prominent artists were employed to supplement the efforts of the authors. Dust jackets and illustrations were made by Hiroshige, Toyokuni, Eisen, and Kuniyoshi, to mention a few. This group of pictures is well worth



SUMI PAINTING BY MR. YAU WING-JIM

seeing, for it includes many neglected masterpieces of great Japanese artists.

The exhibit for July will be a one-man show of sumi paintings by Mr. Yau Wing-Jim. Mr. Yau is a graduate of the Canton Municipal School of Art, and exhibitions of his work have been held in New York, Washington, D.C., Boston, Chicago, and the major West Coast cities. In San Francisco, Mr. Yau was presented with the key to the city by the mayor, and in Fresno, he was made honorary mayor for a day. The display of Mr. Yau's work will include pictures of Kuan Yin done in an ancient technique by which the painting is created in one continuous line without lifting the brush from the paper. It is planned that on one Sunday afternoon in July, Mr. Yau will give a demonstration of sumi painting and Chinese seal cutting.

"The Artistry of Early Playing Cards" will be the subject of the Library Exhibit for August. This will feature selected examples of playing cards from our permanent collection, many of which are most artistic and curious. There will be cards from China, India, Persia, Japan, and several European countries, and cards used in divination will also be included. There is a popular

belief that the designs on cards now in general use in Western nations originated in Egypt, and were carried about by the Gypsies. In Japan, cards were used for educational and cultural purposes, and inscribed with poems and quotations from classical writers. Persian cards are lacquered and gilded, and as beautiful as classical miniatures.



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32 pages, 6 x 9, illustrated art-paper cover.

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LOCAL STUDY GROUP ACTIVITIES



On April 14th, the Westminster P.R.S. Local Study Group held an open meeting at the Keystone Savings Building in Westminster, Calif. Friends in the Orange County area were notified and invited to attend this meeting, the purpose of which was to explain the activities of the group and discuss our books.

We have word from Mr. Milo Kovar from San Francisco that there have been a number of inquiries about starting a new P.R.S. Local Study Group in this area. Anyone interested in promoting this program is invited to contact Mr. Kovar at 1458 Page Street, San Francisco 17, or by telephone at YUkon 1-7811, Monday-Friday between 9:00 a.m. and 5:00 p.m. Many friends have found study group participation a valuable and enjoyable experience, and we hope that this effort in San Francisco will prosper.

The notes of my seminar "The White Bird of Tao" have just been made available in typescript form by offset printing. This limited edition is in response to many requests from students who have found that there is very little material available on the subject of Taoist metaphysics and philosophy. The titles of the three evening classes from which these notes were taken are: "To Seek the Bird—The Sages of the Jadé-Stone Mountain;" "To Find the Bird—The Sweet Singers of Eternity;" and "To Follow the Bird—the Sky-Wanderers on the Path of Stars."

The Chinese philosopher Lao-tse was beyond doubt Asia's greatest mystic. He left only one short work, written in five thousand characters, in which he set forth the secret wisdom bearing upon the union of heaven, earth, and man. There have been many Chinese commentaries on the obscure principles of Lao-tse, and he considerably influenced the thinking of his younger contemporary, Confucius.

We feel that study groups would benefit greatly through a slow and careful study of Taoistic metaphysics. It is the type of think-

ing that cannot be read quickly or considered lightly. Short sections could be read and discussed, with the emphasis upon the application of Taoism to the spiritual, mental, and emotional problems of modern persons. There is a sublime quality about Lao-tse's message that has brought insight and peace of soul to troubled human beings for more than twenty-five centuries. His ideals and principles have become part of our world heritage, and although he was a strange and remote man, his conclusions on many subjects are timeless and forever new.

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: *ESOTERIC BUDDHISM IN THE MODERN WORLD*

1. Define Esoteric Buddhism as the term is now used in Japan.
2. Describe the various doctrines that were combined to form the modern Shingon sect.
3. Why does this sect make use of complicated images to both reveal and conceal its teachings?

Article: *THE PYTHAGOREAN THEORY OF NUMBER*

1. Explain in your own words probable sources of the numerical symbolism of Pythagoras.
2. How would you explain the ancient statement "God geometrizes"?
3. Select one of the numbers and add further examples of its occurrence in philosophy, religion, or science, selecting, if possible, some modern usages.

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



Seismologists Take Note

For thousands of years, the Chinese have been very skillful in determining the epicenter of an earthquake. They travel about in an area where a shock has occurred, noting the direction in which the headstones in cemeteries have fallen or been tipped by the quake. Their findings agree fully with the more approved scientific methods.

The Well-bred Loafer

It has been said that a college education is compounded of a young man's flavor and an old man's dough.



In Reply

A Department of Questions and Answers

QUESTION: We are told that in the unfoldment of our consciousness, we have to go through every phase of life experience, with the ultimate goal of exhausting our karma and the cycle of rebirth. How is it possible to go through any life experience without building up karma for a future incarnation?

ANSWER: All religious systems, and most idealistic philosophical schools, emphasize the importance of a virtuous life. In Western theology, certain after-death punishments are meted out to those who live contrary to the regulations of their faith. It is assumed, according to this concept, that the human being is capable of improving his own character, controlling destructive attitudes, and refraining from action injurious to himself and others. The concept of reincarnation does not differ greatly from other doctrines bearing upon reward and punishment according to the merits and demerits of conduct. The process of growth is simply extended over a longer period of time, with the law of karma operating in this world rather than in some region beyond the grave.

Due to the natural constitution of man, he is required to grow by a process of trial and error. He cannot always be certain of the merit of action until he has performed this action. Virtue is therefore gained by experience, and the sequences of cause and effect are revealed largely through consequences set in motion by concepts or convictions. We observe this process going on around us all the time in the affairs of individuals and in the larger pat-

tern of world events. It is not possible for the average person to escape all phases of retribution. No matter how well intentioned we may be, we come into conflict with aspects of universal law which we can neither avoid nor evade. At any given time in our long journey, we must abide with our own shortcomings even though we are attempting to live honorably and constructively.

Most human beings have not reached that degree of conscious unfoldment in which it is possible for them to exercise control over their own habits and practices. This means that we have the capacity to outgrow many of our faults and plan for a better destiny. Karma not only perpetuates itself, but as we progress, it reveals ever more clearly the reason for the discomforts and disasters that arise. Somewhere along the line of man's unfoldment, he faces the realization that he has the ability to determine many of the consequences that he must endure. He is not required to go on suffering forever with no means of releasing himself from the wheel of fatal necessity.

If action is immoderate, reaction will be immoderate. If we conduct ourselves moderately, we gradually reduce the intensity of karma. Thus philosophy has always emphasized the importance of temperate living—temperate in this case meaning freedom from excess or such intensity as is likely to result in misery or misfortune.

There is no use hoping, however, that the immediate cultivation of moderate attitudes will result in the instantaneous release of karmic indebtedness. The individual who is heavily in debt financially may resolve not to incur further indebtedness, but he must still pay the old bills, which will be presented with relentless regularity until they are met. We can, however, learn a useful lesson from our previous extravagance, and resolve to live more wisely in the future. If the truth were known, we are all heavily in debt to the universe for things done and things undone; but this does not justify our continuing to burden our lives through improvident and unreasonable habits.

The question seems to be based on the assumption that our previous karma creates certain situations, and that in trying to solve these crises as they arise, we make new karma. In a way, this is true, but it is assumed that the individual learns something from each experience that occurs to him. He should be a little

better fitted every day to face the problems of that day by thoughtful reflection upon the deeds and misdeeds of yesterday. Perhaps the causes of the present karmic pattern occurred in previous lives, and the person has no recollection of his debt or how he incurred it. Believing in a just universe, however, he realizes that the indebtedness must exist, and the general nature of the cause is reasonably obvious from the effect.

When we reach the degree of insight that enables us to recognize the justice of the law of karma, we have also attained to a philosophic insight about ourselves and the kind of life that is suitable to our ethical convictions. Let us say, for example, that it appears very obvious that somewhere in the past, we have deserved a broken home. We have it, so we must have deserved it, for the area in which the karma is operating indicates that in some way we failed on the level of domestic relationships. Because we are now more intelligent than we were when we set up this karmic pattern, we can bring to bear upon this karmic incident more of judgment, sympathy, and integrity.

There are two ways in which we can face a broken home. One is to insist that the other person is entirely to blame, take a very condemnatory attitude, and exploit the divorce as a means of revenge or the satisfaction of our own wounded ego. We can turn the children from one of the parents, dissolve in self-pity, or end up a complete alcoholic. If such is our course of action, the karmic situation has been made worse rather than better. We contracted a half a dozen new bills while resolutely determined to learn nothing from the lesson that nature was trying to teach. The other possible course of conduct may be contrary to our impulses at the moment, but would certainly result in better karma. Faced with a divorce, we can admit the possibility of incompatibility, recognize that we have contributed to the trouble, do everything possible to separate in a friendly and constructive manner, demand nothing that is not obviously right and proper, and resolutely refuse to be sorry for ourselves. All of these decisions will have karmic results, but the karma will be easier to live with because we are earning a better condition for ourselves by improving the one we are now in.

Karma sets up problems, and understanding solves them. If we simply drift along, making no effort to restrain our own intemperances, karma will extend these intemperances far into the future, and we must face the suffering they bring, life after life. But all karma is not bad. Every day good things happen to us. Some of our projects may be burdened with strife, but others will be attended by what appears to be good fortune. We can say, broadly speaking, that any sequence of karma ends when the debt associated with it is paid. If we meet our bills cheerfully and without resentment, we have nothing more to fear from that sequence of events. We should realize, however, that we are carrying many sequences of events, and that karmic patterns are often involved and inter-related. It is a long and difficult task to satisfy the law in all these details. It is therefore advisable to build a basic attitude that is applicable to all difficult situations. Nearly every aspect of karma can be improved by the reduction of mental and emotional intensity. If we cannot control our minds or our feelings, we will continue to commit mistakes we must later regret.

Both religion and philosophy give us valuable guides to the moderation of the pressures of the personality. We are assured that patience is a virtue, and that we should face life with faith, hope, and love. Humility is helpful because it protects us against the destructive effects of pride, which, according to the scriptures, "goeth before a fall." Unselfishness and detachment from the negative effect of egotism are strongly recommended as remedies for the sickness of the soul. All of these virtues have one quality in common, and that is quietude. They confer acceptance rather than rebellion, and impel us to be increasingly considerate of the rights and feelings of other people. Altogether, these more generous reactions to stress help to pay off karma. Even more than this, they create what we may call good karma, better in quality and less burdened by pressure. Thus we advance from the old to the new with confidence that we are moving in harmony with universal Law.

In Eastern philosophy, the individual who exhausts old karma and reduces systematically the negative content associated with retribution, gradually frees himself from the emergencies resulting from his own actions. In some systems of Oriental thinking,

it is taught that all karma arises from human egotism. The satisfaction of self, in the sense of the gratification of attitudes and appetites, results in the prolongation of suffering. Through disciplines and obligations, the truth seeker attempts the sublimation of self-interest and self-concern. He finds this process doubly helpful. Being less self-centered, he solves old problems more easily and quickly, and he also smoothes the path that he must later tread.

Hypothetically, and to the Eastern thinker factually, it is possible to extricate oneself entirely from the law of cause and effect simply by ceasing those activities which set the process of causation in motion. Western thinkers are a little dismayed at this prospect. They regard it as impossible to suspend causation and at the same time live a valuable life. Here again, words obscure principles. Let us consider for a moment the concept of justice. We all have trouble with it because it causes us to accept as inevitable the opposing concept of injustice. While we believe that others are unjust to us, or that we alone can determine the nature of justice, we react emotionally to the simple challenge of law and order. We resent laws that interfere with the fulfillment of our own ambitions, desires, or appetites. Sometimes we are even impelled to attempt the role of personally enforcing universal justice upon others whom we regard as evil-doers.

If we could actually and unconditionally accept justice as an aspect of the divine plan, align ourselves with it, and leave to the universe itself the maintenance of its own purposes, then we could relax. This does not mean that we would become indolent or indifferent, but that our various actions in relation to universal justice, would be without resentment, doubt, or fear. We would move with the law instead of attempting to stand firmly on the foundation of our own conceit and finally being swept away by forces beyond our control. Philosophy teaches that the harmless life is the truly good life, for if we cause no harm to others, no harm will come to us. This does not mean that we shall be instantly free from problems; but if we handle each immediate emergency with harmlessness, our streams of karma will gradually fade out.

It is further assumed in Eastern wisdom that when the individual is completely free from problem, he is also completely free

of existence. We only continue from incarnation to incarnation because we carry a load of unfinished business. When we have overcome the illusion of the world, when we have vanquished worldliness in ourselves, when all the streams of action have ended in the unconditioned acceptance of the divine Will and the divine purpose, there is nothing more for us to learn in this corporeal sphere. We are not required to go to school after we graduate, although it is quite possible that we may later desire to take on post-graduate work. We are not sure when or where higher instruction will be conferred, but we do know that we are going to remain here as long as we are unadjusted, unhappy, and ill-tempered. Buddhism has taken the term *nirvana* to signify not the extinction of the being at the source of man, but the dying out of the triple flame of desire. It must be that karma finally extinguishes itself by making the burden of error unendurable. This may take time, or even an eternity, but in the divine plan of things, both time and eternity are available for this labor.

If we add to the law of cause and effect the systematic process of reducing the intensity of willfulness, the pattern of release becomes more apparent. Karma exhausts not only incidents, but finally the energy that sustains incidents. Suffering brings with it weariness, and as we grow weary of something, we relax away from those actions which must cause suffering. There are many ways of breaking the cycle. The hermit sought unworldliness by retiring to the desert or some remote place far from the abode of men. He escaped some pressures, but usually built up others in himself as a result of isolation. Some dedicated themselves to charity, giving up all personal ambition in the service of the needy. In this, however, there is always the lurking danger of a kind of spiritual arrogance so often evident among the philosophic. The best way is to remain in the situation that karma has already brought and solve it through the internal development of patience, tolerance, and understanding. Meeting every problem with the fullest expression of the highest of our own convictions, we will gain considerable ground. Perhaps our highest convictions are still not high enough to solve everything, but we will solve something, and solution, even if it be only partial, is a sure step in the right direction.

We do not advise any system of mysticism or philosophy that causes a person to reject immediate obligations. It is too difficult to determine the validity of motives. It may appear, even to ourselves, that we are wholeheartedly seeking to find God, when in reality we are even more wholeheartedly seeking to escape from some unpleasant emergency. Avoiding nothing and evading nothing, but entirely content to graciously and honestly pay our outstanding indebtedness is the best way. This very attitude reduces future karma. By degrees, our faults and failings give way to quiet virtues, our pressures subside, and we are no longer the victims of hasty decisions and thoughtless words.

Karma is not the endless cycle which at first perturbs us. It is the gradual dying out of the cause of suffering, that cause being essentially the rebellion of the human will against the edicts of the universal will. If man's purposes are parallel with divine purpose, there will be no collision; but if man crosses the stream—that is, sets himself up contrary to the current of life itself—then he sets karma into motion, and the law will continue to operate until he mends his ways. Along the road of life, there is much sound and fury, but in the end, there is the silence of divine peace. Toward this we must labor by coming gradually to experience the silence of infinite peace in our own hearts.

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BY MANLY P. HALL

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HYPNOTISM AND AUTOSUGGESTION

#63—ZEN IN THE HOME AND AT WORK—*Available in July*

ESOTERIC BUDDHISM IN THE MODERN WORLD

THE TEACHINGS OF THE SHINGON SCHOOL

In order to understand certain aspects of Buddhist philosophy, it is necessary to make a comparison with other religions of the world. To prevent this comparison from being objectionable, we will limit it to structures of belief which no longer have living exponents. The beliefs of the ancient Egyptians were based upon a concept of the universe in which the gods were benevolent despots with supreme authority over all created things. Images of the deities, adorned with the emblems of heavenly power, stood in the deepest parts of the sanctuaries, served by consecrated priesthoods who interpreted the edicts of the divinities and received the offerings of the people. Osiris, Lord of the Quick and the Dead, received justified souls into the subterranean regions of Amenti, where the waters of the celestial Nile made fertile the fields of paradise. Even after the lapse of more than two thousand years, we sense the aloofness of the divine being enthroned above the abode of mortals.

The various cults of the Greeks were more or less democratic in their attitudes toward their gods and godlings. There were profound Mysteries and happy celebrations. Theology, as we know it, did not rest heavily upon the Hellenes. They replenished the flame upon the altar of the temple, prayed when it seemed to be expedient, counseled with the priests in moments of personal emergency, and made offerings for the success of their temporal enterprises. They had a pantheon of gods and demi-gods which included heavenly patrons for all earthly needs, from war to weaving, and Athena had a hand in both these diverse activities. The Grecians humanized their deities until the crest of High Olympus seemed merely a glorification of the Athenian Acropolis.

Everywhere in the fables of the ancients, there has been a time when gods walked with men; but this was always long ago, in a Golden Age, before sin and death came into the world. When the divinities departed to their own uncontaminated region, they bestowed their codes and creeds upon a confused and disgruntled

humankind which promptly profaned the revealed laws, persecuted the prophets, ridiculed the sages and, for the most part, desired only to live as it pleased, with a minimum of heavenly interference. Even the most devout found difficulty in reconciling divine justice with human injustice. Here was an ethical interval difficult to cross.

Due to its very structure, Buddhism was never involved in the dilemmas that have afflicted most other theologies. In its long journey across Asia, Buddhistic philosophy gained distinction as an evolving faith. It had within its very structure processes of growth, and it never raised sectarian barriers or isolated itself from the contemporary needs of its followers. From the beginning, the mystical and metaphysical content was obvious and generally acceptable. As Ernest Fenollosa points out, Buddhism, like the lotus that is its peculiar symbol, was a living, growing entity. The seed of the doctrine was revealed by Buddha in his first sermon, delivered in the Deer Park at Sarnath not far from Benares, India. Finding a congenial atmosphere, this seed grew into a great tree, under the wide branches of which much of Asia took refuge. The evolution of Buddhism was a continuing revelation of mystical overtones. The first schools probably earned the reputation for pessimism that has been bestowed upon them. Most non-Buddhists have eagerly pointed out that Buddha was an ethical agnostic who gave little heed to those spiritual considerations that we associate with a mature theology.

With the restoration of Hinduism, the Buddhist teachers took refuge in other countries, where they were well received and deeply appreciated. The great stronghold of Buddhism became China, where the philosophy of the Indian sage mingled its stream with the rivers of Confucianism and Taoism. It is difficult to appraise the consequences of this merger of beliefs. The three great systems mutually enriched each other, and Buddhism, especially, took on a new and distinctly Chinese complexion. It never supplanted the indigenous religions, however. In the end, there were two kinds of Buddhists in China—Confucian Buddhists and Taoist Buddhists. Confucianism was always somewhat deficient in emotional overtones. Proprieties overshadowed all other concerns, and a subtle kind of orthodoxy arose that had the quality of endurance,



THE THIRTEEN BUDDHAS OF THE REBIRTH CYCLE

The guardianship of the soul after death was entrusted progressively to the principal deities of the Shingon pantheon. They are all manifestations of Vairocana Buddha, who is shown at top center under a canopy.

but lost most of its dynamic. Taoism, an extremely abstract kind of mysticism by the very inclusiveness of the concept of Tao, resulted in a fusion in which the outlines of both Buddhism and Taoism became indistinct. During the T'ang Dynasty, however, a happy partnership between religion and art resulted in a flowering of Chinese idealism by which the ministry of Buddhism was given new impetus and direction. At this time, Chinese Buddhism also received further metaphysical support and expression from the Tantric and Yogic cults of India. In remote mountainous regions of China, meditating sages quietly unfolded the transcendentalism that has since distinguished the Mahayana, or Northern, School.

It is becoming more fashionable every day to study the Buddhism of both India and China by recourse to its establishments in Japan. Between the 8th and 12th centuries A.D., Japanese Buddhist priests and monks traveled to China to receive enlightenment from

the sages of the five great mountains. To these contacts, the mystical sects of Japan trace their origin. The most prominent of these sects, the *Tendai* and *Shingon*, recognize the monasteries of China as their teachers and models. A third sect, the *Jodo*, is often referred to as native to Japan, but there can be no doubt that its saintly founder, Honan, was profoundly influenced by both Tendai and Shingon concepts.

Transplanted to the verdant and beautiful "Land of the Dragon Fly," the Chinese schools experienced an extraordinary clarification. Most of the grosser and less desirable incrustations that had detracted from the beauty of Chinese Buddhism, were left behind. Deep beliefs, under the influence of the beauty-loving people of Japan, took on a warmth and intimacy that Buddhism had never previously known in its long and complicated migration.

It is difficult to explain the rapport between Buddhism and Japanese consciousness, but we can especially mention its bearing upon the arts. In imagery and painting, the attenuated world of Buddhistic ethical and moral teaching, for a time at least, seemed to absorb Japan into itself. The barriers between religious and secular interests vanished completely. Man became a conscious partner in the labor of universal salvation. The radiant likenesses of the Buddhas and bodhisattvas became as familiar as those of friends and neighbors. The universe was populated with spiritual beings, who mingled with mortals on a level of strange equality. It was as though persons in every walk of life were invited to participate as active workers in the unfolding of the divine plan. The well-loved faces of Kannon, Bodhisattva of compassion, and Jizo, Bodhisattva of little children, were not intended to convey merely a symbol of some remote being abiding in another world. Never in any other religion, did the heavenly musicians hover so close to troubled mortals. It was not that the Japanese made any effort to bind heaven and earth; rather, it seemed as though the two existed together in an indissoluble union. Heaven was no further away than a moment of meditation, and visions of the luminous divinities were common occurrences.

All this nearness, this eternal proximity, of the spiritual to the material found expression in art, especially in painting. The devout Buddhist seemed to stand always on the threshold of a won-



THE PRIEST KOBO DAISHI AS A CHILD

This very famous painting is intended to convey the devotional nature of the great priest, which first revealed itself when he was a small boy.

derful world of beauty. He received from his faith many inducements to help the gods for the advancement of all creatures. We use the word *gods* for lack of a better term, and because of the similarity between buddhas and bodhisattvas and the gods of other peoples. Actually, the figures on the Buddhist icons are not exalted and remote divinities. They are the brothers of humanity. In Japan, when a little girl is five or six years old, she is given the responsibility for a still younger child. In all practical respects, she is herself a little mother. In the same way, as soon as a human being gains any advancement of insight, he becomes the protector of all who know less than himself. He takes the same attitude to the younger child that the bodhisattva takes toward him. It is a deep fraternity of purpose. The radiant image and the humble man are united in mutual assistance. Because there is no personal deity in Buddhism upon which all men can depend, they must depend upon mutual love and common understanding. The bodhisattva has gone further along the road that leads to liberation from ignorance and fear; but he pauses because he has vowed that he will never walk this road alone. He must bring others with him,

for all men were truly created equal, both in their aspirations and in their needs.

In the Tendai sect, this concept of the unity of life is carried almost beyond Western comprehension. The old monk, in his garden, nurses a little plant with the same reverence that he serves the shrine of Buddha. This group would not even exclude inanimate objects from their respect and fraternity. Rocks and pebbles also have the Buddha-life within them. Every grain of sand is following man along the road that leads to nirvana. Furthermore, even these least of things must be not only respected and loved, they must be experienced within consciousness; for in the soul of the Tendai mystic, there is really no difference between a buddha and a tree. There is nothing but unfoldment—growth and release—the Eternal revealing itself by an eternal process.

It is not surprising that with this extraordinary mystical communion, the universe should no longer be an inert thing. The number of its parts and the distances that intervene are annihilated by the intuitional power to perceive and experience the identity of life. Through this vast identity, radiates the effulgent nature of Buddha. This is no longer the nature of a man who lived twenty-five hundred years ago, for in metaphysical Buddhism, this man is only one of countless embodiments of the eternal life-love wisdom. Yet this infinite radiance is not associated with a creating deity. It is not an eternal God, seated above the firmament and ruling the world through his archangelic hosts. This radiance is the eternal devotion of living things for each other. It is the ageless respect for the ageless law that governs all things. This law is made conscious in the conscious; it is made rational in the rational; it is made compassionate by the compassion in the heart of every creature. In Tendai, for example, every animate and inanimate object has a voice. The old mystics of this sect could never conceive that human speech was the only voice that could utter truth, transmit wisdom, or instruct the simple. In his devotion, the mystic learns to speak the language of all creatures which he can comprehend, always admitting that there are other creatures beyond his comprehension, and these likewise, chant the ancient mystery of the Law. Like the singing Lohan

chanting the prayers of Buddha, the whole chorus of existence sings of the blessed wisdom of the Doctrine.

Perhaps it was the ceaseless orchestration of atoms that caused Pythagoras to write about the music of the spheres. Nor should we forget the humble peasant woman who was raised to the highest honor because in her meditation she was able to hear the opening of the violet buds. It is not strange, therefore, that the dedicated monk should speak of the great mountain with its white-crested peak as "my father," or the deep, calm surface of Lake Biwa as "my mother." Turning his head another way, to the contemplation of little things, he may smilingly refer to the old frog in the lily pond as "my brother," or the cricket, chirping in the meadow, as "my little sister." All such statements would be meaningless and a vain affectation if they arose from the requirements of a doctrine or creed. It is different, however, when they originate in an experience resulting from the human soul reaching out to love and seek love. The poets have written of the kindly instruction given by the bamboo when its leaves are rustled by the wind. There is nothing but Buddha-consciousness, breaking through the earth beneath our feet, shining in the sky, and rising with haloed splendor with the sun at dawn.

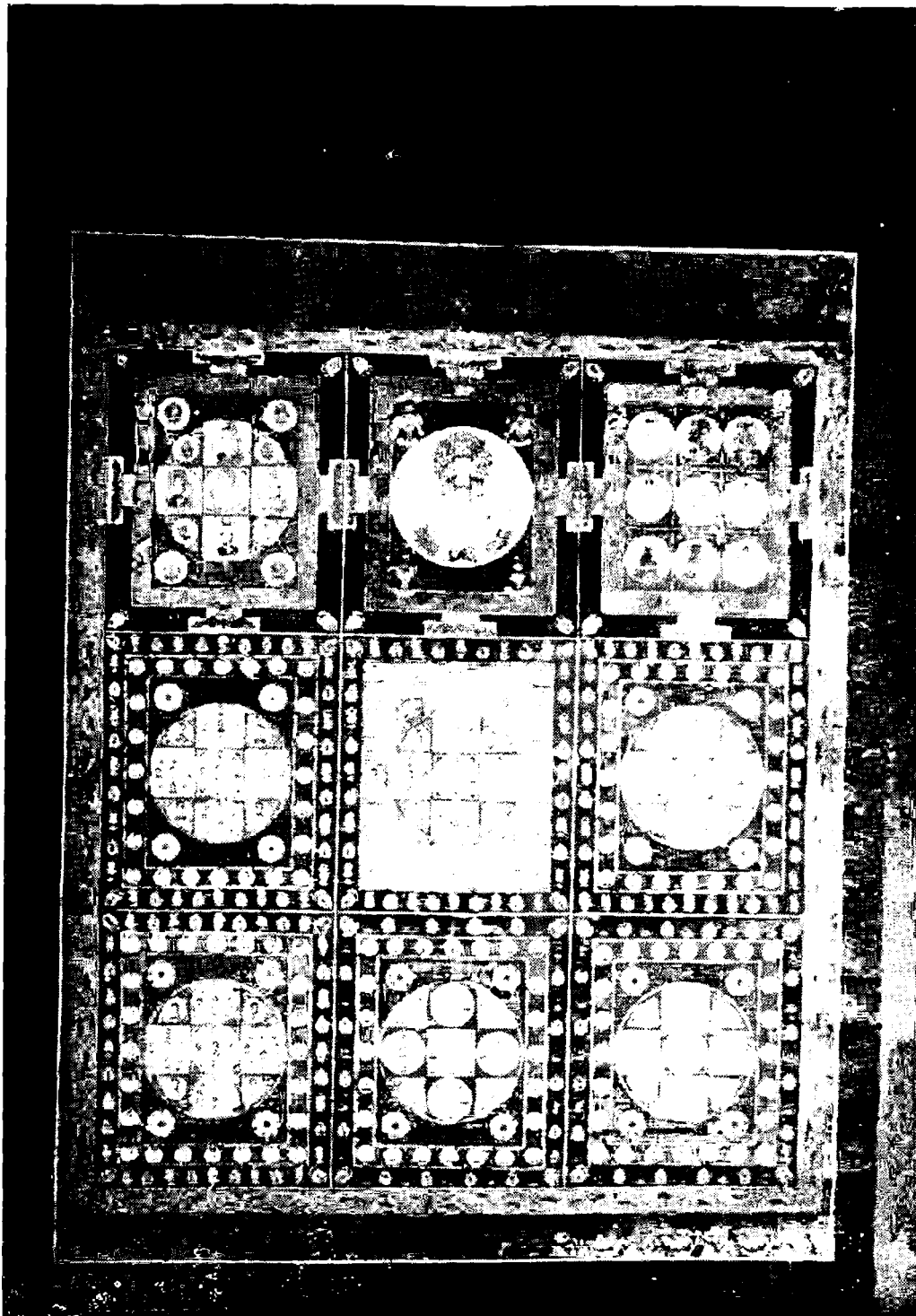
There is another important consideration in esoteric Buddhism that goes far beyond the naming and numbering of the vast hierarchy of resplendent powers. Man, the truth seeker, has always sensed that there was some truth beyond him which he must strive to understand. He has intuitively sensed how close this world is to another, and how soon he himself will pass behind the veil. In esoteric Buddhism, it is not enough to hope and to wish; there must be a way, a very special road, which man can follow. There must be a science of salvation, a correct way of doing things, by which religious theory is transformed into spiritual practice. It was here that the ancient Tantric and Yogic arts and disciplines were called upon to provide suitable instruction. Yet this unfoldment of inner potential should not be an obsession. It was not right, even for the devout, to be ever mindful of his own needs. Whatever that path was, it was really broad, shaded with ancient trees, and strewn with wild flowers. Even then, the truth

seeker must be careful, lest in his haste he should crush out with his foot the life of the tiniest plant.

A little later, with the rise of the Jodo sect, with its emphasis upon Amida's Western Paradise, it seemed for a time that the courts of the Fujiwara, the early shoguns, were transformed from places of earthly pomp and grandeur to ethereal temples rising upon foundations of clouds. It seemed as though the whole country was to be changed into a suburb of the Blessed Land. Emperors became monks; empresses became nuns; the noblest of the youths and maidens performed solemn ceremonials around the altars of the deities. It was more than outward beauty, however, that was sought. For just a moment, in the sad course of history, men sought to capture the eternal and allow it to absorb them. The mood passed, and mysticism became again the inner experience of a few. Yet the memory of it lingered on, and has become part of the all-remembering soul locked within the human body.

Shingon, or the True Word Doctrine, was brought to Japan by the monk Kukai, posthumously known as Kobo Daishi. He was a man of extraordinary achievements, and his universal genius has been likened to that of Leonardo da Vinci. Perhaps nothing summarizes the spirit of his age and the inner consciousness of the man himself more perfectly than the beautiful painting of Kobo Daishi as a small child, seated upon a lotus, his hands pressed together in joy. This is not the old wisdom as we think of it; it is the eternal ever-young. It is youth looking out in wonder before it has been taught to think.

When Kukai returned from China to found the sect of Shingon, he brought with him certain strange paraphernalia in the form of mandaras (mandalas), meditation pictures derived from Indian sources. Considerable controversy has developed around these mandaras. Western artists regard them as entirely too diagrammatical to have esthetic appeal, and to those not initiated in the secrets of the sect, they are completely incomprehensible. In time, a considerable imagery developed around the teachings of this group, but it would certainly be entirely wrong to classify such images as idols. The metaphysical tenets of Shingon are far too profound to be confused with the ordinary attitudes of a layman. Many Japanese and some non-Japanese are convinced that the system



THE KON-GO-KAI MANDARA
The Diamond World of Indestructible Forces.

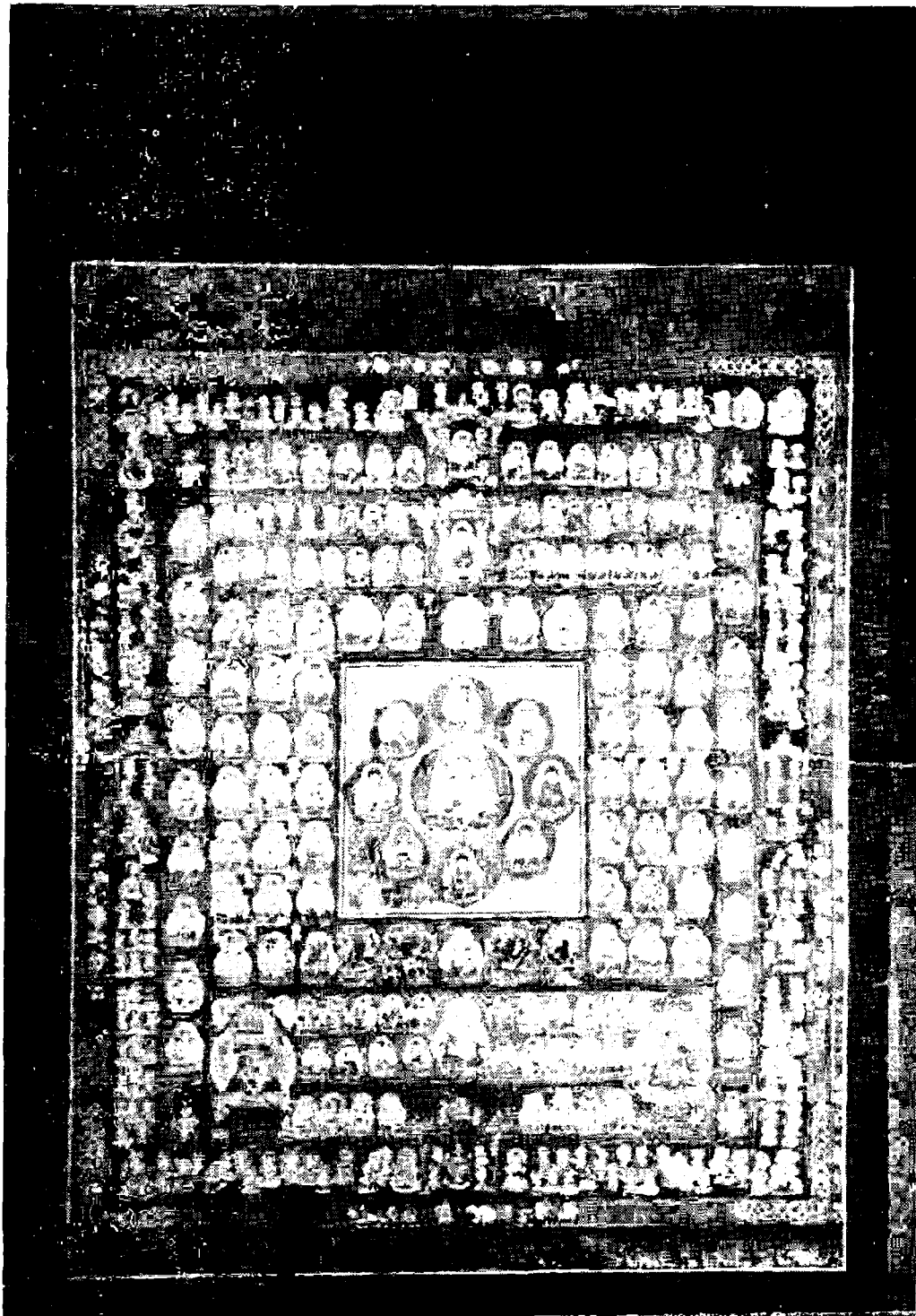
unfolded by Kukai is one of the deepest and most penetrating philosophical disciplines ever devised by man. In time, the tenets of Shingon may be of increasing interest to Western scientists, especially psychologists.

The two most comprehensive of the Shingon mandaras are reproduced herewith. The first is the Kon-go-Kai, described as the

Diamond World of Indestructible Forces. In a sense, this might be likened to the Platonic archetype, for it depicts the laws and principles resident in the eternal light of truth. In the Diamond Mandara, all things are represented in their own natures, and therefore in a condition of abstract unchangeableness. Truth never changes, but the interpretations of it are ever changing. We understand all things in terms of the luminous center in ourselves. It is as though we stood on the side of a hill and looked back upon the unfolding vista of mountains, valleys, lakes, and streams. As the hour of the day changes, or clouds move across the face of the sun, the appearance of the land is altered. Yet, in substance, neither the sun nor the earth is different.

The Diamond Mandara unfolds the hierarchies of causation, but it is never to be assumed that these are orders of separate divinities. They are all the one light as the infinite cause of the infinite diversity of manifestations. The second mandara is called the Tai-zo-Kai, the Matrix or Womb Mandara. Here is represented the universe in the process of continuing dynamic unfolding. From this we are to understand that for every principle in the diamond design, something must be born or emerge from the womb of conditioned existence. For heaven, there must be an earth. Each element has its complementary polarity, and all the strange confusions of mortal strife have their causes, which are like seeds that must grow and bear their fruit.

In the most prominent place in each of the diagrams is the principal expression of the meditating consciousness, which awakes in the diamond diagram and sleeps in the womb diagram. This is Mahavairocana, or in Japanese, Dai-nichi Nyorai. The name signifies great sun illuminator, or in more common parlance, the great sun teacher. In each mandara, Mahavairocana is represented seated in the adamantine posture, the hands in a curious mudra in which the upraised fore-finger of the left hand is grasped by all the fingers of the right hand. This mudra signifies the union of the two diagrams—that one cannot be separated from the other. In the Diamond Mandara, the head of Dai-nichi Nyorai is surrounded by a white disc, and in the Womb Mandara, by a red disc, or one sometimes varicolored. The deity is crowned, and wears some of the attributes associated with a bodhisattva, but



THE TAI-ZO-KAI MANDARA

The Matrix, or Womb, Mandara, representing the universe in the process of continuing dynamic unfoldment.

it is always referred to as Vairocana Buddha. From the mudra, or hand posture, it becomes evident that the creating power and the creation are indissolvably united. In the older Tantric forms, as found in Tibet, Nepal, and sometimes in China, Vairocana clasps a shakti, or feminine attribute, but this symbolism was objectionable to the Japanese and never adopted by them.

It will be noted that in the Diamond Mandara, Vairocana is placed in the upper central division of the design, which is separated into nine smaller rectangles. Concealed behind the use of the nine, composed of eight plus one, is the idea of the eight-petaled lotus in the midst of which Vairocana is enthroned. In the Womb Mandara, Vairocana is placed in the center, in a lotus of eight petals, and on the petals are representations of four buddhas, each with his bodhisattva. On the two diagrams, some five thousand aspects of the divine power are either shown or implied.

These paintings are presented to the view of the meditative mystic to remind him of the interplay of the vast pattern of forces that makes up existence. There was no virtue merely in looking at the pictures, or worshipping them, or holding them in special regard because the originals were done by Kukai. All the ceremonies, hand-postures, chants, and religious instruments used in Shingon ritual must be inwardly comprehended. The devout person must be reminded always of the inflexible principle for which these implements stand. From the union of the Diamond and Womb diagrams, he is to become aware of the constant interrelation of causation and effects, which is most completely revealed through the total unfoldment of the divine order. In a practical way, he is invited to realize that there is no essential difference between heaven and earth, and that all the diversified conduct of human beings, while apparently good and bad, is all enclosed within the great sphere of universal consciousness. Men learn by growing and by passing through all the diversified conditions of life. They hate and they love; they hope and they fear; they are born and they die; but to the meditating cosmic over-self, nothing begins and nothing ends. Every creature is fulfilling its destiny with diligence, learning by its mistakes, overcoming its

weaknesses, and coming finally to union with the all-pervading spirit of Mahavairocana.

There are many steps and degrees within the esoteric structure of Shingon by which, according to its followers, it accomplishes, in a unique way, the transmutation of the mortal into the eternal. The emphasis is upon a complete comprehension of the world in which we live and the greater world in which this lesser world exists. There is no frustration, no acceptance of dogmatic statements, no allegiance to mortal authority, except insofar as we all owe a certain respect to those who teach us. No matter where a man lives, he receives the light of the sun, he is supported by the fruits of the earth, he feels the rain upon his face, and watches the wind bend the branches of trees. He sees around him all kinds of lesser lives, fulfilling their destinies with wonderful skill and insight. It is therefore unnecessary to lock himself into an attitude. Truth is like light. It envelops us, permeates us, and sustains us. If we cannot see this light, it is because of our blindness.

To heal this blindness, the esoteric schools were established. These schools do not give us eyes, nor do they require that we shall believe what we do see. All they can do is invite us to open our eyes, and not remain in a state of voluntary blindness. They explain the ways in which we can come to understand what we see, but the understanding itself must always come from within our own natures. There is only one reality—the eternal consciousness of Mahavairocana. This Being has no shape, but we have given it shape, so that we might comprehend it. It is not an image, but an infinite comprehension, which either rests forever in its own essence, or by will and yoga, extends in every direction to bring forth the diversity of existing things. This diversity is an appearance, for there cannot be true diversity when there is but one life, one mind, and one purpose.

The term *esoteric Buddhism* is now used principally to designate a system of metaphysical philosophy that arose in India in the 6th century A.D. This doctrine probably originated, at least in part, in the ceremonialism of the Vedas, which, mingling its ritualistic formulas with Buddhist disciplines, reached Tibet and China during the T'ang Dynasty, and was transported to Japan in the early years of the 9th century A.D. From that time to the present

day, it has been promulgated among the Japanese people by the Tendai and Shingon sects, especially the latter. The Shingon, or True Word Teaching, has perpetuated in modern times many of the convictions and practices now associated with the wisdom religions of antiquity. It is described by modern writers as Japanese Gnosticism, or Buddhist Neo-Platonism. Writing in 1938, E. Steinilber-Oberlin provides the following statistics on the Shingon-shu: "The sect numbers more than 6,000 temples, monasteries or chapels, the chief of which are the Koya-san, the Daigoji and the Toji. It possesses 3,000 abbots, 4700 priests, 2,600,000 perpetual subscribers, and 8,800,000 occasional or Shinto subscribers. All these grouped together have founded more than 180 social organizations and several schools." (See *The Buddhist Sects of Japan.*)

When the word *esoteric* is used to define the doctrines of Shingon, it is not to be interpreted in the conventional sense of "secret" or "hidden." The members of the sect are quite willing to explain their beliefs to sincerely interested persons. To them, *esoteric* is used first to distinguish their teachings from the literal or exoteric creeds which emphasize only the moral or devotional aspects of Buddhism. Secondly, they consider *esoteric* as especially descriptive of the transcendental and magical content of their rites and disciplines. It covers, therefore, the baffling complexity of their religious symbols and the divine science by which all creatures are brought to true enlightenment. This science can be taught to all, but will be comprehended only by those who possess the necessary internal discernment.

In the pages of *The Secret Doctrine*, Mme. Blavatsky reveals deep insight into the mysteries of Northern Buddhism. She explains how the rich symbolism of the Mahayana tradition can be interpreted and unfolded into a profound philosophical system of scientific and religious value to Western man. One can scarcely read her brilliant exposition and still hold the prejudiced attitudes against the wisdom of the East which have so long been current in Europe and America. Although she depended upon Tibetan rather than Japanese sources, she drew heavily upon the resources of esoteric Buddhism. Nor is it fair to say that the metaphysical practices of the Shingon are inconsistent with Western religion, which also has its ceremonial magic and theurgical rites as pre-

served in the miracles of the Mass and other sacramental observances. In both Eastern and Western thinking, the mind, by transcending its own rationalism, fashions the rainbow bridge that unites heaven and earth.

The heart of the Shingon doctrine is the teaching of the Three Mysteries. Every existing thing, including the Supreme Being, Mahavairocana, possesses body, thought, and speech. This concept may not be considered especially remarkable, but as unfolded in the Shingon philosophy, it is crucial to an understanding of the mysticism of Kobo Daishi. Buddha possesses three ever-enduring bodies—a spiritual body, a psychical body, and a body subject to continuous transformation. In this school of esoteric Buddhism, the spiritual body of Mahavairocana is not regarded as a simple enduring essence. It is not merely an all-pervading transcendent effulgence. It is this, but also, it possesses the powers of thought and speech and of body, both in its own nature and in its manifestations. Thus the spiritual energy permeating all things is capable of communication. It can be known by experience; it can be seen by certain internal faculties of consciousness; and it can be heard, because it includes a kind of audible transmission. It does not follow that the speech of the spiritual body of Buddha is similar to the speech of mankind, although man's power to express himself is certainly an aspect of eternal speech transmission. Every kind of creature has a voice by which it reveals the Buddha essence in itself.

Here Shingon modifies the absolutism of several other Buddhist sects. The Infinite takes on definable attributes, because actually, the attributes of all creatures arise first in the substance of the Supreme Being. The relationship of body to continuous transformations arises also in the all-pervading and all-manifesting nature of Mahavairocana. All bodies are continuously being transformed according to Infinite Will and Infinite Law, and all changes in the thoughts of men contribute to these transformations. Man is always the substance of his own insight, and his whole being gradually takes on the transformations taking place in the processes of meditation.

The physical body of Buddha is referred to as the devotional radiance of the Infinite One. This physical body also, however,

COMMEMORATIVE PORTRAIT OF KOBO DAISHI.



is involved in the illusionary processes that arise in human experience. In many ways, the Buddhist concept of the psychic body corresponds with the Western psychological study of man's subjective mental-emotional processes. As the psychical body itself is continuously confused by a mental-emotional conflict and pressure, it can be the cause of self-delusion, or become involved in an endless sequence of psychical transformation. This does not mean that the psychic world is not valid, for it is certainly part of the eternal life-principle. What is implied is that unregenerate man, who has no understanding or insight of the true mystery of mind, can become hopelessly ensnared in the product of his own instincts and appetites. By means of the psychic body, he can bring into manifestation an artificial kind of existence. If he is by nature corrupt, this existence which he fashions for himself is dangerous or negative. If his own insight is under the natural tranquillizing effect of noble conviction and belief, then its pro-

ductions are pleasant and positive. In either case, however, the element of ultimate reality is not available on the psychic level.

Modern Western psychologists have been unable to differentiate any power in man superior to mind. When the term consciousness is used, it is made to mean a self-knowing, mental process. In common practice, therefore, true intellect and consciousness are regarded as nearly synonymous terms, except that somewhere lurking in the concept of consciousness are emotion and volition.

In Shingon, consciousness per se is the eternal knowing above the level of mind, which resides in Mahavairocana, and is diffused throughout existence. This diffusion can communicate with creation. It is not merely an undifferentiated sublimity that absorbs all things into itself; nor does it follow that a being who has attained union with this consciousness is no longer able to communicate with other beings, or is absorbed into some unconditioned nirvana. The rituals of Shingon have as one of their principal purposes a scientific methodology for circumventing the involvement of the psychic body. It has been referred to as an evasion of the psychic realm, but probably a better term would be avoidance of submersion in mental and emotional phenomena.

The disciplines therefore seek to transcend illusion by various processes and formulas that will bring the disciple into a state of inner tranquillity by which he can become aware of the voice of Mahavairocana speaking in him, through him, and to him. Such direct contact with infinite speech can be attained only by the suspending of all mortal faculties. Meditation, therefore, is not an effort to blot out consciousness, but an effort to recognize that it is the articulate essence of the eternal Buddha. One step toward this realization is the experience of universal receptivity to the messages that are moving constantly from the Eternal Nature to creation, which is merely an extension of itself, and is not a contrary or opposite thing.

Thus Shingon does not actually have the hard line of demarcation between reality and illusion. It does not follow the Southern School in the renunciation of the world in search of truth. Rather, it teaches the perfect understanding of the world as the ultimate experience of truth. The problem is to become continuously responsive to the speech of Vairocana, which is forever telling the truth

about creation through all the creatures that compose the world of transformations.

The particular instruments of Shingon are termed *magical* because the process is achieved through transcendental implementation. Virtue and piety are important, but they cannot bring the ultimate attainment without the theurgical experience as described by Plotinus. To hasten this experience, Shingon makes use of certain formulas—mantrams, daranis, charms, and postures (mudras), vision pictures (mandaras), various altar implements (bells, scepters and so forth), and a prescribed order of worship that ascends through ten levels. We are really dealing with a series of suggestions by which the nature of the psyche is re-oriented in itself. All the formulas are directed to neutralizing the various complexes and attitudes that condition the individual to the arbitrary decisions of unenlightened mind. Having brought the psychic body into its highest degree of refinement, the worshipper is prepared to experience inwardly the voice and presence of the Eternal Overself.



The Silver Lining

There is more hope for a self-convicted sinner than there is for a self-convicted saint. —Anonymous

The Well-placed Brush

If brushing up on manners doesn't help some children, try brushing further down. —Anonymous

Note on Osteopathy

Dr. Andrew T. Still, described by the Encyclopedia Britannica as the founder of osteopathy, was born on August 6th, 1828. He first proclaimed his doctrine of osteopathic theory and technique on June 22, 1874. So far as we can learn, it is generally assumed that Dr. Still was a pioneer in his field, and it was only after many years of more or less violent opposition that he was able, in 1892, to found the American School of Osteopathy at Kirksville, Missouri. All this is especially interesting in view of an unusual book which we have recently added to our collection. The item in question is a textbook on osteopathy by a Japanese physician, issued in Tokyo in 1808, twenty years before Dr. Still was born. We have also been informed by a Japanese physician that osteopathy was used in Japan much earlier than the book we have just acquired.

ACUPUNCTURE

A CHINESE AND JAPANESE THERAPY

by A. J. HOWIE

PART I

The word *acupuncture* most likely will be unfamiliar to most readers. The Merriam-Webster *New International Dictionary*, 2nd edition unabridged, derives and defines the term as follows: (*L. acus*, needle + *punctura*, a pricking.) "A puncture of the skin or tissue by a needle for the relief of pain, the exit of fluid, or the like." This is such a modestly described subject that it might be questioned why we should plan to devote several articles of Library Notes to it. It sounds as uncomplicated and matter of fact as a treatment for acne.

We are reviewing the subject because it is a method of healing that has been practiced successfully for thousands of years, although Western science has classed it among primitive folkways adhered to by superstitious and ignorant races; and because that same Western science in this age of "wonder drugs" has begun serious research, according to its own standards and methods, which has already begun to indicate that the ancient acupuncture charts plotted patterns and relationships that can be correlated in physiological and anatomical terminology. Reports are being published verifying the therapeutic value of treatment by acupuncture.

The origins of the knowledge of acupuncture are older than history. The earliest records are part of Chinese tradition, for it was already a perfected art in the age of the first emperors. The tradition is that the art evolved out of the speculations and reasoning of philosophers on how to restore physical harmony in bodies malfunctioning because of actions that had upset the natural balance of the *yang* and *yin*, the positive and negative forces that animate all life, whose pattern is the same in the universe as in the smallest manifestation in nature. Acupuncture may have evolved out of the intuitions of the Taoists; or it may have had a long descent from far more ancient predecessors. There are no records

of how the sensitive points on the surface of the human body were located and charted, but there is every reason to believe that acupuncture is a therapy that is free from any debt to vivisection, experimentation with animals, or trial and error with indigent patients. Even anatomy and surgery, in the Western sense, played little part in its definition. The currents of life were understood according to a universal pattern.

Our research began with a turning to the brief item in the *Encyclopedia Britannica* (1945). "ACUPUNCTURE, a form of surgical operation, performed by pricking the part affected with a needle. It has long been used by the Chinese in cases of headaches, lethargies, convulsions, colics, etc." First the dictionary, now the encyclopedia give no sense of importance to the subject. The card index of the Los Angeles Public Library has no subject listing for "acupuncture." *The Readers' Guide to Periodical Literature* yielded only four references from 1918 to the present—almost 45 years.

Literary Digest 114:24, July 2, 1932, "The Pin-Prick Cure," was devoted to the claims of Dr. George Soulie de Morant, in the *Mercure de France*, that acupuncture had been found to give immediate cessation of violent pains and facial neuralgias that had resisted all previous treatment. He (Dr. Soulie de Morant) reported that asthmatic agonies had ceased in a few moments, spasmodic coruza underwent long periods of suspension, hemorrhoids yielded to treatment, gastric pains had been eased, and constipation and incontinence due to bladder conditions had been cured.

Time 59:66, June 2, 1952, "Quick, the Needle!", was a rather tongue-in-cheek report of a four-day session of the International Society of Acupuncture attended by 350 delegates from sixteen countries. It gave the name of the French President, Dr. Roger de la Fuye. The testimonies that seemed to impress this reporter were the activation of a bull suffering from sterility, and a 30-year old man suffering from depression, pains in legs, and sexual debility; the improved performance of athletes, sportsmen—a golfer had improved his game by being pricked in the legs, chest, shoulder, cheek, and above the left eye—swimmers, bicyclists, and a concert pianist after a pre-appearance treatment.

Newsweek 47:74, August 27, 1956, "Needling Communists." Although this article ended on a rather skeptical note, this is the type of report that should alert our own medical researchers to a reconsideration of the healing methods of ancient peoples, to avoid deriding traditions that cannot be analyzed or defined in modern terminology. Acupuncture had to provide relief and healing to have been used continuously for thousands of years. The facts of this report are as follows:

In 1929 the Chinese Nationalists denounced acupuncture and the vast pharmacopoeia of Oriental herbs; later the Chinese Communists condemned the traditional healing arts, promising their speedy replacement with modern medical science.

But in 1954 the Chinese Reds began a propaganda for "unification" of the old and the new in the healing profession. Western-trained doctors were asked to admit herbal practitioners to their hospitals and health-clinic staffs; surgeons were encouraged to let the acupuncture practitioners show them how to use the art.

In 1956, the Chinese Reds began to throw Chinese medicine in full reverse. Some 5000 Western-trained doctors, about one-third of the present Chinese medical corps, have been made to embark on a three-year course in the mysteries of the needle and the herb. The China Union Medical College, built in the 1920's with Rockefeller Foundation grants, has been eclipsed by the new Acupuncture Research Institute and the Research Institute of Chinese Medicine.

The *Newsweek* item closes with the comment of a Dr. Donald Gould, Hong Kong University physiologist, who described the research at these two institutions as "a primeval system of magic untainted by any empirical or rational virtues."

As a layman, I hesitate to challenge Dr. Gould's appraisal as superficial; but there is information beginning to appear that suggests that he may have underestimated the intelligence and information of those to whom he is politically opposed. Too many times, scientific — and religious and philosophical — bodies have crushed new ideas; those that managed to survive opposition and persecution, have embarrassed the judgment of the supposedly learned leaders of the past. Lister, Pasteur, Curie, and countless others were derided and laughed into temporary oblivion. The

names of those who impeded the advancement of knowledge are forgotten; the faith and conviction of those who persisted in their research, those who had the means or dedication, have given to Western science valuable working tools in combating disease.

The ailing layman asks only for relief, cure. If the therapy, or the method, or the science helps, what does it matter whether the Academy of Science approves? This is the sensitive area where downright quackery must be recognized and exposed; but no therapeutic system should be persecuted out of existence merely because of the prejudices of powerfully organized bodies enjoying a temporary prestige that might not survive the competition of a simpler or more effective therapy. Any victim of cancer, arthritis, blood pressure, is looking for relief and cure, and will always listen to anyone who promises even a modicum of hope. And that is why we are interested in the reports of what is being explored in the realm of acupuncture.

Science Digest 50:57-61, July, 1961, "Needling away Disease. Comeback of Acupuncture," by Zygmunt Litynski. The editorial placement of this article in the department captioned "Science Around The World," instead of under "The Progress of Medicine," seemed worth noting. This report appears to be serious and factual, dealing with research that should be definitely pertinent to medicine, even if the work is being done in Russia, China, Germany, France.

Mr. Litynski gives an excellent digest of the background of acupuncture, mentioning several aspects that we intend to treat more in detail in subsequent articles. The drama of his article is high-lighted by his contrast of a healing art that has undergone no observable change in more than 4600 years, that spread early to Tibet, Mongolia, Korea, Japan, and elsewhere in southeastern Asia, that survived the facts of the discovery of germs, antisepsis, vaccines, and antibiotics, that was branded in China itself as an adherence to an outmoded tradition unworthy of any progressive Marxist-Leninist, and NOW, in the Space Age, when nuclear magic is opening up limitless vistas in all sciences, acupuncture has become a state-sponsored project for Chinese physiological researchers, and serious research in Russia, Germany, and France.

To quote: "A short survey of recent Chinese academic journals shows that in the last few months alone [1961] extensive studies were made on the usefulness of acupuncture in thousands of cases of such ailments as acute appendicitis, malaria, chronic diarrhea, bacillary infections, frostbite, epilepsy, and radiation reactions. Acupuncture is also being tested in China as anesthesia in oral surgery."

The author mentions a pre-revolutionary book on the subject by an A. A. Tatarinov that had never found a publisher; the manuscript now has been published. Soviet physicians are testing and applying acupuncture to a variety of ailments. Litynski mentions Dr. N. Russetski's work in neuropathology, and Dr. V. Gromova's applications to pediatrics, particularly in curing bronchial asthma in children.

He mentions that at least three books have been published in Germany and more than half a dozen in France. He does not give authors, titles, or dates, but we intend to review in detail the *Precis de la vraie Acupuncture chinoise* of George Soulie de Morant, the sixth edition of which was published in 1934, and probably was the book review that prompted the item in the *Literary Digest* in 1932.

Litynski states that the *Hotel Dieu* in Paris has introduced the practice of acupuncture in its traditional form, "but with the help of the most advanced electronic equipment." Also he says that their team of scientists in the Acupuncture Department claims to have established the existence, within human skin, of minute points of electrical activity which coincide with the points mapped by the Chinese, and of having evidence that these charges are somehow related to the functioning of various physiological organs.

Over-emphasis of some startling fact is quite an effective device for an author to use to dramatize a point. 4600 years of continuous use of acupuncture technique is such a statement. But to try to assign dates to the origin of acupuncture, is to tread the realm of speculation. Those who date it from the reign of the Yellow Emperor Huang Ti, about 2500 B.C., are using legendary dating, although it is conceivable that a knowledge of acupuncture might have been ancient even then. It does not follow that its practice existed among primitive nomads. On the contrary, the indications

are that the theory of acupuncture was evolved out of the intuitions of scholars and philosophers, among master minds that attempted to guide the destinies and greatness of men and China by the application of universal principles and laws. That they were destroyed and their good intentions defeated by the selfishness, ambition, short-sightedness of other men, and the weakness and deficiencies of hereditary rulers, is a fate that is common to idealists both in the East and the West, in prehistoric as well as modern times.

The Western World is fast becoming aware of the early cultural greatness of China. James and Irving Crump in their *Dragon Bones in the Yellow Earth*, provide a most readable account of the archaeological work that was getting well under way when it was interrupted by the political upheavals and wars that have closed Red China to the West for the time being. They tell of the races of stone age man in China—the “Peking man” *hominid*, a child’s tooth 500,000 years old, perfected polished stone tools and beautiful pottery superior to anything of comparable dating yet found in the West. Spinning whorls of stone and fire-burnt clay indicate that “these people had mastered the art of weaving long before the knowledge of the use of metals.” Fine red pottery, beautifully polished and with painted decorations of a distinctive and sophisticated quality, testify to an artistic culture well developed before 3000 B.C.

Henry Berr, in his preface to Marcel Granet’s *Chinese Civilization*, makes numerous significant observations. “The history of China, as written by the Chinese historians, is, in fact, an edifice, a sort of postulate, a starting-point, and not an attempt at objective reproduction. It consists of the ‘fabrication of facts of history by removing the mythical element from an odd assortment of local legends, romances and heroic poetry!’ ” “The absolute identification of nature and of society, after having endowed nature with something living, endowed society with that which is fixed and regular in nature.”

Granet states in his text: “Ch’in Shi Huang-ti, [2nd century B.C.] who aspired to rebuild everything afresh, burnt the history books. The Han, on the other hand, gave out that they wished to renew a venerable tradition A work of religious restora-

tion was accomplished. It aimed at justifying, by aid of theories of morals, and natural philosophy, the establishment of a new calendar. It was accompanied by a great effort of historical reconstruction."

Shen Ssu-ma Ch'ien, official annalist and reformer of the calendar, constructed the first systematic history of ancient China. He had only the annals of the Ch'in, which had been abridged by editing and were incomplete. Even the records that had escaped destruction by being hidden "were written in varnish on boards, tied together in piles. It only needed a few years for the ties to come apart and for the characters to become difficult to decipher."

"Further, these traditions, since the discovery of the *Annals*, have been worked over more extensively than we can fully appreciate. What we do know is sufficiently serious. When the tomb in which the *Annals* were buried was opened, after almost 600 years, a part of the strips of wood on which they were written served as torches. The remaining bundles were first 'scattered at random.' The characters which could be read on them were 'in a writing long fallen into disuse.' The strips, once more gathered together, remained for a long time 'in secret archives.'"

It is unlikely that acupuncture benefited the populace in earlier times. The life span of the peasants was short; wars, famine, pestilence, floods, took frequent and heavy toll. Nature seemed to attempt to compensate for this brevity of life by a high birth rate and early maturity. Tradition and history mention generals, statesmen, and emperors who rose to power in their teens. And it is likely that among the peasants, children early assumed burdens equal to those of adults, especially when conscriptions swept the manpower of vast areas off to wars from which few returned alive. Life was cheap and expendable; armies of many hundreds of thousands of men were decimated or completely destroyed.

In addition to the therapeutic administration of herbs and potions, apparently there were early applications of manipulative technique. A. E. Grantham, in *Hills of Blue*—a picture-roll of Chinese History from the beginnings to the death of Ch'ien Lung, records the experience of Su Wu in the 1st century B.C. Sent on an embassy to the new Jenuc Zutegen to bring him rich gifts of brocade in recognition of his having set some Han prisoners free

and having agreed to acknowledge Wu Ti as his father-in-law, Su Wu attempted to commit suicide when Zutegen pressed him to take service in the northern troops. A Hiung nu medicine man cured his wound by the peculiar method of digging a hole in the ground into which he put a glimmering fire. Placing the patient over this, the medicine man then massaged (with his feet) the patient's back, "to drive out the blood." At the end of half a day of this treatment, Su Wu, who already had ceased to breathe, began to recover. This attention was an unusual token of high regard by any ruler of that time.

To get a more subjective viewpoint in researching the subject of acupuncture, I had to figure out some reason to have a few treatments. At least I had some degree of blood pressure and general tiredness as a result of tension and pressure at work. Perhaps there lurked some hope that I might find some help in adjusting to the increasing years. I hied myself down to Los Angeles' Little Tokyo section with an appointment made by courtesy of the "yellow pages" of the telephone book.

I was somewhat self-conscious at first, but the acupuncture doctor soon put me at my ease while he listened to my explanation of why I was seeking treatment with acupuncture. He speaks fluent English, so we had no language barrier. His office is unimpressive, clean, but negligently furnished. A large chart, drawn by the doctor in his student days, hangs prominently on the wall of his treatment room; it impressed me as a symbol somewhat more to the point than the picture of the midnight vigil of the doctor beside his patient that I have seen hanging in many doctors' offices. The acupuncturist is 66 years of age, but neither young nor old in appearance. Knowing nothing of acupuncture technique, I am accepting him at his own word.

He explained that the purpose of acupuncture is to restore harmony in the body, which is dependent upon the activity of the *yin* and *yang* forces. This was in accord with what I had been reading. The first treatments seemed rather exploratory because I had no acute symptoms to guide him. There has been a definite calming of nervous tension and some increase in energy reserve. Whether as a reaction to treatment, or just exposure to the common cold, I came down after my second treatment with a terrific

cold similar to the ones that everybody else in the office had been suffering. I continued my weekly acupuncture treatments, but the results were rather obscured with the discomforts of the cold and the overcoming of the baneful germs. Since the passing of the cold, the results of acupuncture treatment can be observed. There is no question but that an energy reserve can be built up, and that all of the vital functions do improve with treatment. The program is resolving itself into a general training course in how to balance the imponderable vital energies necessary to sustain good health and to achieve a more effective longevity.

So much for a person who has no acute health problem, but what does acupuncture do for the really sick person? I have not yet met with anybody who has ever had an acupuncture treatment, so that I could compare notes. The patient before me is a little old man who comes in each week for treatment by moxabustion, in preference to acupuncture, for painful arthritis which is quite evident in his gnarled hands. It may take time before I can talk to others who have benefited from acupuncture treatment in order to verify some of the claims made in the literature available. I shall be continuing this personal angle while I prepare a review of *The Yellow Emperor's Classic of Internal Medicine* and several modern works on acupuncture.



Psychotic Rodents

A device is now on the market for driving rats out of barns, storehouses, docks, etc., by ultrasonic sound which cannot be heard by humans but drives rats crazy. The next question will be how best to cope with rats suffering from extreme psychic stress. Will they ultimately adjust to this challenge to their survival, or become hopeless neurotics?

Words to the Wise

See everything, overlook a great deal, correct a little.

Motto of Pope John XXIII

Sounds Reasonable

He who will not reason is a bigot; he who cannot is a fool; and he who dares not is a slave.
—William Drummond



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