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## THE EDITOR'S POINT OF VIEW

### QUESTIONS THAT CANNOT BE ANSWERED

**I**N spite of prevailing opinions to the contrary, most of the basic questions that trouble thoughtful persons cannot be answered dogmatically. There will always be abstract truths beyond our comprehension, and the reasons and causes behind the phenomena of life are concealed from us by the limitations imposed by our partly developed faculties. It is fortunate, therefore, that most of the answers that we cannot discover are not immediately necessary to the unfoldment of human character. As we live in a world of relative values, we can cope with most situations by using the rational powers that we do possess, if we wish to call upon them.

Classical philosophy emphasized life and living as patterns of infinite becoming. It might be reasonable to suppose that growth must ultimately end in maturity, and that becoming leads to a state of consummated being. No one can deny such possibilities, but the patterns involved are so remote and imponderable that no common agreement is probable.

The fact that humanity is divided into hundreds of religious denominations and sects, each in some way differing from the others, must cause us to realize that no complete unity on the level of opinion is possible. Schools of philosophy are even more diversified and complicated. Logic encourages and sustains countless doctrines, and the average person is not aware that logic itself is a fallible instrument. Sciences are more cautious, and place

greater emphasis upon experimentation and statistical procedures. But every so often, what appears to be an irrefutable hypothesis is assailed and overthrown.

We are somewhere in the midstream of knowledge. We have come a long way toward reasonable explanations for the conditions that affect us, but the journey is not over, and many of our most cherished theories will ultimately be rejected. It seldom achieves any useful purpose to take a dogmatic attitude. We are certainly strengthened or weakened by the quality of our beliefs. The individual who is without convictions is generally mentally and emotionally insecure. We must all have faith, hope, and trust, but we must also be tolerant and open-minded. The time may come when it will be necessary to give up opinions for which we have much fondness. This is often a difficult and disillusioning experience, especially if we have over-emotionalized our mental allegiances.

As a man grows, his inner convictions must also grow. If he develops more rapidly than his philosophy of life, he can block his progress by clinging to old beliefs. Fortunately, man is a living creature, and he can, if he so desires, change his point of view whenever the need arises. This apparently is what nature advocates. When beliefs, however, are institutionalized, when formal physical structures are built around them, they have a tendency to crystallize. Every generation brings changes in man. He develops new customs and policies, but the great institutions he has fashioned stand unchanged, or at least are less adaptable. In learning, it is often true that mankind can only change scholastic patterns by open rebellion. All reactionary groups—religious, philosophical, and political—are convinced that they are the custodians of unchanging and unchangeable truths. Their patterns are the most correct; their interpretations, the most infallible; and their programs for the improvement of man, predestined and fore-ordained by eternal Heaven. There have been many such infallible movements that have perished utterly because they could not evolve with the world in which they existed.

We frequently have people come to us asking that we tell them which church they should belong to, which school of psychology is the most enlightened, and which political party is most worthy

of their allegiance. This presents a twofold dilemma. It is not only a matter of the comparative merits of organizations, but also of the immediate personal needs of the would-be joiner. We are actually expected to make an infallible pronouncement, and if the oracle remains silent, we are accused of ignorance or bias. The only solution has been to make a set rule not to discuss the merits or demerits of organizations that have living memberships. In teaching and writing, I give my own opinions, based upon study and research, the purpose being to inform, not to convert, the student. He has the right to make his own judgment, but if this judgment is to have any real meaning, it must arise from acquaintance with the basic teachings of the groups under comparison.

One of the most prevalent difficulties that we encounter is a strong conscious or subconscious prejudice. We get nowhere by comparing the best points of one doctrine with the worst points of another. Two organizations, both claiming to be miraculously enlightened, have many points of disagreement. Obviously, the situation will remain. Nothing anyone can say will change the attitude of a person who knows that he is the peculiar custodian of a wisdom that has been withheld from the rest of the world. In spite of his best efforts, he cannot actually prove that he is right, and no amount of persuasion will convince him that he is wrong.

In religious and philosophical ethics, therefore, there are certain questions that should not be asked. Buddha summarized it in a simple thought. While the learned debate about the mysteries of the origin of the gods and the duration of creation, little people in this world continue to be born, suffer, and die. Controversies have a tendency to turn the mind from that which can be known to things that cannot be known.

It is also a serious mistake to require that which is not available. Some hold that it is necessary to have a complete understanding of God before it is possible to build a working philosophy of life. If this is true, our cause is hopeless. It is wiser to take the point of view that the path of evolution for humanity ends in adequate enlightenment. If man becomes wiser through unfolding his own nature, it is hardly possible that he can begin his long

journey with the wisdom he hopes to accumulate as the result of the journey. The simple comparison with the human lifespan is most informative. We do not expect the newborn babe to come into this world with full insight into the mysteries of the life that he is about to live. Children cannot have the experience that must be bestowed by years. The child depends heavily upon the wisdom of its parents, but soon discovers that its elders are not omniscient. Later the child enters school to gain further knowledge. Before it graduates, it may suspect that the teachers do not know all, and that the educational system has many imperfections.

The only thing to do is to learn as much as possible and try not to be over-influenced where it is evident that the teaching itself is imperfect. In the same way, we can communicate many secondary truths that are useful and important; we can share experiences with those who are sympathetic; but we cannot affirm that our experience is more meaningful than that accumulated by other struggling mortals.

One safe way to prevent misunderstanding is to take personal responsibility for the ideas that we are determined to circulate. Because we wish to force an opinion rather than merely communicate it, there is a tendency to be subtly dishonest. When referring to vast universal mysteries, it is always best, therefore, to begin the discussion with the simple and direct statement: "This I believe." The listener is then equipped to estimate the importance of the revelation.

Many persons do not actually know why they hold certain beliefs, but they are most certainly entitled to them. Probing indicates that one man is expressing the dogma of his church, and another is almost literally quoting from his favorite university professor. A third holds a newspaper columnist in high regard, and still another remembers vividly the pronouncements of a sapient grandfather. The listener is therefore receiving a kind of mental tape recording—a restatement of various opinions, or an interpretation thereof. No one actually knows any more than he did before. Emerson once mentioned that he could learn from everyone, but he meant that he could benefit from the life experiences of other men. This perhaps is the real justification for communication. In the course of living, we make discoveries that

may have considerable interest to our fellow citizens, and these we have a perfect right to share because they are factual and comprehensible.

Through the years, I have come upon a number of persons who wander about demanding information that no one can supply. They affirm that when they find a belief that can satisfactorily answer all these questions, they will accept it and join its ranks. A career devoted to such a schedule is nearly always a dismal failure. The mind lures the questioner into a realm of abstract intellectualism and leaves him stranded there. He will get all kinds of answers, and this in itself will convince him that his policy is wrong. What he is actually looking for is a concept of life that does not offend his consciousness. This concept must therefore support the believer at a certain time in his own growth. It must meet a pressing need. It must sustain the character of the one who accepts it. No more can be expected without falling into superstition.

Among the mysteries that the human mind is not going to solve immediately are those relating to the origin of God, the thoughts that rest in the Divine Mind, the nature of absolute life, the reason why Deity permits suffering and evil, and the ultimate purpose of the total creation. There are several other basic uncertainties, but these are typical. Huxley added that we are having remarkable trouble finding a perfect definition for consciousness, an adequate explanation for intelligence, and a clear knowledge of the composition of force—what it is and why it exists. It would seem that so much inevitable ignorance would gravitate against all human progress, and from the human point of view, this is true. We may suspect, however, that the human point of view is faulty.

Wisdom, recognizing that it cannot storm the gates of the Infinite, or demand that which the universe is reluctant to bestow, has found a useful and practical substitute for absolute erudition. This substitute we call faith, and we know that it has been a very present help in hours of confusion. Faith grows within man himself. By the very experience of living, he comes to realize that there is more to life than he can measure with his imperfect mind. Every day we increase our learning, often by the difficult process

of trial and error. It becomes obvious to the thoughtful mind and the devout heart that this vast fabric of things must be sustained by some power greater than the will of man.

Wisdom has been called the child of necessity, and Plato has pointed out that the wheel of justice turns on the axis of necessity. In Buddhism, the pattern of the Noble Eightfold Path has been termed "The Wheel of Necessity." We can therefore say that it is our belief that the experience of necessity reveals the fact of that which is necessary. If man discovers universal laws to be necessary, he may assume that they exist. If friendship is necessary, we learn in the course of time that friendliness is possible. If a sovereign truth is necessary, then it abides in the substance of the eternal plan.

This kind of faith is normal and healthy, and as long as it is protected against destructive superstitions, there can be no objection to its findings. Somewhere along the way, however, men began to organize faith and to decree what may be properly believed and what is improper. This only meant that they tried to press the quality of their own faith upon others. You can educate the mind, and you can strengthen the moral resolutions of the life. By these processes, you ennoble your own faith. But the moment you attempt to believe that which you have not experienced and for which you have very little natural affinity, you destroy the inspiring and directing power of things. You begin to believe all kinds of conflicting dogmas that no one can actually prove, and come in the end to be intolerant and spiritually stubborn. In some areas, such stubbornness itself is held to be a cardinal virtue, but those who suffer from it find little happiness or self-improvement.

The best kind of faith is a rather simple one, calculated to satisfy the normal yearnings of the soul and provide a high standard of conduct. You are not only entitled to have such a faith, but you are not required by God or nature to prove it, explain it, or impose it upon others. If someone comes to you and says, "You are a fine person, with unusual integrity and a truly gracious spirit. How have you attained this desirable state?"—you are then quite correct—in fact, naturally impelled—to explain your basic convictions in the sense of putting into words what life means to you and how certain beliefs have enriched it and made you a

better person. The listener then has the right to weigh what you tell him. If it meets his need, he will probably accept it. If it does not, he will depart, either bewildered or irritated. This is when you must be very careful not to take the attitude that if he fails to agree with you, he is ignorant, self-opinionated, and destined for Limbo. As Bacon pointed out, if the common works of God do not convert the skeptic, little more could be attained by miracles. Actually, faith does work a small miracle. It transforms the believer into a better person.

Having quietly established yourself upon simple definitions that have not been over-rationalized, you also have a faith that is capable of growth. You have not bound yourself with dogmas that must sometime cause conflict in your own consciousness. Any special attitudes you hold may be disproved by experience or the common evidence of world motions, but the simple generalities are difficult to overwhelm. If we believe, for example, that life is eternally unfolding, we will not be dismayed by the changes that occur around us. If we believe in a universal justice, we can more readily accept the fortunes and misfortunes that come to us. The more we crystallize the concept, the more easily it is overwhelmed or swept away.

The earliest human beings we know of had some kind of a simple faith. The last man upon the earth will almost certainly have faith in something. Thus faith, like love, appreciation, and friendliness, survives all the vicissitudes of empire. The forms may change, but the substances are part of eternity itself. There is really no need for a great scholarly definition of love. In fact, as Voltaire is said to have pointed out, when you inquire about love, it means that you do not possess it. Affection is an experience that defines or reveals itself, and from this simple truism we also discover that words are often destroyers of subtle values. If you want to know what friendship is, do not ask, but be a friend. You will then know beyond words. You may not be able to communicate your experience of friendship in words, but you may be able to share it with another person in need. In this way, you communicate truths in life that words can never convey.

The same principle is applicable to all the great unanswerable questions. The mystic experiences God's love. This experience is

to him all-sufficient and truly blessed. By degrees, abstractions clear themselves as our own consciousness unfolds. Actually, truth is completely internal and immediate. In Vedanta philosophy, truth is reality, and man must discover reality in himself, not by increasing the bulk of his learning, but rather, by relieving himself of the baggage of false knowledge.

The great questions can be answered only by the process of becoming. Here we have some reasonably safe ground. We know that some human beings have become better than others. We know that the dedicated person lives a better life, and carries his problems with greater dignity. Faith asks of man only that he will be true to himself, and by so doing, he will become true to his God and his neighbor. Conversation beyond a very simple point cannot add much to these facts. For those who have not really thought them through, some gentle instruction may prove helpful, but this instruction should always inspire the person to grow in himself, to attain those ornaments of character which of necessity will cause him to sense more of the realities in which he exists.

What a man has experienced, you cannot take from him; what you tell him, is never his own. We give children certain instruction, but it is a mistake to attempt to dominate their lives and force them to live according to our experience. We give them basic values in a few simple words, and as good an example as our temperaments permit. Having strengthened them in values, we assume that they can go forth and apply the principles they have learned to the particular problems of their own lives. We are convinced that if we can inspire them to honesty, fair play, moral courage, and kindness of heart, they will never seriously disappoint us unless we ask of them something that is unreasonable.

Nature is constantly instructing us in these simple values. This instruction is intended to be used, not debated. If we are faithful to the insight we now possess, and build our characters upon certain natural and universally recognized virtues, we will in due time find the answers to the big questions. Until then, we must answer for our own conduct and for the use we make of the opportunities and responsibilities that are our proper heritage.







## ESOTERIC CHRISTIANITY FOR MODERN MAN

The vitality of the Christian religion is due to its possibilities for interpretation. Every generation has its own problems, and must find in its faith the strength to meet immediate emergencies. As time passes, men instinctively search the depths of their beliefs in order that they may be strengthened, encouraged, and spiritually sustained.

Christianity has always been divided into two distinct schools. The first is the religio-historical system, which remains very largely restricted by traditional concepts. The faith is assumed to have been fully revealed through the words of Jesus and his disciples. The teachings themselves are accepted literally, and there is no regard for the chronological interval and the incredible changes that time has wrought in the ethical, moral, and cultural life of mankind. It is taken for granted that the "old-time" religion is a mighty monument, standing immovable in a desert of error. It alone is real, valid, and inspired, and every part of it must be imposed without modification of any kind, upon the life and conduct of persons living in the second half of the twentieth century A.D.

It is inevitable that this inflexible dedication must result in serious difficulties. It is always dangerous to worship history, even though the records may deal with sacred subjects. Also, there is a subtle danger involved. We are inclined to substitute remembered acceptances for a vital experience of faith. Assuming that there is a certain virtue in the perpetuation of the old, we fail to create those transformations by which spiritual value can be immediately

active in our own lives. As long as virtue means only orthodoxy, it will remain possible for us to be orthodox without being virtuous.

Paralleling historical Christianity is another descent of convictions, which may properly be termed "metaphysical." This in no way denies the validity of the scriptural narrative, but uses it as a basis for the cultivation of an intuitive grasp of essential meaning. Mysticism assumes that a religion grows through the demands made upon it by its devoted followers. Every change in society must be explained in terms of its spiritual meaning, and if such a meaning cannot be found, the believer is frustrated or at least left unsatisfied. Mysticism takes it for granted that Christianity, as originally revealed, was an expression of infinite truth. It was given at a time and in a place, but it was valid always and everywhere. This did not mean that it could be literally imposed upon future ages, but rather, that it provided a key by which man could unlock his own resources as time and occasion required. Most of all, according to this approach, a religion must provide some practical plan for the fulfillment of its own teaching. Christianity has taught the brotherhood of man. Therefore, it must have some way of implementing this doctrine. It is assumed that God wants all his children to abide together in kindness, fraternity, and peace. Such is the inevitable conclusion from the statement of Jesus, "Love ye one another."

Historical Christianity has found no way to fulfill this commandment, or to so instruct its followers that they instinctively become one dedicated people. Apparently no preaching or teaching will attain this end, and converts are not necessarily rescued from their basic antagonism. The simple fact must be faced that in nineteen and a half centuries, Christian nations have not attained the simple code of spiritual ethics taught by Jesus along the shores of the Sea of Galilee. Christendom has affirmed itself to be the defender of the faith founded by Jesus. That it has sincerely attempted to fulfill its responsibility cannot be denied; but the 20th century reveals beyond any doubt that the brotherhood of humanity is not yet realized upon the earth.

Mystical Christianity gradually unfolded a kind of spiritual art or science for the purpose of transforming theory into practice. If a Christian must live according to his creed, then the way in which

he can apply these principles to his own life must be clarified. Mysticism has always been a path of meditation and prayer. It has sought to transform man by the enrichment of his inner life. It is less concerned with the perpetuation of doctrine than with the realization of the presence of the Divine in the daily activities of sincere truth seekers.

In reaching out toward a solution to the terrible inconsistency between theory and practice, the early Christian mystics inevitably turned to the disciplines of the great spiritual institutions of the pre-Christian world. These esoteric schools have flourished in both the West and the East, and have received the confidence and support of the wise of all ages. The Mystery Schools were concerned with the refinement and cultivation of human nature, as the indispensable requisite to enlightenment and security. Discipline as a spiritual necessity cannot be either Christian or pagan because the process itself is non-sectarian. It may be applied to various purposes, but wherever and whenever it occurs, it arises from the same sequences of causation. We cannot really say that the discipline the musician must impose upon himself to become proficient in his instrument, is different from that by which a sage seeks to refine his own nature. Discipline can be used wisely or unwisely, and it can be cultivated by both the believer and the unbeliever; but it must be present wherever a person is resolved to change his own character or habits.

Essentially, it would seem to me that the Christian life requires, for most people, a change of habit. The believer must alter his conduct and live a higher standard than might otherwise be his inclination. If he fails to make the adjustment, he cannot derive any real consolation from his faith. He may be a nominal member, but in moments of emergency, he is not sustained, nor is he impelled to prevent his mind and emotions from falling into selfishness and unreasonable ambition.

Esoteric Christianity has always advocated the contemplative and meditative procedures, and naturally, has established them in the symbolism of the Christian faith. The principal object of adoration and veneration is the archetypal likeness of Christ. To the devout Christian, Christ is both the son of God and the son of man. He is the symbol of the Divine Presence and the human accomplish-

ment. In him, the virtues of Heaven and earth are united. As his words constitute the most sacred of utterances, so his conduct is the perfect example for the Christian life.

Mysticism is especially involved in Christian conduct. It seeks an adequate expression or experience of the mystery of divine love. The Christian recognizes two great symbolic manifestations of love—the love of God for man, and the love of man for God; and each of these is in a mysterious way equal to the other. Esoteric Christianity is a doctrine of divine love in action. It takes the firm ground that without love, man cannot understand his brother man, his God, his religion, or the universe in which he lives. All things are revealed by unselfish love, which becomes the silken cord that binds all creation into a purposed pattern. It matters not how brilliant the mind may be, or how deeply we have pondered the secrets of the Scriptures. As St. Paul says, “Without love, we are nothing.” It is evident that love is almost as mysterious as truth. Perhaps they both arise from the same fountain of infinite purpose. We cannot really love what we do not understand; yet it is equally true that we cannot fully understand what we do not deeply love.

To break this strange enigma has always been a basic purpose of mysticism. In some way, love must be educated, unfolded, clarified, and these ends cannot be accomplished by traditional methods of communication. Mysticism is always a religion of immediate experience. We must call upon ourselves with our own resources. Having become convinced, from the sacred teachings that we acknowledge to be true, of the need for compassion and charity and kindness, we must set to ourselves the task of unfolding these resources from within our own psychic natures. All mysticism assumes that man has the capacity to become all things necessary for his own salvation. Love is necessary, for it is the sovereign remedy against selfishness and self-centeredness, which are the deadly enemies of true vision.

The esoteric schools of antiquity believed that man could love more easily and respect more completely if his understanding of life were enlarged and deepened. Arts, sciences, philosophies, and professions could enrich human compassion and cause honest affection to arise from the depths of the self. Thus, various systems were developed to strengthen man's confidence in the divine plan. He



Adoration of the Three Kings  
Religious medal struck in Cologne.

was encouraged to venerate the universal processes going on around him in space. Every manifestation of universal law was further evidence of the presence of the Great Architect of all things. Admiration sustained by observation might bring the skeptic to his knees, overwhelming him with evidence that his own sophistry could not deny.

Such an approach, however, while beneficial to small groups, could not touch the greater body of humanity, which was not learned or skilled in processes of abstract rationalism. To the householder, love was an immediate and highly personal emotion. It involved parents and children and that little circle which was the solar system of the average person. Love had to find its workings in patience, charity, forbearance, self-sacrifice, and a devout conviction about the reality of things unseen and beyond comprehension. Mysticism also reached this group and quite properly pointed out that it was the availability of the love in man, and not the

means by which he released it into manifestation, that was the all-important factor. Thus, mysticism usually emphasized the virtues of the simple way, and went so far as to suggest that the Kingdom of Heaven was nearer to the humble than to the great.

For many centuries, the life of Western man was under the strong leadership of necessities. Families expected to live together, to share their sorrows and their joys, to defend each other and to be true to principles, regardless of temptations that might arise. Two or three hundred years ago, the nature of family life automatically brought with it a considerable measure of discipline; just as today, a man working in some factory or corporation will receive considerable discipline as an inevitable part of his working environment. Discipline was easier when it was assumed that all must attain at least a reasonable degree of self-control. Recently, however, we have come to resent discipline, and seem to use every possible contrivance to escape from its responsibilities. This failure to exercise control over ourselves, however, deprives us to a large measure of the inner strength that could assist us to solve our dilemmas. To the degree that we wish to be better people in today's world, we must impose discipline upon ourselves, for without it, we cannot attain the full measure of spiritual consolation offered by our faith.

Spiritual development is an esoteric art not because we must be initiated into some secret society in order to receive the necessary instruction, but because it is not practiced. Few persons have any concept of what a living faith could mean to themselves. They assume that it would only be patience under adversity or the ability to suffer more and complain less, because they take the basic attitude that the purpose of enlightenment is simply to help us to carry burdens. The real mystic knows that this is far from the truth. True insight so illumines man's inner consciousness that he experiences the new heaven and the new earth while he is in this world. It does not necessarily follow that he has no more problems, but he can transmute them into vital lessons once he understands the reason for his own existence.

At this Christmas season, we can all give a little further thought to what the old Talmudists called "the spirit of the law which giveth life." We will discover that to the degree that we are able

to hold in consciousness any noble emotion, any unselfish and charitable conviction, we gain not only strength, but a kind of liberation from ignorance. Some mysticism has taught that before we can build into our inner lives the blessed consolation of our faith, we must dispose of the negative and destructive attitudes that have gradually come to dominate conduct. The life and teachings of Jesus clearly point out to us what we can keep with safety and what must be discarded. That which must go includes all that is destructive to others and unworthy of ourselves.

To the average person, this is platitude, but mystics all over the world have been able to transform this concept into a dynamic accomplishment. The individual who says that the negative patterns are too strong to be broken, is also saying that he is too weak to break them. There is no negative pattern in the world today that has not been broken by someone. There is no evil in human nature that someone down through the ages has not been able to overcome in himself. Nor can we hide behind the idea that those who have accomplished the most have been the best endowed, or have had easier lives.

All great systems of philosophy have pointed out that no person can breathe for another, or digest food for another, or accomplish the spiritual growth of another. All we can present to each other is opportunity, and perhaps a little counsel. One reason why so many people have been unable to adjust their thinking to mysticism is because they think of themselves as completely imperfect, and then try to adjust their thinking with the life of someone like St. Francis of Assisi. To many, the mysticism of St. Francis is utterly inconceivable. It is wonderful, but beyond the reach of ordinary mortals.

Actually, esoteric Christianity begins with one very simple fact: religion must be lived if its benefits are to be known. It is not an attitude, but a way of life. It is not proved by argument, nor undermined by debate. It is a simple and honest faith, making all things new in the heart of the believer. Once we acknowledge that religion is a practice, not a precept, we have already found an answer to many inconsistencies that have plagued skeptics for centuries. Having gone this far, we can have a little talk with ourselves and find out something about our own basic convictions.

We will almost certainly learn that we would really like to do a better job of living than we have so far accomplished. Nearly everyone wants to be a fine person, but his desire in this direction is overwhelmed by his uncertainties in many directions. If we really believe that there are certain attitudes that deserve protection and support, we already know the proper course to follow. Discipline becomes the process of protecting the good in ourselves from contamination by selfish thoughts and destructive emotions.

Mysticism has to be achieved slowly. Each day we give a little further support to the best of our feelings and a little less support to what we already know is false or unreasonable. Of course, no one can force us to change our ways or improve our conduct; the decision rests with us. But if we fail to become more than we are, we must continue to live with the uncertainties that trouble us because of various types of ignorance. To the Christian, the consecration of his life to the refinement and regeneration of his own nature is his proper Christian duty. If he forgets this, he betrays both himself and his faith. As he refines his own faculties, he gains new insight into the deeper esoteric aspects of his faith. The old saint is represented reading the sacred scriptures by the light of a tiny candle. This candle is his own soul, and it is the light in himself that must reveal the true meaning of the life and teachings of Jesus. The complete absence of light may lead to atheism. The atheist has not disproved religion; he has only proved his own inability to grasp its real meaning.

Many systems of Christian mysticism have flourished in the last fifteen centuries. Actually, such groups as the Alchemists, the Illuminists, the Rosicrucians, and the Christian Cabalists belonged to this descent. They all taught the secrets of human regeneration, and they also believed that Christianity was itself actually an esoteric doctrine, parts of which had gradually been revealed to the public, but the operative keys of which still rested with enlightened mystics. Whether this be demonstrable historically or not, it is true that Christianity as a complete faith has not yet been experienced by Western man. He has not been able to cross the interval between the Church and the inner sanctuary of his own soul.



The symbolism of Christmas, as mystically understood, is a statement of the experience of Christness within the consciousness of man. As the simple and devout person awakens inwardly, he becomes more sensitive to the true meaning of the various festivals and sacraments of his faith. He realizes that the Eucharist is a transcendent statement of his own participation in the consciousness of his God, and that Christmas is the festival of the ever-becoming of the Christ-likeness in the lives of Christian people. Every symbol of the faith must be made into a message of enlightened conviction through the transformation that discipline accomplishes in the human soul.

The end of all discipline, according to esoteric Christian mysticism, is the accomplishment of the peace of God. This is the great stillness in which man experiences the Infinite through the perfect silence in himself. In this most sacred moment, all mortal matters are held in suspension, and the individual, in his mystical exaltation, finally achieves the transcendence of all conditions. The love of God and the peace of the Holy Spirit move in upon the individual from space itself, and perhaps this space is actually the Infinite, which is the root of man's own existence.

In that transcendent moment in which the way of Christ, the law of Christ, and the love of Christ become the threefold divine image in man—in that moment, we have the mystical Christmas. It is the birth of the Divine Nature and the divine purpose in the heart of mortal man. Before this moment, he must see as through a glass darkly, and the dimensions of his religion are uncertain. But when he has achieved the mystical state in himself, he perceives the advent of the King of Glory as an intimate experience of his own consciousness. At that instant, the son of God becomes again the son of man, and man, in his turn, restores his inner realization that he is the child of an Eternal Power which redeems him by revealing itself through his own purified consciousness.

#### *The Virtue of Philosophy*

When asked in what way philosophers excelled other men, Aristippus replied, "If all the just laws of the land were abolished, the philosopher would continue to live according to them."

## AUCTION AT KOMORO

The morning after my arrival in Tokyo, a Japanese friend, who is also an art dealer, called at my hotel to suggest that we go together to an auction of fine art in the little mountain town of Komoro. As train connections were difficult, it would be necessary to stay overnight at Karuizawa. Of course, there was no way of knowing what would be offered at the sale, but usually dealers in the surrounding area brought in curiosities of one kind or another.

An hour later we boarded the express train at Ueno Station, and were soon speeding along through the Western suburbs of Tokyo. I asked my friend how it happened that the sales were conducted a hundred miles away from the city. His answer was quite logical. The further away you were, the fewer people would attend. He gave the impression that the sales were rather exclusive gatherings of kindred spirits who assembled every two weeks for business, friendship, gossip, and curried rice. We passed through a number of picturesque towns with fascinating signboards and blue tile-roofed houses, until we came to one of the major stations. The city of Takasaki lies at the foot of a long range of hills, and on a promontory, quite visible from the car window, is a huge figure of the Goddess of Mercy, known as the Takasaki Kannon. The official guidebook describes the statue as a hundred and thirty feet high, made of ferrous concrete, and very fine artistically. On the return journey, we had a much better view of the image because it was silhouetted against the setting sun. The Kannon is represented in flowing robes, with a scarf over the high chignon, and the expression is most beautiful and peaceful.

After Takasaki, the train entered the mountainous region that forms the central north-south ridge extending throughout Honshu Island. To meet the challenge of a steep ascent, a second locomotive was added to the train, and we climbed slowly through some of the world's most beautiful scenery. The islands are highly volcanic, and huge masses of rock rise from verdant valleys. In every scene, streams and water falls are abundant. Some remarkable tunnels cut their way through precipitous cliffs. The entire area is referred to as the Japanese Alps, and those well acquainted with Switzerland declare the comparison to be most appropriate.



The Mamepei Hotel at Karuizawa is strongly suggestive of architecture in the Swiss Alps.

In due course, the train struggled into the station of Karuizawa, where we were to spend the night. This most picturesque community is located only a few miles from Mount Asama, one of the great active volcanoes of Japan. There are always curls of smoke rising from the crater, and when the wind is right, ashes may fall like snow on the roofs of the local houses. Long ago, Karuizawa was one of the barriers, or official gates, where travelers had to show their permits when entering or leaving the Tokyo region.

After Christianity was permitted to flourish in Japan as the result of the edict of religious tolerance issued by the Emperor Meiji, about 1880, both Protestant and Catholic missionaries became active making converts and building churches. One of these missionaries, the Venerable Archdeacon A. C. Shaw, "discovered" Karuizawa (in 1886) as a splendid place to spend the summer when the heat and humidity in Tokyo were unbearable. By degrees, the little mountain town became a Mecca for missionaries. Later, school teachers, professors, and occasional diplomats also found the climate invigorating. Signboards were placed on the corners of the principal streets, announcing the arrival of distinguished visitors, religious meetings, and conferences on spiritual, moral, and ethical questions. Recreation took the form of golf, for which a



Early Christian Church at Karuizawa

fine course was constructed, horseback riding through wonderful mountain scenery, and long walks on fine, safe trails.

Having learned so much about the community from my Japanese friend, I was somewhat prepared for our ride from the railway station to the Mampei Hotel. No one could be prepared, however, for the incongruous appearance of the community. The road was bordered by old houses that looked as though they had been transported by a genie from Ossining on the Hudson. Some were semi-colonial in appearance, others suggested old southern mansions, and a few had a distinct Cape Cod look. The Japanese elements were almost entirely absent. We drew up to the Mampei Hotel, which was designed to represent a Swiss Chalet—from the German side of Switzerland. Not far away was a small Catholic chapel, with a figure in wood of the Virgin Mary over the door.

Once inside the hotel, however, the Japanese management became apparent. The rooms were semi-Japanese in decor, and quite good, and all visitors rejoice at the European plumbing. There were some fine stained glass windows in the public rooms of the hotel. The technique was completely German, but the subjects were Japanese turtles with their long, luxurious tails of sea-

weed. It was raining quietly, but the temperature was at least 20 degrees below Tokyo, and much less humid.

We rested well, and early the next morning engaged a taxi for the fifteen-kilometer trip to Komoro. It was far cheaper and more convenient to use a cab than to struggle with the local train service. Komoro was still further into the mountains, and was totally Japanese. The central street was lined with shops open to the sidewalk, and in a few moments, we drew up in front of the elaborate two-story shop where the auction was to be held. By the time we climbed the stairs, the sale was in full progress.

The philosophy of the Japanese auction is worth noting. There is an auctioneer, but he serves mostly as a recorder of transactions, sitting at a table and marking down the various purchases. Actually, the dealers auction their own goods, and their offerings have been brought wrapped up in elaborate squares of cloth called *Furoshiki*. These squares are sometimes huge, and several of the dealers brought with them, wrapped in bundles, enough merchandise to fill a half-ton truck. It was obvious that they were all friends, and had infinite patience for each others' eccentricities. There were two rows of dealer-buyers. I was the only private customer, and could purchase only through my friend. The front row sat in Japanese style on mats, forming a semi-circle some twelve feet in diameter. The second row sat on benches, stools, old boxes, and the corners of cupboards and other furniture.

There were probably thirty-five men present. I was impressed by their highly diversified personalities. Next to me was a slender, long-faced, elderly Japanese gentleman in a summer cotton kimono, with his feet bare. He wore a sash with an old-fashioned netsuke and inro, and his very sensitive hands rested quietly on his lap. I learned that he was a kind of patron saint. He had been an expert collector and one-time dealer, but had retired and spent most of his time enjoying the collecting instincts of other people. Occasionally, to give color to the auction, he would bring in a treasure of his own to be sold, and the bidding was immediately brisk.

The gay spirit of the assembly was a heavy-set young Japanese with a crew haircut and a rather formidable expression. He also

wore a summer kimono of blue and white plaid. When trading was slow, he would grumble and growl, and then his face would break into a cherubic smile, and he would run around patting his old friends on their heads. Everyone seemed to appreciate him. I spotted a most eccentric looking man, and for a moment I thought he was a Buddhist priest. It proved, however, that he was a super-salesman from Yokohama. He was dressed in Japanese costume to the teeth, and had a rolled-up white towel tied around his bald head. He was one of those who had brought a great deal of material with him, and his participation in the auction took nearly two hours.

It seems that the sellers always decide in advance the price they intend to get. If the bidding does not reach this price, they refuse to sell. The theory is that you can pay more than their minimum figure, but actually, the first buyer who reaches this amount is likely to be the owner on the spot. There is very little haggling to raise the bid above the dealer's basic hope.

We were not there when the sale started, but we did bid on several scroll paintings. We must have paid enough, for the dealer delivered them in person. All buyers gradually developed stacks of goods in front of them, and they might buy and sell from these stacks while the sale was going on. As this auction was supposed to be for fine arts, I was a little surprised when one dealer, opening his bundle, produced several pairs of white suede pointed-toe gentleman's shoes. The sale was interrupted while the various dealers tried them on, and ultimately, they were all sold. Another dealer had a few rather nice ivory netsuke, the little toggles used by the samurai to hold their seal cases and tobacco pouches to their sashes. Netsuke are in great demand, and these brought a good price, more than I felt inclined to pay.

Next arrived an assortment of juvenile baseball paraphernalia—bats, catcher's mitts, and other accessories. These found slight favor, however, and were not sold. The elegant dealer from Yokohama had an assortment, including silk tassels in several sizes, necklaces of synthetic jewels, old sword guards, rare Japanese weapons, and bottles of perfume. His prices were far too high, and he packed up his assortment with a smile of complete contentment

on his face. He had gained nothing, but he had lost nothing, which is better than some can do.

The big moment of the auction came when one dealer suddenly displayed with a flourish a half dozen old American railroad watches. The buyers gathered around in a polite circle of determined speculators. I learned that there are many Japanese connoisseurs who are specializing in American folk art. A gentleman in Kobi is making a famous collection of old American watches, and plans to write the definitive text on them in the next few years. The watches brought very high prices, far more than they cost when they were new. A little later, a gold-handled umbrella, which could have originated in Boston, was picked up as a choice collector's item. Occasionally really fine art goods did appear, including quite a shipment of small carvings from Hong Kong, but the wonderful things we had hoped for never materialized. In the course of the day, we assembled twenty or thirty purchases, but we had watched radios, thermos bottles, electric toasters, and several old tuxedo suits drift through this assembly of antiquarians.

Finally, my friend said that we had better settle our accounts and prepare to leave. Even as he spoke, however, a heavy thunderstorm broke over the town, and lightning flashed almost incessantly for about thirty minutes. When the rain subsided we said good-bye to the group, expressed our thanks for the lunch that had been so cheerfully provided, and were on our way to the railroad station. En route, we stopped at an old barn-like house that was literally loaded with primitive folk art. I found many remarkable things, and did far better than at the auction.

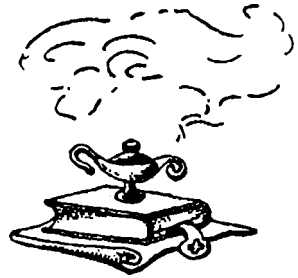
In spite of the somewhat disappointing results of the auction, my friend assured me that the sales occasionally produced remarkable artistic discoveries. He had been going regularly every two weeks for many years, and had found the journeys both pleasant and profitable. Most of the large stores in Tokyo are very short of stock, and it is necessary to go further and further into the small towns in search of unusual material. While I was in Kyoto, my friend made another trip to an auction at Komoro and did very well, and I secured from him some fine old religious curiosities.

Perhaps the highlight of the trip was Karuizawa. I am told that during World War II, the International Diplomatic Corps moved to this town in order to be away from the danger of bombing. Since the war, it has become somewhat more cosmopolitan, and a number of Japanese have joined the European colony there. It is still, however, one of the less-known resorts, and can be highly recommended to those who love peace, beauty, and an ideal climate.

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# MY PHILOSOPHY UP TO NOW—M.P.H.

## PART I: MAN'S PLACE IN THE COSMIC PLAN

It is now almost forty-six years since Mr. Reynold E. Blight, the minister of the Church of the People, requested a leave of absence for personal reasons. Mr. Blight was a brilliant speaker, with a practical turn of mind, and he drew a substantial audience to the Sunday morning meetings, which were held in the old Blanchard Hall Building in downtown Los Angeles. I was invited to take the pulpit during Mr. Blight's absence, and as he never reassumed his duties, I found myself presiding over what might be called a liberal congregation. It was quite a challenge for a lad of twenty years to lecture to a group of grey-haired men and women, many of them old enough to be his grandparents. In addition to the eleven o'clock service, there was a Sunday morning forum where a chairman gave a short talk and then opened the meeting to discussion. About the only church formality, during my years of association, was the music. We always had a soloist, and the congregation especially enjoyed the singing of Lawrence Tibbetts.

The informal membership included followers of Emerson, Belamy, and Henry James. We inherited a few survivors of the old Populist movement, some intellectual socialists, single-tax enthusiasts, and dedicated disciples of Freedom Hill Henry. Henry presided over what he liked to call "The Cranks' Convention," and his motto was, "It takes a crank to make the world go 'round." It is inevitable that a new leader will affect the policy of a religious organization. We gradually drifted away from political panaceas for world problems and began to emphasize the philosophical aspects of human relationships. Most of the members seemed to be satisfied with the new direction the church was taking, and we attracted a number of younger people seeking a personal orientation in planning their lives.

Along with the Church of the People, I inherited its pastoral responsibilities. This meant a considerable amount of time devoted to the troubles, real and imaginary, of a highly diversified group. Actually, I was far from mature in my own thinking, and had to depend largely upon the broad patterns of convictions that have

sustained humanity for thousands of years. The real issue was to apply some constructive generality to the particular need of the moment. During my apprenticeship in the Church of the People, I learned one important lesson—if you want to learn, keep your eyes open and your mouth shut. If you are continuously watchful and receptive to the actual facts that present themselves, you gradually come to understand the dimensions of the human dilemma. The danger is always that you may lock your own mind in some belief or attitude and thus become unable to recognize a truth when it is presented to your attention.

It was my policy to build largely upon observation. I heard many wonderful stories, and had contact with countless strange beliefs. I listened and watched, and was forced to conclude that even the best of doctrines does very little good unless it exerts a constructive force upon daily conduct. In those days, it was not assumed that a minister should be a trained psychologist, but it was certainly true that he gained considerable insight into the workings of human nature. In church work, I was invited to religious meetings, met members of the clergy, and discussed church policies. After a few years of such activity, I discontinued these associations. They seemed to offer very little of solutional value.

It was soon apparent that one could become completely bogged down in systems. We went through the problem of joiners who felt the pressing need for affiliation, and we knew a number who would never join anything under any consideration. Thus I watched the consequences of many extreme religious attitudes. I remember when one prominent leader passed on who had taught for many years that neither he nor his followers would ever die. Some were bitterly disillusioned, and others believed to the end of their days that the casket in the local cemetery was empty. It became evident that religious enthusiasts do not appreciate good counsel. Whatever mood possesses them at the moment becomes all-obsessing. If you warned a person against some obviously objectionable belief, you were condemned as unspiritual. The noble of heart were supposed to see good in everything and never practice discrimination. In those days, regular followers of our church would suddenly become enamored of a new doctrine and disappear for several

months. Most of them returned, however, rather sheepishly, after suffering a minor spiritual tragedy.

I started out with a number of rather strong idealistic convictions. I had been instinctively drawn to the doctrines of certain great world teachers and had sought to familiarize myself with their works. It seemed reasonable to give respect to that which had demonstrated its value over centuries of human living. I could never be sure about contemporary leaders and their often-contradictory and conflicting concepts, but I could develop a strong veneration for Plato, Pythagoras, Buddha, Jesus, St. Paul, and Confucius. The systems these men established revealed not only a high degree of internal inspiration, but best of all, they set up patterns for conduct, ways of living, by which the average individual could direct his life wisely toward a reasonable measure of security.

The next step, then, was to weigh the teachings of these universally regarded spiritual, philosophical, and cultural leaders. Did they agree, or were they in conflict? For the most part, I gained the impression that the truly great thinkers of the world were very charitable in their attitudes. While their ideas did not agree in every particular, they were more supplementary than discordant. These great teachers were all dedicated to the concept of an honest universe, ruled over by just laws established by an All-knowing Power.

Comparing the essential principles of these great systems with those held by the popular mind of my generation, it became evident that there was a great deal of compromise and inherent weakness in contemporary spiritual thinking. Even in the 1920's and 1930's, I was convinced that the answer to man's spiritual need must be, and is, self-discipline. The most beautiful belief in the world is of no actual value unless it impels the believer to remake his own life, correct his faults, strengthen his character, and deepen his knowledge. A religion that is based only on faith, and does not emphasize the living of that faith in daily activity, bestows little of lasting good upon its followers.

Once I realized that the people bringing their problems to me were suffering from weaknesses in themselves, and not from the conspiracies of their neighbors, I had a working key to the dilemma

of the ages. It was then obvious how adroitly the human being sought to evade his own responsibilities. The one thing he did not want to do was to live the principles that he affirmed to be true. In order to deceive himself, he complicated his believing until it was almost impossible for him to think straight on any subject. What he really wanted was a religion that would permit him to be selfish, self-centered, and undisciplined, and at the same time enjoy peace, power, prosperity, good health in this world and eternal salvation beyond the grave. He expected to be forgiven everything, and he sincerely hoped that somewhere in the cosmos was a scapegoat upon which he could heap his sins and delinquencies.

I soon began to realize that there is always a certain percentage of more or less thoughtful persons who turn to atheism. Realizing that religion demands more from them than they wish to bestow, they find a new escape from the dictates of reason and common sense. If they cannot disobey the divine plan with impunity, they will deny the entire plan. By taking an atheistic point of view, they destroy the moral challenge and find a new excuse for doing as they please. They claim that they are rebelling against the limitations and superstitions of their faiths, but most of them, in sober fact, wish to believe that morality and ethics are the superstitions. I have had the opportunity to watch the consequences of many types of rebellion against the basic standards of human integrity, and am now in the position of being able to survey three generations of atheism in one family. I knew the attitudes of the parents, saw how these attitudes affected their children, and now see the children's children.

There is nothing that helps to straighten out convictions more than the opportunity to work with people intimately and continuously over a lifetime. If you are truly thoughtful, you can see how effects follow their causes, how wrong judgments complicate life for years to come. You can also see the benefits of sincere effort. You know that those who have honestly tried to grow and to improve themselves have enjoyed the fruits of their labors.

It does not require some abstract scriptural work written two or three thousand years ago to prove that we live in a universe of law and order, and that our happiness depends upon keeping the

rules by which we were created and by which we must continue on the long journey to enlightenment. Gradually, therefore, I have intentionally departed from involved systems of thinking. Mental gymnastics belong to the young, but gentle thoughtfulness is proper to those who have grown older. I no longer feel the need for elaborate concepts of existence. They are interesting, and many of them are true, but to the degree that we become involved in them, our own needs of character may be neglected.

The first and most important truth that has come home to me through a continuous ministry is the realization that we live within a great pattern of unchangeable laws. These laws cannot be altered by human ambition or the tears of a sorrowful mankind. All philosophy and religion should give man new and better insight into the laws of his own kind. Teachings that are real inspire the person with the conviction that he can change his ways. His faults can be overcome, his virtues strengthened, and his life brought into harmony with universal ethics.

If the law of cause and effect could really penetrate the popular mind, it would give us the answer to the mystery of our salvation. This law should be the basis of education. It should be taught in every school, for it is even more necessary than reading, writing, and arithmetic. Every child should be taught that his first responsibility is to bring his mind and emotions under the control of a basic concept of integrity. This concept is traditional. It has descended from the past like all arts and sciences.

There is a magnificent principle in the core of existence, and this principle must be obeyed. We prove our love of God by keeping his commandments. These commandments are actually very simple laws, one of the most important being that we shall love our neighbor. The application of these laws would rescue the soul of man from the tragedies that now afflict bewildered mortals. If a person wishes to disregard the universal laws and continue to do as he pleases, then he must be satisfied to accept the consequences. A person may decide to keep his bad temper and express it whenever he feels like it, but then he must be willing to have a sequence of bad marriages, lose the respect of his children, become friendless, suffer from high blood pressure, and probably die from some

lingering ailment. If we are willing to quietly accept the costs of what we do, if we are willing to realize that selfishness must produce results consistent with itself, then we are at least acting with full understanding.

This is good theory, but in practice we learn, as I have learned in counseling, that these undisciplined and unpleasant people see no reason why they should not be rewarded with wealth and distinction and admiration. When you try to explain to them that securities must be earned, they do not even know what you are talking about. To them, life is an opportunity to exploit others, and the most successful person is the one who gets the most of what he wants. The fact is, however, that man is not a unique creature created for the purpose of exploiting the cosmic plan. He is a comparatively insignificant being, never yet wise enough to create a culture or even a government that could endure, or a peace that would survive ambition.

It seems to me that the most reasonable explanation of man's place in the cosmic plan lies in the universal principle of growth. Some power beyond ourselves decided that we should exist. We were brought into being not as an act of divine whimsey, but for a purpose. We may not fully understand that purpose, but most arguments about it are fruitless. The practical fact is that we are here; and we have been here, off and on, for a million years. During that time, we have created more problems than we have ever solved. Having decided in our own way the purpose for which we were intended, we have acted accordingly, and our trials have multiplied.

It is unbelievable that man could suffer so long and learn so little. The key to this puzzle is simply selfishness. Man has always weighed in his own mind the advantages and disadvantages of selfishness, and so far, he has decided that selfishness has greater advantages. By reducing the moral equation in life to the minimum, he has convinced himself that he can do as he pleases, that no one—including God—really cares, that there is no universal pattern to punish him, and that he has the right to use selfishness as a calculated risk.

Selfishness is not merely the desire to possess things in the ordinary sense of possession. Perhaps selfishness is most of all the de-

termination to do as we please, regardless of how much it injures others. In modern living, this takes almost countless forms. The desire for freedom, expressed through the neglect of responsibility, is selfishness. The determination to live our own lives, when in truth a part of our living should belong to society and its needs, is selfishness. The selfish person resents authority, is angered by advice, and demands the right to get what he wants. By degrees, we have come to a time when this outburst of selfishness is practically universal. That it will result in tragedy cannot be denied. If man was not created for the exercise of absolute personal freedom, then his efforts to be free will only lead him into bondage, for he will become a mental and emotional slave of a concept of freedom that can never be realized. If selfishness is not sustained by natural law, it must ultimately be transmuted or transformed.

The thoughtful person must invest his faith in what he sincerely believes to be the universal plan and purpose. Years ago a wise old man said, "God does not rule the universe with a whip; he rules it with time." Time must in the end exhaust error, and in this way provide the opportunity for the redemption of all life. In the course of time, man will create situations for himself that are unendurable, and thus finally be forced to consider the facts. We like to hope, of course, that more people every day will voluntarily recognize their place in the pattern of living. Why should it be necessary to assume that we must die a hundred deaths in order to learn to live one decent life? It is perfectly possible to control oneself, if the desire is real. We can rise to emergencies and change our ways and make great sacrifices when such things are needed. Why, then, is it so difficult to integrate a pleasant personality that can deal constructively and serenely with everyday occurrences?

If we can produce electronics engineers, we should certainly be able to produce conscientious citizens. To do this, however, we must gradually move people away from beliefs that weaken character. We must liberate them from intolerances that seem to bestow the right to criticize and condemn others. There must gradually come into existence a simple philosophy quite understandable to the young. There need be no long words, no difficult terms, and

no abstract theorizing. All that is necessary is a clear statement that we live in a world of cause and effect, and must act accordingly.

This has been the basis of my counseling since the days of the Church of the People, and I have lived to see a considerable amount of good actually accomplished. The individual who has respect for the laws that govern life, also respects God and himself, and will not easily compromise his self-respect for the gratification of some destructive impulse. No one is expected to be perfect, but any civilized person can be expected to be kind. There is no evidence in this world of ours that we have to be difficult, but there is abundant evidence that by smoothing out our own eccentricities and inconsistencies, we do have a better life. This better life, in turn, brings us more peace and security in our older years, and prepares us for citizenship in the larger universe to which we must all pass in due time.

We are not here to rule others, but to govern ourselves. We are not here to conquer the world, but to redeem our own worldliness. We are not here to satisfy all our ambitions, but rather, to transmute ambition into a simple determination to be of the greatest possible use to our fellow men. When we let our arrogance relax, we shall truly realize that we are a small creation, a minority group, and that in this cosmic scheme of things, God and truth must always be the majority. When we incorporate these basic principles into our thinking and our doing, we keep faith with those great teachers who have revealed to humanity the secret of its own redemption.

### *Elementary*

Thales once affirmed that there was no difference between life and death. Someone then asked him why, if this be true, he did not die. Thales replied, "Because there is no difference."

### *For Better or for Worse*

While Solon was lawmaker of Athens, he was opposed to dowries, stating that a bride should bring with her no more than three gowns and some simple household stuff of small value. He felt that this would further the true ends of marriage, which were love, friendship, and the rearing of a family. When worldly goods enter into the bargain, integrity was in danger.





## *In Reply*

## A Department of Questions and Answers

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QUESTION: *Are Animals Subject to Karma?*

ANSWER: As the concepts of reincarnation and karma are derived largely from Oriental philosophies, this question should be approached in terms of Eastern thinking. The outstanding exponent of the law of karma is Buddhism, so we will draw upon this system as it bears upon the animal kingdom.

The Buddhists affirm that all living things share in the one universal life everywhere present in the universe. Some go so far as to insist that so-called inanimate objects, by the very fact that they share in existence itself, must also be regarded as possessing life. The old sages stated emphatically that in the course of time, even the lowest of all things shall attain to the highest estate. It is noteworthy that Buddhists everywhere have been solicitous of animal life. The temples of the faith are animal sanctuaries, and the priests and monks are most kindly in their treatment of animals, birds, fishes, and even insects. The first veterinary hospitals were established nearly two thousand years ago in Buddhist countries.

In the Jataka Tales, there are several stories in which Gautama Buddha, in a previous embodiment, had sacrificed his own life for the sake of an animal. On the pedestal of the Tamamushi Shrine, preserved in the Horyuji Temple, dating from the 7th century A.D., is a painting showing Buddha casting himself from a cliff so that his body could provide food for a family of hungry tigers.

While these legends would be impossible to establish historically, they definitely indicate the prevailing Buddhist attitude toward animal life. The animal is a younger brother, evolving as man evolves, and destined in the end to attain the state of buddhahood. In this case, buddhahood signifies perfect enlightenment and the end of all conditioned existence.

The Buddhists further affirm that the created universe and all that it contains are manifestations of the law of karma. It is this law which causes an endless sequence of processes by which things arise from a previous state and give rise, in turn, to a subsequent state. To Western thinking, this is the law of cause and effect. Since nothing can exist without a cause, differentiation itself must be a manifestation of the workings of causality. The operation of this law has resulted in the various kingdoms of nature. These kingdoms are levels, and on these levels sequences of karma are continually operating. As no creature can exist except by virtue of the pressure of existence within itself, animals must be a manifestation of karmic procedure. The animal form, like the human form, is therefore a complex pattern of inter-relating causes and their effects.

The principal obvious value of the doctrine of karma is that it becomes the pressure of necessity by which all things move from a lesser to a greater condition of themselves. Karma, by its very function, creates obstacles or reveals inadequacies or exposes ignorance. These are the revelations that press created things toward the fulfillment of their destinies.

Buddhism further points out that when we refer to karma, we are limiting our meaning to the operation of cause and effect in the lives of human beings. Man's karma depends upon the structure of his own composite constitution. Much karmic suffering, with man, is due to mental and emotional stress. Certain mistakes lead to anxiety, fear, grief, or discouragement. This type of karma can exist only for beings who have the power of memory, are capable of estimating their places in an evolving society, can develop powerful attachments or antagonisms, and are continuously aware that they are dominated by the cycle of birth and death. Man, having created a certain moral nature within himself, and

having established codes of ethics, ultimately punishes himself if he violates his own standard of integrity.

Buddhism would therefore hold that the law of cause and effect applies to all creation, but karma should properly be restricted to the operation of this law in the case of creatures possessing consciousness of self and awareness of their proper duties and responsibilities. Karma is therefore cause and effect on the level of human psychology, revealing the inevitable relationships between thought and the effect of thought, and emotion and the effect of emotion.

Our increasing knowledge of the degree of intelligence attained by animals is slowly but surely changing our attitude toward these younger brethren. Careful studies have revealed the amazing mental and emotional reflexes of the dolphin, the anthropoid ape, the dog, and the horse. Nor are we by any means sure that these represent the most highly evolved animals. We are learning that herds of cattle follow many of the same social rules as primitive human tribes. In areas where animals have not been hunted, they are not usually prone to attack human beings, and in Buddhist countries, where animals were not slaughtered or hunted, the number of animals did not increase to an alarming degree.

It seems to me that the Buddhists would point out that the law of cause and effect would operate in the life of animals entirely according to the psychic processes of these creatures. As we do not know these processes, but are beginning to recognize that they exist, we can simply point out that the animal creations are subject to the law of cause and effect. Perhaps one proof of this is that animals suffer. While this is a negative proof, it cannot be ignored. Animals are not only the victims of their own mysterious jungle laws, but they have been subjected to human cruelty for uncounted ages. The average person assumes that animals, like the other productions of nature, exist only for his pleasure or convenience. He accepts no moral responsibility for the welfare of animals if for any reason he finds it profitable to ignore their rights.

Humane societies represent a certain level of idealism, but even these would not recommend, in most cases, that animals should not be killed for food, fur, leather, or the advancement of science. The principal duty of humane societies is to prevent the unneces-

sary abuse of animals, and to provide painless ways for destroying them if they are sick or unwanted. Pet lovers are increasing in number, and their voices are being heard. Even these, however, while they have strong sentimental attachments for animals, do not regard them with the same compassion that distinguishes the Buddhist attitude. A pet may be loved and is often spoiled, but only occasionally for its own sake. It is usually a substitute or a transference for a human being who is lonely, unhappy, or extremely sentimental.

It is inconceivable in nature that animals should suffer for no reason. Suffering must be an effect, the cause of which must be consistent with the effect. Ignorance is the primary cause of suffering. When any living thing is inadequate to its own needs, it will suffer in some way. We know that animals learn from experience just as men do. They are also equipped with a powerful group of instincts that impel to conduct. Most of these instincts are defensive or protective. Animals will defend themselves if cornered, and many will defend their mates and their young. More advanced animals attain a kind of community existence in which they defend each other or the group. In the animal world, therefore, karma must be associated with instinct, which gives rise to chains of consequences in the same way that human thought or emotion bring their certain effects.

Animals can be divided into two groups—those naturally savage, and those normally gentle. Many savage animals are carnivorous, and a great number of the more gentle animals are herbivorous. While this cannot constitute a fixed pattern, it might be suspected that evolution in the animal kingdom is a gradual ascent from the carnivorous to the herbivorous state. If animal entities re-embody, it is quite conceivable that animals that have lived principally to destroy must in turn move into the group which had been the victim of such destruction.

This, of course, poses another question: why were not all animals made kindly, gentle, and intelligent from the beginning? We can counter this with another question: why was not man, who possesses more highly evolved faculties, friendly and kindly from the beginning? The Buddhist answers this by saying that so long as any living thing is embodied, possesses faculties and powers, is capable of emo-

tions, or unfolds sensory perceptions, that being is inevitably bound to a pattern of suffering. The creature must adjust to that which it does not fully comprehend, and this is a slow and painful procedure.

If all life is one sequence of unfoldings, then plants evolved into animals due to the gradual enlargement of sensory processes. The plant, in turn, is the motion of the mineral toward a fuller release of its energies; and minerals, in their turn, are compounds of smaller elementary parts that have been united in some kind of a mineral commonwealth. Life, pushing toward orientation, seeking survival in the confused physical environment of nature, continuously presses on, becoming increasingly complicated in structure. Complication, in turn, results in conflict, and conflict gives rise to antagonistic environmental resistances.

Buddhism teaches, therefore, that the mineral, which is the lowest kingdom that was formally recognized in ancient biology, sets up within itself all the causes that must result in a plant, animal, and human state; and also, that in the mineral resides the power of the Buddha. Illumination is possible to man because it is possible to every atom in space. Evolution is an accumulation of occurrences with their karmic implications, but there comes a point at which evolution leads to the falling away of conditions. They are outgrown, eliminated as realities of consciousness, until finally only the innate Buddha-likeness remains.

If we cannot understand the psychic nature of animals completely, we must first have a respect for them. We must come to realize that there are many forms of intuitive knowledge beyond our comprehension. The animal lives in a complete universe, experienced by itself and within itself. Within this universe of its own, it may have insight that man does not possess. It may have moral obligations that man cannot even estimate. Certainly it has purpose, but unless the thoughtful person has a general concept of life that is broad enough to include other kingdoms than his own, he is not likely to ponder the matter. The simplest answer to the basic question, therefore, is that the animal has a responsibility to its own code. Somewhere in the consciousness of the animal must be the realization of its own place in its own world.

It has been said that animals do not know that they must die, and this has made it possible for man to dominate them. If the animal were aware of death, it would have developed a more aggressive policy to insure maximum survival. What does this actually mean? Is the animal less because it is not aware of its own inevitable end? Is man greater because he does believe that he must die? Is it not possible that the animal, in whose existence death plays no psychological part, is closer to reality and truth than man? Perhaps the animal knows by intuition or instinct what man has never been able to prove by reason or judgment.

The East believes that animals have their guardian spirits; that they have their buddhas and bodhisattvas just as mankind has. Some Buddhists have affirmed that enlightened human souls have taken on animal forms to minister to the spiritual needs of their younger brothers. Only by taking on the actual consciousness of the animal could it be completely understood and its needs properly guarded. Man normally cannot do this, and he has assumed that because he does not understand, there is nothing to be understood.

One thing is certain: the abuse of animals creates karmic indebtedness in man. He is responsible in himself for cruelty of all kinds, and every injury that he causes must in time bring its retribution. Man has no right to destroy anything needlessly or for profit alone. The only way we can explain the karma of animals is to affirm that they do set in motion various causes. There is sufficient individuality in the fates of animals to strongly suggest the presence of some kind of merit system. The fact, however, that an animal in terms of its karma must experience suffering, does not justify man in causing that suffering. To cause suffering in another, is to cause suffering in himself. To this principle, the Buddhist will permit no exception.

It is believed, also, that because their lives are largely subjective, belonging to a level of consciousness different from our own, animals may not suffer physically as much as we imagine. Everything depends upon where the focus of consciousness is located. Man is extremely personal, and therefore experiences the maximum suffering where personal factors are involved. The animal may not be focused physically, and certainly does not have the personality pressures that burden human nature. Its life span is shorter than

that of man, with a few exceptions. Animals seldom suffer from minor illnesses, and very few actually die of old age. They have their own rules and their own laws, but the whole pattern of animal existence shows that it is as perfectly regulated in its own way as is the life of man. The animal is not a divine afterthought. It is not merely flesh and bones; it is life unfolding under law.

In the last analysis, the fate of animals is not actually in the keeping of man, any more than the destiny of a nation is in the keeping of a despotic monarch. Only bodies can be dominated by physical power. Man has grown through countless tyrannies, and the animal can fulfill its destiny with or without the intervention of man. It may also be said that human beings will inevitably attain their own perfections, even if no teachers arise among them to bring advanced instruction. They will accomplish; but unassisted, the labor will be long and the difficulties numerous. As the wise man can help others to grow, bestowing wisdom upon nations and generations, so man can cooperate with the development of the kingdoms of nature around him. This is his gracious privilege, and as he becomes more thoughtful, he may accept this privilege as a moral responsibility. At least, however, if he does not know how to help, he can cease hurting. If he cannot liberate the animal, he can stop afflicting it for his own amusement or financial advantage.

The animal commonwealth is complete in itself. It is guided by universal intelligence, and it must pass through all the processes by which the state of not-knowing is gradually transmuted into the condition of all-knowing. Actually, men and animals are walking side by side along the road of universal destiny. This road is really karma, through the continuous acceptance and transmutation of which suffering is transformed into the mature power of the soul. Because we are traveling together, we have in common the search for peace and security. The man and his dog, the little girl with her kitten, the rancher and his horse—each of these is a kind of partnership between a person and an animal.

Some day a veil will lift in our understanding, and we will begin to sense our kinship with other living things. Man is not going somewhere by riding on a horse. The man and the horse are traveling together, and usually have a rather solid comradeship. The natural affection of the child for the little animal is far more real than

the sophisticated attitude of the allegedly grownup person. Once a real appreciation for the universal plan awakens in man, he will find wonderful friendships with beings not of his own kind. He will have the deepest regard for his fellow man, but he will begin to appreciate the life in the stars, in the great trees, in birds and animals, and perhaps even the population of living organisms which make up his own body.

The Buddhist found great consolation in his realization of the wonders of life, and he found that he was a happier, more peaceful person because he respected everything that lived. It might be that it was the destiny of the dog to injure its foot, but it was the privilege of the old Buddhist monk to treat that wound and heal it if possible, simply because the dog was a living creature like himself.

Thus, the ministry that enables us to help each other when the pressures of karma are heavy, is a beautiful and gracious phase of enlightened living. We are all here because we are imperfect, and our common imperfections provide our mutual opportunities for thoughtfulness and sympathy. We will gain more insight into the animal simply by accepting it as an unfolding life pattern. We may still be separated by a strange interval that we cannot cross, but beyond that separation, and superior to it, is that identity of living things by which we are united in the eternal need for ultimate peace and infinite security.



### LECTURES BY MANLY P. HALL

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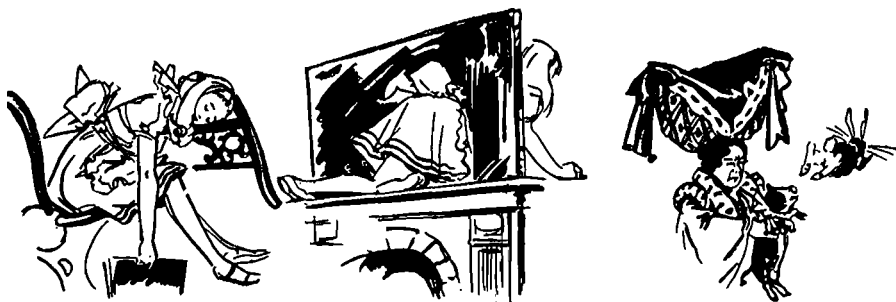
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## *Curiouser & Curiouser*

*A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND*

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### GODS ON HORSEBACK

In very ancient times, the custom of burying the personal belongings with the illustrious dead was almost universally practiced. It prevailed in Egypt, Assyria, Persia, India, China, and Japan. Originally, slaves might be interred alive with their masters, together with horses and other animals. Vast amounts of treasure were placed in the tomb to bring comfort and consolation to the soul in the afterlife. Often, however, burying these valuables led almost immediately to the desecration of the tombs. Gradually, the older pattern was modified, and images, figurines, and models were used instead of actual persons and objects. Hundreds of small clay figures of servants were placed in the burial mounds, and it was assumed that by some strange magic, these doll-like effigies would come to life and minister to the comfort of their ghostly master.

In most areas, such beliefs belong to ancient legendry and lore, and it is interesting to find a survival of such funeral practices in the present century. It is still more remarkable that rituals we associate with primitive cultures are still regarded as valid by so highly civilized, industrialized, and educated a group as the Japanese people. It seems to prove that it is perfectly possible for very old religious observances to survive into the modern world without serious conflict with what we term intellectual progress.

The native religion of Japan is Shintoism, and at the present time, there are over forty million followers of this faith worshipping at approximately 110,000 shrines scattered throughout the islands. As Shintoism was declared to be the official religion of Japan in 1868, and even at the present time is certainly closely associated with the Imperial House, it can hardly be argued that it is the faith of the less enlightened strata of the Japanese social system. It is quite conceivable that the president of a multi-million dollar transistor factory, an outstanding surgeon in the Tokyo Hospital, or the president of one of the most progressive universities may be a Shinto. In fact, not only may he worship the Goddess of the Sun, but he may be a devout Buddhist and a sincere Christian at the same time. Shintoism combines the worship of nature, veneration for ancestors, patriotism to the state, and adherence to the Confucian code of morality. Mostly, however, it is veneration for exalted conduct. It is a kind of deification or canonization of the dead to signify the appreciation of the living for the good works of their forebears.

At a very ancient time, the Japanese emperors were buried in great mounds surrounded by moats. It is reported that when a ruler died, most of his court, especially great counselors and ministers of the state, committed suicide and were buried with him. The empress might also accompany her husband in his journey to the other world. While this practice was long forbidden—in fact, was outlawed nearly two thousand years ago—it is very difficult to legislate against suicide. When the Emperor Meiji died in 1912, General Nogi and his wife killed themselves to follow their ruler beyond the grave.

The Japanese were always very fond of horses, and like the Egyptians, buried the favorite horse of a warrior with its master. In Japan, the custom was modified and there are a number of ancient clay horses belonging to the Haniwa Period (prior to 550 A.D.) in famous museums. Shintoism involved a curious interpretation of the horse ritualism. It was not necessary to assume that the illustrious dead had left this sphere of tribulation far behind. They could return at any time, and their presences were especially solicited in the elaborate ceremonies that accompanied



Votive tablet of rooster and hen. Japanese folk art.

Japanese ancestor worship. It was only proper, therefore, that a deified hero should have a horse in this world for his use. As a result, most of the Shinto temples, in old days, had large stables to take care of sacred horses. This was a rather expensive situation, however, and also led to the problem of how to take care of such a large group of sacred animals.

We should note that most of the horses were donated by wealthy nobles when they petitioned the shrine for personal benefits or for the good of their subjects. This led to a false standard of value. Poor persons could not give horses, which were comparatively rare and expensive; yet they, too, were entitled to have their petitions and needs brought clearly to the attention of one or more of the nine million kami (spirit beings) who could be supplicated in various emergencies. It was regarded as practical, therefore, to substitute pictures of horses painted on slabs of wood, models of the animals, or toy horses made of woven straw. The shrines were able to erect convenient storehouses for these miniature offerings, and there are huge collections of them at the present time. It is only in a few of the great national shrines, such as the Kasuga Shrine at Nara, or the Tokugawa Shrines at Nikko, that live horses are still stabled.

One of the folk arts of Japan, therefore, is the painting of these picture horses or *Ema*, for the use of villagers and farmers in their



Votive tablet with figure of Jizo. Japanese folk art.

Shinto devotions. As you ride through the countryside, you frequently see small shrines in the midst of rice fields or on the sides of low wooded hills. Many of these shrines have no regular attendants, and some of the little buildings that constitute the sanctuary are only two or three feet high. Often, however, small pictures of a votive nature will be found suspended on or near the building. Tradition has caused the horse to be the most frequently represented. It is considered perfectly possible that the picture can come to life so that the spirit dwelling in the shrine can ride upon it should he so desire.

Some years ago, there was considerable commotion in rice paddies near a Shinto shrine. The ground was badly trampled, and many of the rice plants were injured. No one could explain the circumstance until it was noted that bits of green grass were found attached around the mouth of a votive picture of a horse hung in the shrine. There was also mud caked on the hoofs of the painted animal. A consultation of the villagers resulted in an artist being employed to draw a halter on the horse, and attach the halter to a post in the drawing. From that time on, the fields were no longer disturbed. Very few persons today would make



A New Mexican Santo. Note the similarity between New Mexican folk art and the Japanese votive picture of Jizo.

an effort to prove such a story, or insist that it was true. On the other hand, if something strange did occur, the old explanation would probably be advanced again, on the ground that a supernatural event must have some kind of supernatural cause.

In addition to the horse pictures, petitioners brought all kinds of small drawings to their Shinto shrines. Each picture, however, had a real and distinct meaning and purpose. Sometimes the petitioner would have a drawing made of the sign of the zodiac under which he was born, possibly as a means of identification, or to indicate the peculiar difficulties likely to befall persons born under the different signs. Thus we may have paintings of oxen, roosters, dragons, serpents, and all the other zodiacal creatures. The petitioner might also indicate the part of his body that was afflicted by accident or illness by drawing it, or a symbol thereof,



Sacred horse carrying symbols of a deity.  
From a Japanese surimono.

on his votive tablet. Of course, he could also designate what he desired the gods to bestow. Thus a coin would represent wealth, and the folk deities Daikoku or Ebisu, prosperity in business and general good fortune.

The combination of Buddhism and Shintoism, called *Ryobo Shinto*, resulted in pictures of various Buddhist divinities being hung in Shinto sanctuaries. One of the most common was Jizo, who guarded travelers, protected children, and assuaged the grief of bereaved mothers. Some Shintoists took seriously the practice of abstinences as advocated by the faith. They might vow to drink no more sake, or to refrain from some article of food to strengthen the merit of their appeal for help. Under such conditions, the nature of the abstinence would be represented on the picture. There might also be offerings of pictures of rice or paper streamers to signify a present to the shrine.

Obviously, most of these votive pictures were quite amateurish, and some were distinctly in the spirit of the Otsu folk art. As in

the case of the Otsu painters, artisans who made it a practice to provide such pictures for devout Shinto worshippers, gained an unusual skill and freedom in their drawing. Thus the paintings had real artistic merit, and are now beginning to attract collectors of modern art. The whole theory is very close to the religious art of New Mexico. The santeros, or painters of saints, were also completely untrained and produced their quaint masterpieces during the long winter months when they could not engage in any other occupation.

Comparison between the Shinto votive tablets and the New Mexican retablos results in the discovery of astonishing similarities. The way faces and hands were drawn and the conventionalization of robes, are almost identical. The santero masters often painted the figure of an ox with San Ysidro, the patron of agriculture, and they liked to represent Saint James of Compostela, the patron of the Conquistadores, riding on a spirited horse. The horse is drawn with the same dramatic disregard for anatomy notable in the Japanese productions.

Accompanying this article are some small reproductions of the votive *Ema*, or shrine drawings, and a surimono depicting a Shinto deity being given a ride on a sacred horse from the shrine stable. The deity is represented by a *gohei*, a curious device of folded paper. These sacred horses are called *Shimme*, and are still used in processions throughout the country. Actually, the old beliefs have not changed a great deal. It may not be convenient to emphasize them or attempt to interpret them, or even claim to understand them, but it would be a serious mistake to make any statement derogatory to the ancient belief that any deified hero is entitled to a good horse when he wishes to ride abroad in the land.

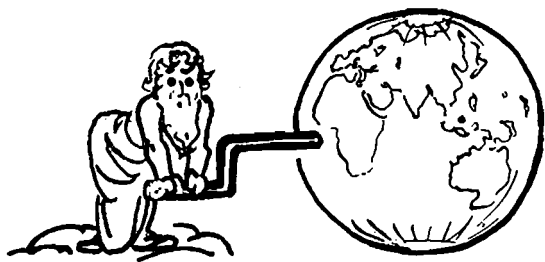


#### *Legal Note*

The commonwealth is best when the people obey the law rather than obey the advice of their attorney. —Chilon

#### *The Much-desired End*

Bion the philosopher is reported to have said "No man should be reproached for old age, for it is that condition all pray they may attain to."



## HAPPENINGS IN THE WORLD

### *Falkenstein's Falls*

In the most plush section of Wilshire Boulevard, between the County Museum of Art and the Miracle Mile, stands what has come to be known simply as "The Fountain." Not long ago, a prominent California federal savings organization completed an imposing building. As is usual with projects of this kind, the inevitable mass of rubbish accumulated in the course of construction was duly removed to allow the beautifying of the premises. Many people suspect that one load of junk, consisting of a mass of twisted pipes, was left behind, extending some forty-five feet in length and rising a jagged fifteen feet above the sidewalk. The ensemble really defies description, but suggests a gigantic plate of Chinese fried noodles. An artistic note is added by occasional glass balls of different colors nestling among the rubbish. The mass is further enhanced by water, which drops, sprinkles, and drips, and on a breezy day annoys passing pedestrians.

No one seems to have the slightest idea what the fountain represents. Perhaps it is a monument to prevailing chaos; it may have powerful social significance, and then again, its bafflement may arise from the fact that it has no meaning. Undoubtedly, this miniature junkyard was expensive, and it has led to a storm of controversy. In time, of course, the uproar will die down, and Claire Falkenstein's masterpiece will become part of Southern California's wonderful heritage of eccentric creations. In order that this rare work of art can be thoroughly appreciated, we include a photograph.

Here is another example of our failure to profit from the wisdom of the ancient Greeks. During the Age of Pericles, it was considered a civic responsibility to beautify communities. Noble statuary depicting heroes, divinities, and ennobling incidents of history were held to contribute to moral and ethical excellence.





The Grecians also provided serious penalties for anyone glorifying ugliness, asymmetry, or mediocrity. Art is food for the soul—nourishment received into consciousness through the eyes, impelling the beholder to cultivate the highest aspects of his nature, It is difficult to imagine what “The Fountain” will contribute to the betterment of a troubled world. Is it intended to convey futility, to reveal the warped and twisted entanglements of history? Or is it simply a bid for notoriety, or a conversation piece, like several other recent civic productions? Most of the pedestrians who stop for a moment to survey Falkenstein’s Falls turn away shaking their heads sadly. One small child in a perambulator expressed a clear criticism. He burst into howls of agony.

### *A Fountain Flows in Watts*

According to City Councilman John S. Gibson, Jr., whose district includes the Watts area, the scene of last August’s riots, too many liquor licenses have been issued in his territory. A recent newspaper article states that there are fifteen hundred liquor licensed establishments within what has been described as the “riot area.” It may well be that these figures are exaggerated, as opponents have contended, but even if half the number of licenses have been issued, it is a deplorable situation. In an area where a large number of people are living in substandard dwell-

ings, earning comparatively low wages, and receiving a great deal of financial assistance from welfare agencies and other charitable sources, it is appalling to think that funds raised to help these people to meet the necessities of life, are being so spent that such a number of liquor licensed establishments can be supported. Of course, nothing will be done to change the situation, but it is only one of numerous instances of a bad condition that should be, and could be, corrected with a little courage and honesty. Persons on relief should not be encouraged to forget their troubles, but rather, to remember the need for self-improvement, self-discipline, and the development of profitable skills. All minority groups need to use their minds to think as clearly as possible and to work out practical programs. If necessary, they should be protected from unreasonable temptation and from such merchants as exploit poverty and despair.



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## Happenings at Headquarters

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It is appropriate at this time to convey our warmest greetings of the Christmas Season to our subscribers. We wish for each and all a Merry Christmas and a Happy New Year, and hope that 1966 will bring with it continued dedication to those ideals and principles which help to make life more secure and meaningful.

\* \* \* \* \*

During the Fall Quarter of lectures and activities at our headquarters, Mr. Hall's Sunday morning lectures continue through December 19th; the Wednesday evening lectures, through December 8th. In his October class, "Vital Religious Issues of Today," Mr. Hall discussed the relationships of five important problems to modern religion: the doctrine of infallibility, marriage, birth control, divorce, and religious tolerance. His November-December seminar dealt with "Esoteric Shintoism, the Way of the Gods," unfolding the mystical aspects of this ancient faith. The Winter 1966 Quarter of lectures will begin on Sunday, January 9th, and Mr. Hall will give his annual analyses of world, national, and personal trends according to the planetary positions of the year.

Dr. Framroze A. Bode continued his Tuesday evening classes at our headquarters on our fall program. In his October seminar, "Practical Guidance in Spiritual Knowledge," he discussed the philosophies of Ramana Maharshi, Sri Aurobindo, Milarepa, the Chinese "I Ching," and Mantra Yoga. The November-December classes (continuing through December 14th) deal with various aspects of mystical philosophy. Dr. Bode also continued his monthly lectures at the East-West Cultural Center in Los Angeles, and made a second appearance on the KABC radio program "Religion on the Line" in September. In addition to these activities, he gave a series of eight classes on "India—Past and Present" at the Beverly Hills Evening High School as part of the Adult Education program of the Beverly Hills Unified School District. In early October, Dr. Bode flew to New Orleans, Louisiana, to give a series of lectures on Oriental Spiritual Philosophy, sponsored by the New Orleans Unity Society.



Bird study with pine and bamboo. Japanese painting on silk.

During the late summer, our vice-president, Dr. Henry L. Drake, spoke at the University of Hawaii under the auspices of the East-West Cultural Center. His topic was "The Reunion of Psychology and Philosophy." He stressed the importance of building a newer and better philosophy of life after the more obvious phases of psychological problems have been successfully treated. Without continuing guidance, therapy cannot be regarded as complete, and the end of guidance is that the individual be capable of leading his own life constructively.

In October Dr. Drake held a Workshop in "The Theory and Practice of Philosophical Psychology and Analysis" under the auspices of Books in Review, Los Angeles. In November he repeated the program at our headquarters. The purpose of the Workshop was to increase conscious understanding of the deeper meaning of man, his life, and his adjustments with society. The end purpose was to increase available potential, leading to the achievement of a well-adjusted personality.

\* \* \* \* \*

Our art exhibit for December (Dec. 5 through 19), "Bird Themes in Oriental Art," features a delightful group of paintings, most of which were secured by Mr. Hall on his recent trip to Japan. The sources of quality paintings of this type are being

rapidly exhausted, as nearly all of these works of art have now passed into private collections and very little is being done in the classical tradition by contemporary artists. Originally, most of these pictures were album studies, mounted in books by the artists themselves for their own use or to pass on to discriminating friends. The collection includes water colors on silk, sumi drawings on soft paper, and a few examples of nature studies in the woodblock printing technique. Oriental nature studies are distinguished for their clarity of detail. Alfred Russel Wallace, the English naturalist, declared that Oriental artists were so accurate in their impressionism that their nature studies were scientifically reliable. In this exhibit, birds of many kinds, against colorful backgrounds of branches and boughs, seem to come to life.

\* \* \* \* \*

On November 4th, Mr. Hall addressed the students and faculty of Whittier College in a Night Forum meeting on the campus. The subject of his talk, and the forum discussion, was "Religion and the Space Age." . . . In December, Mr. Hall will be guest speaker for the Sepulveda Veterans Hospital Toastmasters Club. His lecture on that occasion will be "Accepting the Challenge of Maturity." . . . On December 9th, he will give his annual address for the Masonic Research Group of San Francisco.

\* \* \* \* \*

This year for the first time, the International Congress for the History of Religions was held in the United States. The Congress convened at Claremont, California, from September 6th to 11th, with delegates from more than forty countries in attendance. There were representatives of African tribal religions, Buddhism, Christianity, Confucianism, Hinduism, Islam, Jainism, Judaism, Shintoism, Sikhism, Taoism, Zen, as well as specialists, Orientalists, and scholars. Of the two hundred and fifty delegates who attended the Congress, one hundred were from the United States. Prince Takahito Mikesa, a brother of the Emperor of Japan, and his wife attended the Congress. The Prince addressed the opening session and conveyed greetings from Japan. The International Association for the History of Religions was founded in 1900 by Arthur Darby Nock of Harvard, Sir James Frazer, and other European scholars.

The theme of the 1965 Congress was "Guilt and Rites of Purification." Over one hundred papers were read by scholars in various fields. Dr. Framroze A. Bode, who was a Delegate, presented a paper on "Rites of Purification in the Zoroastrian Religion," and took part in the deliberations of the Congress. There were symposia and discussions on a variety of topics, such as "Religious Diversity in Contemporary Culture," "Practical Issues Raised by Relations Among Religions," and "Traditional Religions and Modern Culture."

This Congress was followed by a Conference on Shinto, also in Claremont, from September 12th to 15th. Many Shinto priests and scholars participated, including Prince Mikesa. One of the interesting aspects of this Conference was that it was the first time Shinto dignitaries discussed their religion in formal session outside of Japan.

\* \* \* \* \*

We announce with sincere regret the recent passing of two distinguished Oriental scholars and esteemed personal friends, Dr. Walter Y. Evans-Wentz and Dr. Ernest Wood. Dr. Evans-Wentz passed out of this life on July 17th, 1965, at Encinitas, California. He was the first American to receive the degree of Doctor of Science in comparative religion from Oxford University, and also held a doctorate in literature. He traveled extensively and spent several years in Tibet, where he became a Buddhist monk. His extensive writings on Tibetan philosophy include *Tibetan Book of the Dead*, *Tibetan Yoga and Secret Doctrine*, and *Milarepa, the Great Tibetan Yogi*. Dr. Evans-Wentz had been living in semi-retirement in San Diego for many years, and our friend, Dr. Bode, visited him there recently, at which time the accompanying photograph was taken. Dr. Evans-Wentz left a considerable estate, bequeathed to various institutions to contribute to knowledge and the advancement of worthy causes, social and cultural. He left his Oriental manuscripts and paintings to the Bodleian Library at Oxford. Dr. Evans-Wentz was eighty-eight years old at the time of his passing.

Dr. Ernest Wood completed his earthly labors on September 17th, 1965, in the 83rd year of his life. Dr. Wood was a scholar, educator, and translator, specializing in the sacred writings of



F. A. Bode

W.Y. Evans-Wentz

Buddhism and Hinduism. He gave thirty-eight years of his life to the service of education in India. Of his thirty-five published works, some are in education and religion, and others are translations of ancient Sanskrit writings. He had lectured in forty countries, and was President and Dean of the American Academy of Asian Studies, a graduate school in San Francisco. Upon retirement from his duties at the Academy, he went to Houston, Texas, in 1959, where he remained active until the time of his passing. Dr. Wood finished his translation of the *Viveka Chudamani*, an ancient Indian philosophical work, and a few hours later, passed into a coma from which he never regained consciousness. He is survived by his wife, Hilda, and two brothers, to whom we extend our sincere sympathy.

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In September, Mr. Wilfred F. Rosenberg, from San Antonio, Texas, visited our headquarters in connection with his travels for the Sufi Movement, in which he has been interested for some time. He had recently returned from a visit to Europe, where he conferred with the head of the Sufi Movement, now residing in Holland. Mr. Rosenberg gave a lecture on "The Sufis of India" at our headquarters, and was presented by Mr. Lew Ayres.





## LOCAL STUDY GROUP ACTIVITIES



We are indeed happy to announce that two new P.R.S. Local Study Groups have been formed in the San Francisco area. Miss Eileen Moyna (133 Cornelia Ave., Mill Valley) has organized a group in Mill Valley, and Mrs. Honor Russell (2108 Shattuck Ave., Apt. 126, Berkeley) will lead a study group in Berkeley. We have had many letters from study group members telling us how much their lives have been enriched by the experience of meeting regularly with congenial people for discussion and learning. We strongly recommend, therefore, that interested friends in the communities of Mill Valley and Berkeley contact Miss Moyna and Mrs. Russell for further information about their programs. Our best wishes for success are extended to the leaders and members of these new groups.

Our recent publication, *Studies in Dream Symbolism*, is based upon a course of instruction given by Mr. Hall in Los Angeles in the fall of 1960. This book is especially suited for a program of study over a period of several weeks or months. It covers many interesting phases of sleep phenomena, and includes a discussion of particular dream symbols. There is also a section on prophetic dreams, touching on telepathy and clairvoyance. The final chapter deals with dreams as visions or mystical experiences, with special reference to the Theophany of St. Paul, the illumination of Plotinus, and the revelation of St. John. Answers will be found in this work for many questions concerning the subjective life of man. There is a convenient index and a detailed table of contents.

The language of dream symbolism is derived from the entire pageantry of man's psychological artistry. The elaborate emblemism of the alchemists, with their dragon and phoenix bird and multi-headed creatures, is related to the subjective pressures that release themselves through appropriate devices of the mind. Just as all religions have used symbols as convenient means of instruc-



tion, and have concealed their deepest secrets under strange emblems, so in sleep, nearly every pressure that can arise in consciousness takes on some complicated symbolic form. If we can interpret these forms correctly, their message to us is often quite different from our first superficial impression. It is also true that many symbols have peculiar meanings, and each person must interpret them in the light of his own internal degree of unfoldment.

Although our booklet *An Introduction to Dream Interpretation* is temporarily out of print, there are several articles in our Journal that will be helpful. We can recommend the articles on "Animal Symbolism in Religion and Art" in our Journal, V. 20, Nos. 2-4, and V. 21, No. 1. This series gives a comprehensive key to the use of birds, animals, reptiles, and insects as symbols in the transmission of abstract ideas. Our large book on *The Secret Teachings of All Ages* is actually an encyclopedia of symbolism, and *Healing, the Divine Art* has a section on sleep phenomena. The recent list of books on symbolism in our series "Great Books on Religion and Esoteric Philosophy" (*PRS Journal*, Summer 1965, p. 65) will be useful in selecting outside sources.

The following questions, based on material in this Journal, are recommended to study groups for discussion, and to readers in general for thought and contemplation.

Article: *QUESTIONS THAT CANNOT BE ANSWERED*

1. Explain Buddha's refusal to answer questions concerning deities and the origin of the universe.
2. Examine your own basic convictions. To the best of your knowledge, where did they originate?

Article: *ARE ANIMALS SUBJECT TO KARMA?*

1. What is the difference between the law of cause and effect and the law of karma?
2. Why would more intelligent animals be likely to have karmic patterns?

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

# TODAY IN TAHITI

BY

ELIZABETH CONNELLY

The Art Exhibit shown in the Library of The Philosophical Research Society during October and November of 1965 consisted of paintings done in 1964 by Anatole Efimoff, long-time resident of Los Angeles. This Russian-born artist has brought back an authentic and most pleasing record of life today in the "Paradise of the Pacific."

Second only in importance to the high artistry and deep feeling which this artist is able to communicate, is his depiction of the peoples who now inhabit the Society Islands. They were occupied solely by Polynesians prior to the landing on their shores of "whalers", "discoverers", and "missionaries".

Papeete, principal city and capital of all of French Polynesia, is the Administrative center, and residence of the Governor of this mid-Pacific Island Group.

Completely charming is artist Efimoff's portrayal of a native Tahitian girl dressed in *red*, standing beneath a tall banana tree arrayed in varying shades of *green*. Equally delightful is his more formal delineation of Miss Maeva Marareauria, air line hostess, also Tahitian, but of Island-French descent.

Papeete, main port of landing for air and ocean tourists, boasts several fine hotels, one of which possesses the only swimming pool which requires no cleaning, so is always ready for use. It is fed by natural springs, bubbling continuously and affording a bountiful supply of fresh water of air temperature.

At this same port one may see trading boats of every size and description bringing in produce and wares from other islands. Very early each morning the inter-island canoes appear bringing young people from all the islands of the Society group who wish to find work suited to their skills in the capital city.

Mr. Efimoff has captured a beach scene not far from Papeete, depicting four hostesses resting as they await passengers from an arriving ocean liner. From up-coast four uniformed musicians approach. Barely visible above a tangle of trees, shrubs and vines is the thatched roof over a huge picnic table. Here the visitors



Paintings, shells, and artifacts from the Efimoff Collection.

will be given smiling welcome, a native luncheon of many courses, entertainment by dancing girls and musicians, and always an invitation to join in the fun.

In sharp contrast stands a rock pile on the lonely north coast at Arahoho, above which hangs a huge tree, now rapidly dying from terrific winds and salt spray from the twenty to thirty foot waves which assault this spot.

Naturally our exhibiting artist who has painted in Old Russia, China, and the United States, sought others of his profession. But street corners, restaurant and social gatherings failed to produce even one other artist with whom he might discuss his plan to give to the world a record of these Islands as they stand today. Caught midway between the oldsters who cling to the principles of the clans and continue the pursuit of such simple occupations as fishing or fruit farming and the mad rush of youngsters to the humming centers of industry to entertain if they are talented enough or to learn copra making, vanilla extracting, weaving or some other handicraft, the final steps toward complete industrialism seem unavoidable.

Anatole Efimoff made an exciting contact in the person of Mr. Lee Kim Ying, Director of a large, non profit Philanthropical School located in the Chinese colony of Papeete. The march of progress is easily distinguishable here, where the young adults are being educated, the men already control businesses, banks and investment houses and the women are celebrated for their beauty.

The lone stupa in this Efimoff collection marks the resting place of the last of the Kings of Tahiti, a member of the Pomare clan. Its liveness provides eloquent proof of the passing of the 'old way'.



Tahitian Scene by Anatole Efimoff

The one Museum in Papeete is dedicated to the European, Paul Gaugin. Incredibly, Mr. Efimoff found only copies of that painter's work—not an original among them.

Moorea he considered the loveliest of the Society Islands. The picturesque formation of Rotui—Twin Peaks—gives the entire narrow valley with its large lake the most startling shades of blue. This is shown in one of the most striking paintings on view. Around this lake the beaches are black—composed of graveled lava. On the ocean front the sands are very white and women and children spend much time there collecting shells. Nearby tall trees swing with the drying nets of fishermen whose boats move about the inlets, their occupants fishing, diving, or riding the waves of the warm Pacific.

Their thatched cottages are usually set back among coco palms, banana and mango trees, nestling almost unseen among the flowering vines and shrubs. Their cooking pits and braziers are set outside, as are the tables for meals. They place no glass in their windows, no locks on their doors and there are few, if any, animals around except the ponies for riding or driving and the cows which are necessary. Inside the ring of lava plateaus lie the swamp lands which few visitors ever see or hear about since the Islanders leave them severely alone.

The spacious, well-built homes of the fashionable people who once lived on Moorea now stand empty and neglected, due to the

constant migration to Papeete. Sometimes rising at five o'clock in the morning, Mr. Efimoff could paint all day along the roads, or on the beaches and never see anyone at all, the villagers having already left for a day in the capital.

Motor launches bring daily visitors from Papeete, 12 miles away, and Pao Pao provides excellent hotels and cabanas for visitors who prize the quiet available on Moorea. There are some hiking trails cut for a distance on some of the lava peaks and accommodations for the young or hardy who like to climb. There is inland swimming for those not accustomed to the sometimes heavy surf.

A few Pacific miles west, on Raiatea, are located the big businesses which produce the wealth for this group of French-governed islands; the canny investors who provide the capital for industries such as copra making, refining of sugar and extracting vanilla, and the crafts of native artisans. The Islanders believe the huge crater on this Island is filled with sacred water. Mr. Efimoff feels that only time will decide if it is active or extinct.

Smallest, yet best known to many Americans, is the northwesterly Island of Bora Bora. Here some of our GIs sat out World War II, rarely sighting a ship or plane for which they had built landings. Papeete was "off base" for them and many openly expressed a preference to Okinawa or some other battleground to this "paradise" which to them was just another lava rock in the Pacific.

Mr. Efimoff chose Vaitape, midway of Bora Bora's west coast for his painting headquarters on this island. He liked the quiet, deserted spots for working and found the Chicken Hotel very comfortable, with good food and service. Happily he ignored the deserted barracks of the military occupation and has given us a fine painting of Bora-Bora's grey sand beach, under a haze of clouds and sunshine and an almost incredible purple coloration of the waters of the Pacific here.



#### *Sober Advice*

Pittacus, one of the seven wise men of Greece, included among his laws that if an intoxicated man should strike another, his fine should be double that which would have been charged to him had he been sober. Pittacus advised doubling all penalties if the offenders had been drinking.

## GHOST LORE OF MANY LANDS

The religious literature of the world abounds in ghost lore. From the Old Testament of the Jews to the Mahabharata of the Hindus, from the magical papyri of Egypt to the sacred Shinto writings of Japan, there are reports of the intercession of spirits, the raising up of the souls of the dead, and the wanderings of melancholy specters through the zones and spheres of some gloomy region beyond the grave. It is only natural that ghost lore, sanctified by scripture, should also pass into popular legendry and find an important place in secular literature.

The account found in the 28th chapter of First Samuel, verses 7-19, is a classic example of the attitude of the Old Testament writers on what we would call today psychic phenomena. The substance of the account is as follows. Because Saul, anointed King of Israel, had disobeyed his Lord, God had departed from him. The Philistines came to do battle with the people of Israel, and Saul, beholding the great number of the enemy, was afraid, and his heart was troubled. And Saul asked of the Lord guidance and direction. But because God had turned from him, he received no message by dreams, by the Urim, or by the prophets.

Then Saul said, "Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her." And his servant said to him, "Behold, there is a woman that hath a familiar spirit at Endor." Saul disguised himself and went by night to consult with the woman of Endor in order to gain insight into what the future held in store for himself, his sons, and the people of Israel.

The woman of Endor, however, did not recognize Saul, and said that she could not practice her divination because the King had decreed against all who had familiar spirits and wizards, and cast them out of the land or sentenced them to death. Then Saul, without revealing his identity, made an oath to her by the Lord, declaring that no punishment should come to the woman for calling forth a spirit.

Thus reassured, the Witch of Endor asked what spirit she should bring up from the deep, and Saul replied that she should summon Samuel the Prophet. When the woman had done this, she beheld the form of Samuel, and she cried out to the King, "Why hast thou

deceived me? for thou art Saul." And the King said to her that she should not be afraid, but she should tell him what she saw. And the Witch of Endor replied, "I saw gods ascending out of the earth." She then continued, declaring that an old man had come up, and that he was covered with a mantle. And then Saul knew that it was Samuel, and he bowed his face to the ground.

Samuel then spoke to Saul, saying, "Why hast thou disquieted me, to bring me up?" The King of Israel then explained that he had received no instruction or guidance from the Lord; therefore, in desperation, because the Philistines made war against him, he had come to Endor to supplicate the wisdom of Samuel the Prophet. Samuel then told him that the God of Israel had turned his face against Saul, that the Philistines would be victorious, and that on the following day, Saul and his sons would themselves be with Samuel in the regions of the dead. The account then goes on to show how the prophecy of Samuel was fulfilled in every detail.

From this comparatively brief account, a number of interesting points become evident. Those who were faithful to the Lord did receive messages in some way, usually in the form of prophetic dreams or by the direct words of those prophets whom God had raised up in Israel. The Urim was a form of divination based upon the jewels on the shoulders of the robes of the high priest. It is also known that lots were drawn to secure the expression of the divine will. We must also assume that even in those days, laws were passed against what we would term mediumship. We know that such bans existed among most of the nations of the Mediterranean civilization. In some countries, divination was lawful only for rulers and their ministers, but in Saul's time, apparently even the king did not dare to publicly patronize a witch.

The account seems to indicate that only the woman saw the specter that arose. She recognized it as Samuel, but it remained for the King to ask the form of the ghost. Only when the woman described the mantle of the spirit did Saul know that it was Samuel. While the point is not clear, it would be quite possible to assume that Samuel spoke to Saul through the voice of the medium.

This brings up another interesting point. Samuel the Prophet was a man close to the Lord, who counseled righteousness, and



THE WITCH OF ENDOR INVOKING SAMUEL

From a painting by Tissot



Samuel asked the King why he had disturbed his rest and brought him up again into association with the living. It would follow that the popular mind of the time accepted not only a ghostly continuance for the dead, but assumed that consciousness and intelligence and identity all survived the grave. The Samuel invoked by the Witch of Endor was full of wisdom. He remembered the will of the Lord, and he could give prophecies about the future, even to the rise of David, whom the Lord had selected to fill the place of Saul. We must also infer from the account that the dead had a habitation, and that to be summoned by divinatory arts was disquieting, implying that it disturbed the rest of the spirit.

With this support from scripture, it is quite understandable that ghost lore should have continued to play an important part in both Jewish and Christian metaphysics. A parallel situation is found in the New Testament, where the miracles of Jesus include the casting out of evil spirits. It is generally assumed that these evil spirits were demons, but if we carefully analyze the opinions of the time, especially among the Jewish people, it is more reasonable to assume that these devils were actually ghosts of unhappy dead. Certainly it was of the mind of Israel that there existed migrant souls who had departed in misery from human life, but could not return to the spiritual realms without exhausting the evil pressures that possessed them.

We have already mentioned the distress in the mind of King Saul, but earlier in First Samuel the hatred of Saul for David was ascribed to the presence of an evil spirit. It was David, the Sweet Singer, who caused the obsessing entity to depart from the King. It was customary to attribute all unexplainable moods, hysterias, and paranoid outbursts to spirit possession or obsession. The mystical sect of the Essenes was held in high repute because it could drive out evil spirits. It was assumed that only by means of certain rituals and ceremonies could the obsessing entity be induced to depart, and in Eastern Europe, persons believed to be persecuted by evil spirits were taken to a Baal Shem, a miracle-working rabbi who knew the secret formulas for liberating wandering spirits from the bodies to which they had affixed themselves.

The rise of Cabalism in Spain resulted in an elaborate art of demonology and witchcraft, and also introduced, at least in part,

a doctrine of transmigration of souls. The traditional point of view—direct reincarnation, held in other classical areas, was also held by some in the Jewish-Christian communion, but was not universally accepted. Much of the Jewish lore relating to the tragedies of spirit possession was gathered together by Solomon Rappaport in his world-famous play, "The Dybbuk." The word *dybbuk* means *attachment*, and the plot develops around a disembodied soul wandering in the regions between heaven and earth, which attaches itself to a living person, either for the gratification of evil desires or for vengeance for some real or imaginary wrong. Relief can be found only from the secret rituals of the faith, which have descended in the keeping of certain wise and venerated rabbis. "The Dybbuk" has been presented through translation in many countries, including the United States.

Ghost lore differs greatly according to the basic spiritual convictions of people and the level of culture to which they have attained. Of course, it is an essential part of Shintoism, the indigenous religion of Japan, and has drifted into popular Buddhism. The dead are supposed to linger about the places they knew in life, and prayers and offerings may properly be bestowed upon them. As Lafcadio Hearn points out, however, in Japan, prayers are not to the dead, but for the dead. It is assumed that a loved one continues to exist as a being, and will in due time be re-embodied and continue along the path of liberation until all earthly attachments are outgrown or overcome. Anyone who deserves our kind regards at the moment will continue to deserve our good wishes for countless ages to come. In due time, we also will be gladdened by the good wishes of our own descendants, or if we have accomplished something of importance, the enduring regard of our fellow citizens. Prayers and good thoughts are like an incense, making fragrant the atmosphere of the dead. It is only reasonable, therefore, that we should do all that we possibly can to deserve the good wishes of our fellow men. It is a misfortune both to the living and the dead for any person to injure another.

In China, and to a measure in Japan, ancestor worship was carried to the degree that it was considered a tragedy for a man not to have sons to preserve his name and to honor his memory. It

was permissible, therefore, for a man to divorce his wife if she could not bear him a man child. This man child not only directly made offerings to his father, but through him, the long descent of generations of worshippers was assured. In one of the temples in Canton, there are thousands of wooden tablets to the memory of the descendants of Confucius, all of whom paid homage to the soul of the great sage.

It was inevitable that the ghost elements in religion should in time lead to more or less tragic consequences. Deficient in all scientific knowledge of mental disease, our remote forebears found many cruel ways of punishing those mentally and emotionally sick. The intent was to punish the possessing spirit, but actually, it was the living person who suffered the most. He was feared, sometimes tortured, and nearly always cast out of the community. Any who claimed to possess mediumistic faculties or powers, were threatened with ex-communication, abuse, and torture. This is especially tragic when so many elements of a faith contribute to building up unreasonable doubts and fears. Add to these inner perplexities the despotism of a feudal system, and it is not surprising that minds fell into extraordinary fears and delusions. It is only in recent years that psychic research has taken on a dignified scientific appearance, and those claiming mediumistic powers have been allowed to practice their gifts without unreasonable restraint or public denunciation.

In time, literature drew heavily upon the supernatural as an implement of the dramatic art. Countless novels have been directly or indirectly inspired by the sacred books of the world. The settings have been changed, the religious atmosphere has been eliminated, but it is still acknowledged that the Bible is one of the greatest sources of plot situations, sharing this distinction with the Chinese Red Chamber. Among those who made enduring fame for themselves by capitalizing on the supernatural were several outstanding dramatists of the Elizabethan period. The most famous ghost stories in the world today are those found in the Shakespearean plays, especially Hamlet, Macbeth, and Julius Caesar. These works present their psychic phenomena with almost scriptural authority. Hardly anyone stops to ask whether the author was repeating some

long-cherished tradition or inventing the situations to meet his own immediate needs.

In the story of Hamlet, we find the spirit returning to work the destruction of his murderer. So vengeful is the ghost that it is perfectly willing to sacrifice its own son to the attainment of its purpose. Here is an almost perfect example of the dybbuk formula. Study, however, would indicate that the ghost sequences are really contrivances to motivate the story, and to impress upon the beholder both the inevitable retribution for evil and the neurotic nature of Prince Hamlet. The tragedy ends in disaster for both the guilty and the innocent, and perhaps points a moral that shows why so many nations of antiquity legislated against the practice of psychic phenomena.

In Macbeth, the visions that disturbed those guilty of regicide are but the somber trappings of an evil conscience. The ghost of the crime committed haunts the subconscious of Macbeth and his wife, destroying forever the inward peace that preserves the sanity of the just. We observe the gradual disintegration of the criminal, and while the symbolism of the ghost is introduced, it is merely a passive presence, striking terror to hearts already burdened with a terrible sense of guilt.

In Julius Caesar, Brutus believes himself a hero and a patriot. He destroys Caesar for the good of Rome. He feels no active conscience for his deed, but with the passing of time, the ghost of the man he has slain rises up to destroy him. In this story, we sense the simple and basic truth that we have no right to destroy or to condemn or take into our own hands those due processes of law which are established for the good of the state. Brutus judged Caesar, and great Caesar's ghost judges Brutus. Here again, the supernatural has been used to motivate the supernormal. The entire subconscious nature of Brutus is gradually revealed, and by degrees, he condemns himself and finds his own life no longer significant or endurable.

The Indian tribes of North America believed firmly in the power of departed spirits to influence the living. Although each culture unit had its own ghost lore, it would appear that many beliefs were held in common, and there is much to suggest that many marvelous

stories are based upon some remote contact with Europe or Asia. The belief in the survival of conscious life after death was common to nearly all the tribes. There was a ghost land, a kind of invisible earth, where spirits dwelt together, following the habits and practices of earthly existence. A long and difficult path led from the mortal sphere to the abode of the dead. In some legends, the deceased person drank from a mysterious fountain on the borders of the shadow land, and by this act was prevented from returning to his physical body. Great heroes and mighty chieftains reached the Happy Hunting Ground by journeying across water, and it was believed by tribes living along the seaboard that the sick were most likely to die at high tide.

A unique aspect of Amerindian ghost lore is that the human being was supposed to possess two ghosts. One of these corresponded to the vital principle, the source of energy and activity. The other was passive, but was the carrier of self-consciousness. In sickness, the ghost of the vital principle departed, or was carried away by superhuman agencies, into the ghost world. It was possible for medicine priests, usually in groups of three, to enter a state of trance and pursue the vital spirit as it journeyed toward the realm of death. If they could catch up with this spirit, they might persuade it in some way to return. Under such conditions, the patient recovered. If the other ghost, which contained the mental and emotional principles, departed, there could be no resuscitation. Another interesting point is that when heroes or adventurers from the realms of the living sought to enter the ghost land without death, they brought fear and anxiety to the souls of the dead. These living invaders were viewed as ghosts by the dead, and had strange transparent bodies and miraculous powers that were viewed with profound apprehension.

From somewhere, possibly Europe, the Indians had received a metaphysical belief that has been called the "harrowing of hell" (harrying of Hades). It is believed that this term began in the early or middle period of the English language, and usually referred to the descent of Christ into the realms of the dead to release souls that have been imprisoned there since the beginning of the world. The concept occurs in many religious systems, and seems to arise

from man's natural anxiety about death. He likes to believe that the ominous nether regions have already been conquered by some spiritual hero who has in this way prepared a place that is safe and secure. In the American Indian legends, the "harrowing" is often accomplished by a mortal healer who conquers the spirits and imposes upon them certain obligations by which their evil tendencies are restrained or reformed.

It is evident in most of these ghost stories that the underlying purpose is to make the afterlife as desirable as existence in the mortal world. The Indian did not develop an advanced psychology of life and death. He existed in a mysterious world where events occurred that he could neither control nor understand. The Red Man, however, did develop a faith in the reality of a sovereign Power, and he held this power to be good. He was convinced that this Power had no desire to punish the human soul eternally in some infernal region for the mistakes and misfortunes associated with earthly living.

The Indian, therefore, had no purgatory. The ghost land was merely a shadowy counterpart of physical nature. He did, however, divide the invisible realm into a superior and inferior part. The inferior part was the abode of ghosts, and the superior part was a wonderful region inhabited by a superior kind of humanity. These might be termed heavenly Indians. There was no sorrow, suffering, or death in the place where they dwelt. They were surrounded by light and were wise and wonderful. Great sachems, who were masters of mystic arts, could visit the medicine lodges of the sky people, and on occasion, a messenger from this realm could appear to a mortal in a dream or vision, and could instruct him in all the mysteries of life. As the Indian had no written language, and no formal system of education, he depended heavily upon intuitive faculties to solve the complexities of his life. He regarded the intuition of the medicine priests as a separate being, an overshadowing protecting power, and in most instances, the intuitive realization proved to be true, probably because the Indian mystic had no firm preconceptions to interfere with his psychic processes.

The Orpheus legend is very common among the Indian tribes of central and eastern United States. In each case, death takes

away a beloved wife. The husband, distraught with grief, attempts to make the dangerous journey to rescue his loved one from the ghost land. Usually, he starts out along some path leading into the forest or toward the distant mountains. He proceeds for a long time, but can find no way to cross into the other world. At the critical moment, when his cause seems most hopeless, help comes to him. Sometimes it is in the form of a strange and wise old man living in an ancient wigwam by the side of the road. The magician bestows upon the sorrowing husband some talisman or formula by which he enters a state of trance, and his soul separates from the body. Then, guided by the magician, or perhaps by some friendly totemic spirit, he places his foot upon the threshold of darkness. He follows the lonely path of no return, and after numerous adventures, discovers the shade of his beloved wife. In one story, he is told that the only way that he can bring her back to life is to capture her soul in a hollow gourd which he must keep tightly closed until he returns to the abode of the living. There he must perform a certain ceremony, and she will be resuscitated. The joyful husband makes the journey back in safety, and tells his friends that his wife's spirit is in the gourd. He then prepares for the ritual, but while he is busy, an inquisitive person, not believing the ghost to be in the gourd, opens it, and the spirit sadly returns forever to the realm of death.

There is evidence that some Indian tribes believe that ghosts can take on various appearances temporarily, such as birds, animals, and even insects. Such a belief is also held in Mongolia, which may account for its existence in the Western hemisphere. There is also a belief in rebirth, and this was held by some of the tribes of California Indians, much to the dismay of the mission Fathers. Generally speaking, it was a subjective trend among the American Indian to remove all barriers between the living and the dead. The visible and the invisible mingled, and spirits could always be seen in dreams or trances produced by narcotic plants. Whereas in the modern world, accounts of ghostly visitations are viewed with almost superstitious dismay, if they are believed at all, the Indian preferred to imagine that man actually lived in the midst of spirits—some unborn, some dead, and others imprisoned by primordial sorcery in rocks, trees, and the bodies of animals.

All these spirits were essentially equal. The young man practiced vigil in order that he might see his guardian spirit. This spirit might be some hero of long ago, or an animal or bird that had elected itself to protect the youth throughout life.

Mediumship was certainly practiced among the Indians, and there was something of psychism in the practices of nearly all the medicine priests. Ancestor worship of the kind known in China, had not arisen, but it was assumed that the ancestors were available as ghosts, and that their transition to the other life had not caused them to forget their earthly ties. The American Indian did not have many accounts of vengeful evil spirits, but he instinctively respected the dead, whether friend or foe. He assumed that tribal life was the same in the larger universe. There would be misunderstandings and conflicts, and moments when pain and disaster must be borne with fortitude.

When his time came to change worlds, the Indian met the transition courageously. As a young man, he had been given his death song, or perhaps he composed it himself. He memorized it, and in the solitude of the forest, he chanted it softly many times until it was part of his consciousness. Then at the critical moment, when an enemy struck him down, or a disease wasted him away, or the natural infirmities of age closed in upon him—in moments such as these, he sang his song as loudly and clearly as he could, that all might hear and know that his faith was strong and that he was going forth not as a terror stricken mortal, but as a brave man returning along the dark road to the invisible realm from which he had come. His lodge in the sky was prepared for him, and he would be welcomed by those who had preceded him. He had no sense that the ghost world was weird or unnatural. The physical hills where he hunted, the rivers he traveled in his canoe, all the distant places that he could see or visit, were full of spirits. Tribes of Indians that had vanished away still roamed their ancient haunts. The ghosts were not evil or unkind. In their own way, and according to their own natures, they were living forever in the universe which the Great Spirit had created.





# Library Notes

## RAMBLINGS AMONG THE TEXTILES OF THE WORLD

by A. J. HOWIE

### PART IV: INDIA, AN OLDER LAND OF COTTON

The history texts of the United States mention many of the facts of the importance of cotton in the economy of the southern states, together with the effect that the inventions of the cotton gin and power machinery had on the prosperity of the nation. However, little if any reference is made to the early origin of cotton-spinning and weaving several thousands of years earlier in India. There, too, cotton was the basis for a considerable general prosperity and commerce with distant countries. Possibly cotton was not first domesticated in India, but certainly it was highly cultivated by the Indians several thousands of years B.C., and scientists have established that New World cotton domesticates are the result of a cross between American wild *gossypium* and Old World highly domesticated cotton.

In ancient Egypt, textiles were produced mainly with slave labor excelling in the simple plain weaving of linen. In China and Japan, the emphasis was on the luxury and beauty of silk textiles. In India, cotton was supreme. The textiles were produced under a system of free enterprise. Weaving, dyeing, printing, and embroidering of fabrics were cottage industries maintained by caste-bound but still independent entrepreneurs. Almost everybody spun cotton.

The disciplines that controlled the standards of workmanship were embodied in the sacred texts. There were carefully delimited apprenticeships. Master craftsmen were held to strict rules of quality and early weights and measures. Detailed monetary penalties indicate that human nature has inclined to sharp practices from

earliest times. These early steps in the operation of free enterprise were so well organized that the Aryan race may well have inherited rather than pioneered the system.

Various authors quote from the most ancient Vedic texts as well as later Indian writing where cosmic processes are likened to the familiar actions of spinning and weaving. Their beauty is worth including, although I have not had an opportunity to verify the sources.

The Vedantin is described as the weaver of eternal verities, who clothed the nescience of man's soul, while the weaver of cotton threads clothed the nakedness of man's body. Agriculture, husbandry, and the many phases of textile skills were the essentials of early Indian culture. All had been brought to a highly organized state before the sacred books formulated the rules of conduct for the several Hindu castes. The creation of the world, the virtues of the godly man, beauty—all were expressed in familiar terms, many of which were drawn from the crafts of spinning and weaving.

The sacrifice of Prajapati out of which all creation proceeded is rendered in terms of spinning and weaving. The Rigveda speaks of the fathers "who wove and placed the warp and the woof." The succession of "night and day interweave in concept like two female weavers the extended thread to complete the web of sacrifice." When the poet sings his invocation to Agni, he asks the gods "to spin out the ancient thread."

The continuity of life itself and of the human race is compared to the continuity of a well-spun thread. "As fathers they have set their heritage on earth, their offspring, as a thread continuously spun out." And again, "the refulgent sages weave within the sky, aye, in the depths of the sea, a web forever anew."

"Ye weave your songs as skilful men weave garments." And in a moment of pessimism: "As rats eat weavers' threads, cares are consuming me."

A triply-twisted thread is referred to in one passage: "He that has assumed the rays of Surya for his robe, spinning as he knows how the triply-twisted thread, i.e., bearing his part in the morning, noon, and evening sacrifice."

Spinning and weaving were closely associated with the home and activities from birth to death. In the marriage ceremony, the

bridegroom received a yoke, pestle, churning-rod, and spindle, symbolically the four props of domestic happiness and contentment. The young husband wore on the first day of marriage a garment made by his wife. Young and old had to spin during any idle moments from other duties, and even the Brahman spun his own sacred thread.

While there was household emphasis on spinning and weaving, there were highly organized groups of spinners, weavers, dyers who plied the crafts exclusively and sustained a commerce that flourished under conditions of individual and corporate competition. Leaders of the craft guilds are mentioned as friends and counselors of kings. One writer states that there were weavers' organizations so rich and trustworthy that they played the part of a bank on occasions and received deposits from the people. The same researcher states that some Buddhist inscriptions mention kings entrusting moneys to weavers' organizations for safe custody.

Every household spun and wove for its own consumption. It was only princes and chiefs or rich town-dwellers who engaged paid spinners and purchased fabrics outside of their own homes. Merchants who exported muslin to foreign lands bought yarn at the fairs and had it woven into cloth. The royal house had yarn superintendents who had very specific routines and duties.

An example of the wage rule is from the Arthashastra of Kautilya: "Wages shall be cut short if making allowance for the quality of the raw material the quantity of the threads spun is found to fall short." There was an amazing science in setting standards of treatment, quality of production, and quantity demanded. An observant eye vigilantly checked the weaver's output, and all frauds by way of heavy and excessive sizing and loose texture were noted against him.

Indian cotton fabrics entered into widespread foreign trade. Dr. Sayce mentions the use of the word *Sindhu* for muslin in an old Babylonian list of clothes. The Greek name "Sindon" for cotton fabrics suggests a similar etymological conclusion. The early Greeks described cotton as a "kind of wool better than that of sheep," and one of Alexander's generals described the cotton plant as the "wool-bearing tree." There developed three great trade routes in India

by which cotton goods were carried to coast towns and to the great caravan routes by which shipments went to western Asia, Syria, Babylon, Persia, China, Java, Pegu, Malacca, Greece, Rome, Egypt. From Egypt the fabrics found their way into the countries of the Mediterranean Sea.

The demand for Indian cotton fabrics had existed for centuries before the Dutch, English, French, and Portuguese began their maritime expansion. Earlier traders had bargained for their wares without interfering with the local economy. But the merchants of western Europe were of a different breed. The actual traders were only employees of corporations acting under policies dictated by groups of investors. The investors never left the comfort and security of their homes, but voted for aggressive measures that had one motivation, to accrue excessive profits which were all out of proportion to the capital invested. The commodities were luxury items that could be purchased in the orient for a fraction of their sales potential in western Europe. Royal families and the nobility were the heaviest investors in these enterprises, a situation which made it inevitable that national policies should become involved. The course of empire followed the trade routes.

Indian muslin and chintz figured largely in the cargoes. The several maritime nations started competing for monopolies on sources of supply. They did not originate the idea of establishing trading stations—the Roman had been there centuries earlier. It is unlikely that any master or diabolical mind planned the pattern by which the European nations established themselves on the coasts of the countries reached by the waters of the Indian Ocean. Permanent European trading settlements were set up at strategic locations because they enabled resident agents to penetrate the hinterlands and more effectively bargain with the natives. In this way, profitable cargoes would be accumulated, ready for loading when the ships arrived.

It is natural that as the agents gained experience they should become shrewder, sharper, and more demanding in their bargaining to an increasing detriment of the cottage industries. They would buy up the entire output of a village. By advancing money, the villagers became indebted to the extent that they could not ne-

gotiate with competitors. Intrigues with the local politicians, the enlistment of naval and military force to protect trade paved the way for western European nations to take over rulership of various Asian areas.

The East India Company dominated England's trading in India. Dividends to the investors (Queen Elizabeth was one of the original investors) were enormous. Even company clerks managed to acquire substantial personal fortunes in a short time by doing a little moonlighting on their own by making deals and smuggling under the protection of the company name.

Suddenly came the Industrial Revolution. The inventions that affected the world of textiles were: fly-shuttle, 1760; spinning jenny, 1764; power loom, 1765; steam engine, 1768. England became a manufacturing nation. The wide interval between management and labor, between producer and consumer, between capital and manpower came into evidence. The social problems of working conditions, squalid living accommodations, child labor, public health began finding champions to reform conditions. Economic theories were invoked as answers to the problems that followed in the wake of the mass production of the budding machine age. New markets had to be found to absorb surplus production and return profits to management and capital. In short, the problems of today had their birth and seemed relatively uncomplicated and solvable.

The handloomed fabrics of India continued to be popular in England in preference to the machine goods. Low wages among the wool weavers were attributed to the foreign competition. Experiments were made with protective tariffs and restrictive laws. Somewhere along the line, the idea took root that the teeming millions of Indians should become an untapped market for English goods. This fine package deal for the British seemed eminently workable. Indians should stop spinning and weaving cotton, furnish the raw product to English mills and then buy the finished fabrics. Nobody pursued the thinking to consider what the effect would be on the Indian economy or how or who would pay for the finished product.

The East India Company had the organization and backing to carry out the program. Thousands of books have been written to



Gandhi at his daily spinning ritual.

describe the unhappy course of events for India. Strong, brilliant, courageous leaders guided the aggressions of the East India Company. The weapons of political intrigue, bribes, manipulation of religious and racial antagonisms were used before they resorted to force of arms and the actual assumption of government. It is easy from the vantage of 200 years to condemn actions that impoverished millions of people and condemned them to a miserable existence. Perhaps again today public opinion is supporting new age short-sighted policies.

Spinning and weaving were discouraged and finally taxed out of existence in India. The ancient skills practically disappeared within a generation. It was but a step from the primitive simplicity of village life to an abject general poverty, disease, suffering, hopelessness. Decades of the resulting social unrest could not be helped with the missionary efforts of the West. We now are witnessing the social and political upheaval that will give new directions to events in India.

When Gandhi was advocating the resumption of the spindle and the handloom, it was emphasized that India's ancient prosperity was founded on the plow and the spinning-wheel, and on a knowledge of Hindu philosophy. For thousands of years, India had re-

sisted, alone, unshaken, the changing flood of empires. While all passed, India had learned the art of self-control and mastered the science of happiness. (Romain Rolland.)

Faced with the problem of the upheaval of social reform, Gandhi's solution to the clothing of the people was simply to re-establish the ancient cottage industries. Rolland states that Gandhi never claimed that spinning alone would constitute a means of livelihood except for the very poor. But with a population that was eighty per cent agricultural, and thus idle four months in every year, spinning and weaving could supplement annual incomes.

In his autobiography, Gandhi states that when he first suggested spinning and weaving as a solution for the growing pauperism of India, he did not remember having seen a handloom or a spinning wheel. When he founded the Satyagraha Ashram and installed a few handlooms, there was difficulty in finding a weaver to instruct the workers. Then they found that nobody seemed to know where to obtain yarns for weaving. Far from being able to clothe themselves with fabrics woven by themselves, they had difficulty in buying handwoven yardage from cloth dealers. It was only with great efforts of personal persuasion that they were able to locate some weavers who, as he says, "condescended" to weave Swadeshi yarn for them, and only on the condition that they buy all of the cloth offered to them.

The difficulties of obtaining handspun yarns made it apparent that they would have to spin their own yarns. At first they could find neither a spinning wheel nor a spinner to teach them how to spin. It seemed that the art had been all but exterminated. At last a friend found a spinning wheel in Vijapur in the Baroda State. Quite a number of people there had spinning wheels in their homes, but long since had consigned them to the lofts as useless lumber.

While sick in bed at Bombay, Gandhi continued his own searches for the wheel. He located two spinners who overcharged him for their yarns, but they did teach several members of the Gandhi party to spin. Gandhi writes: "The wheel began merrily to hum in my room, and I may say without exaggeration that its hum had no small share in restoring me to health. I am prepared to admit that

its effect was more psychological than physical, but then it only shows how powerfully the physical in man reacts to the psychological. I too set my hand to the wheel."

*Khadi* is the name for handwoven cloth made from handspun yarns. Gandhi taught that spinning was a duty for all India. He wanted poor children to pay for their tuition at school by a certain number of hours of spinning. He urged that everyone contribute at least an hour a day, as charity, to spinning. He made available precise directions for procuring everything needed, technical information, marketing advice. Romain Rolland writes: "He becomes lyrical when he describes the 'music of the spinning-wheel,' the oldest music in India, which delighted Kabir, the poet-weaver, and Aureng-Zeb, the great emperor, who wove his own caps." Socialites in Bombay took up spinning, and khadi, the national cloth, became fashionable. It was at this time that Gandhi alienated some of his sympathizers when he ordered the burning of all foreign goods in Bombay, and many heirlooms, priceless stuffs and materials were consigned to the flames.

Many of Gandhi's ideas are being put to the test. Man versus the machine is not the least. No machine has spun as strong and even a fine thread as did the young maidens of ancient India with their simple spindles. The ancient colors were rich and fast. The ancient weavers took pride in their sheer and flawless webs. Although the descent of craftsmanship was broken when the trading nations of the West conspired to force the spinners and weavers to abandon their wheels and looms, perhaps the pride in once again becoming a self-supporting people will inspire the people to revive their cottage industries.



### *Mystery Solved*

Empedocles remarked once to Xenophanes that he was unable to find a wise man. This was an incautious opening, for Xenophanes replied, "That may very well be, for you are not capable of recognizing a wise man."

### *Nobility in a Nutshell*

The noble man is concerned with nine principles: To see clearly; to hear clearly; to have an amicable outlook; to care for inferiors; to be aware in speech; to be honest in dealings; to be cautious in doubt; to think about consequences in anger; to think about obligations in opportunities for success.

—Confucius