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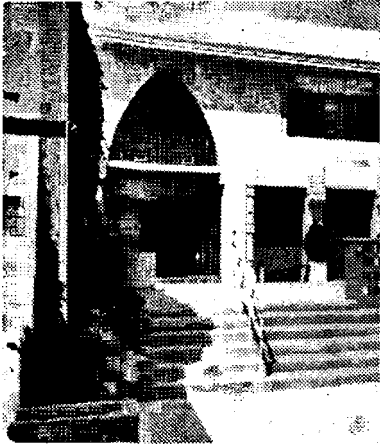
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THE EDITOR'S POINT OF VIEW

LIFE'S MOST CRITICAL YEARS

Among the curious beliefs that have descended to us from classical antiquity is the concept of climacterics or dangerous years. Possibly the idea of such hazardous periods in the life of a human being originated in the numerological speculations of Pythagoras. There is also evidence that Oriental people had their tables of fortunate and unfortunate years. It may well be that the concept is world-wide and was justified by both observation and experience.

In Western Cabalistic lore, the climacterics were those years in the life of an individual which resulted from the multiplication of an odd number by another odd number. If, for example, the odd number *nine* is multiplied by the odd number *three*, the result is *twenty-seven*, and the twenty-seventh year is a climacteric. The other years, discovered in the same way, are five times nine, seven times nine, and nine multiplied by itself. The ancients considered the forty-ninth, sixty-third, and eighty-first years to be the great climacterics, and among the Greeks and Romans it was customary to send words of congratulation to anyone who passed through one of these years without misfortune or disaster.

The forty-ninth year corresponded to the passing of the individual from an active career to one of less strenuous occupation. Extreme physical exercise could not be extended beyond the forty-ninth year, and all the vices of ambition and indulgence should

be modified. The body was no longer able to carry successfully the burden of dissipation, and the person reaching this age should adjust philosophically to the concept that he is no longer young. At this time also there are natural changes in psychological perspectives. The accumulation of worldly goods is less satisfying and the mature person chooses to unburden his life from unnecessary complications and responsibilities. The needs of health should be given greater attention, for in the forty-ninth year it was assumed that habits and practices should be established likely to assure a maximum length of life.

It is noticeable at the present time that heart ailments are crippling many career men in their late forties and early fifties. This pattern would give some weight to the old belief. In most cases the executive does not take into account the aging processes of his own body, or under the pressure of circumstances, neglects to provide proper rest and relaxation for himself. Assuming the forty-ninth years to be a valid marker along the road of a career, one reaching this age should shift from physical to mental activity. The best years of the mind are those which benefit from the experiences of youth, moderated by a judgment that only maturity can bestow. Maturity suggests wise use of resources, and the establishment of a moderate policy in every phase of living.

When Aristotle passed his sixty-third year, he received appropriate expressions of regard from his friends and admirers. This climacteric is perhaps the most vital of all, for it introduces the experience of old age. We should remember that life expectancy twenty-five hundred years ago was not as great as it is now, and to reach the sixty-third year in good health implied the protection of a benevolent providence. At this climacteric the thoughtful person must realize that the physical life to which he has been so closely associated is slipping away. The past is becoming longer and the future correspondingly shorter. The burdens of age and the fact of inevitable dissolution can suddenly move into the consciousness of the individual, resulting in anxieties, fears and a deep feeling of futility. It seems no longer wise to attempt new projects or to plan long range programs. The day itself becomes more vital and is clung to with greater desperation, because each tomorrow is burdened with more immanent uncertainties.

This mental-emotional panic is equivalent to a spiritual change of life and usually lasts two or three years. Then the anxieties slowly subside and it is quite possible that the mature individual will entirely outgrow his apprehension. He chooses to lay plans for the years ahead, even though he may not live to accomplish all of his hopes. At this time also, there are physical mutations and increasing probability that chronic ailments will reveal themselves. It is likewise probable that past intemperances will begin to reap a harvest of discomforts. The mind is likely to become set in negative attitudes and the prejudices of younger years become the obsessions of the aged. After sixty-three we must all live with what we are and bear as patiently as we can the effects of causes established in youth. The proof of a good life is to pass the sixty-third year with a kindly, optimistic, patient disposition, in which there is strong evidence that life as been ripened by a suitable philosophy.

The eighty-first year is reckoned as the supreme time in the life of man, and it is not likely that he can attain it unless it is bestowed by the Gods as a reward for some special virtue. This age was reached by Plato, and Buddha died at the beginning of his eighty-first year. It is inevitable that by this time the resources of the body will be less abundant, and the person will have passed his prime. Memory may weaken to some degree, sensory perceptions may be dim, and the tendency is to live in the quiet shadows of a long evening after the burden of the day is finished. To reach this age also is to pass beyond most fears and anxieties. Materialism will have little meaning, and a quiet acceptance of the eternity of the human soul is inwardly experienced, even though it may not be intellectually acknowledged. Today many live beyond this supreme climacteric, but it is not assumed that there are any further critical years. The pattern is exhausted by the last of the odd numbers, multiplied by itself.

It has come to pass that human beings have changed their ways and new social patterns modify old customs and beliefs. In our generation, therefore, a new climacteric year has arisen without regard for Pythagorean numerology. Modern man's great year of decision is his sixty-fifth year. It is at that time that he faces retirement, becomes eligible for Social Security, and for the most

part celebrates his maturity by being required to reduce his standard of living and accept as graciously as possible the obvious fact that his years of usefulness have come to an end. Regardless of the various attractive descriptive terms applied to his graduation from employable years, there is very little to make the future interesting for the Senior Citizen. The problem is especially complicated, inasmuch as we have found many ways to contribute to the health of older persons, and those reaching sixty-five may well look forward to ten or fifteen years of comparatively vital and efficient living.

One of the major difficulties is that life prior to sixty-five contributes very little to the happiness of life after sixty-five. The average adult drifts along without any clear vision of his own future. He depends very largely for his happiness upon the simple circumstance of being busy, having no time to think. Under the constant pressure of responsibility, he experiences freedom from worry simply because he has no leisure in which to cultivate anxiety.

It has been pointed out rather wisely that the very experience of retirement often reduces the life expectancy. When the day of retirement comes, old age begins. There is nothing biological involved, for the physical body drifts along, aging almost imperceptibly. Psychologically, however, the sixty-fifth year brings with it a sudden and devastating shock. For the majority, nearly every factor involved in the retirement program is negative. The person loses his principal incentive for living, breaks patterns which have been protective to his psychic life for thirty or forty years, loses contact with his companions in industry, must take a definite cut in pay, and discovers that living with nothing to do, or by contrived activities only, is boredom and frustration. If the mind and body were sufficiently tired, the retiring citizen might be glad to rest, but he is not more exhausted at sixty-six than he was at sixty-four. His faculties are still sufficiently alert to reveal very clearly the proportions of the dilemma into which society has thrust him. In our generation it is not likely that his children or grandchildren will provide him with legitimate outlets for his impulse to continue to contribute to the well-being of others. Quite possibly he will be separated from those he has served best by another hypothetical point or interval, called the generation gap.

Western culture has never done especially well in providing practical incentives for older persons. It was generally assumed that they would be absorbed into the family life as respected elders, who also acted as housekeepers and maintenance men. We hear almost nothing of practical planning for the happiness and security of the aged. Homes for the old were monuments to the neglect and indifference of a self-centered society. Pension plans and retirement benefits have helped, but most of these programs do not provide funds sufficient to maintain interesting activities. When he has most time to do things, he has the least means with which to do them.

Asiatic nations have at least theoretically included the older generation in a total concept of life. It was assumed that the individual over sixty-five had other needs than food and shelter. Comparatively low standards of living limited the Asiatic's ability to provide luxuries for the old. Nevertheless it was assumed that the later years were just as significant as the more favored years of youth. Age contributes a measure of release from attitudes which oppress those who must dedicate their time and energy to the fulfillment of their social responsibilities. Many pressures have subsided and the capacity for quiet reflection has been strengthened and matured. There is something very satisfying when we learn to live in this world but not of it. There is liberation for those who no longer compromise their principles in the desperate effort to attain momentary success.

Man (from *Manas*, the thinker) achieves his maturity when he unfolds the normal potentials of his own mind. The young have not yet skill enough to think. Those in the midstream of life are too busy to think. It is only in later years that the mind can provide the essential elements of happiness and peace. To live with the mind after it has outgrown its own selfishness, and to work with the mind enriched by gentle experience, are wonderful and rewarding adventures in maturity. If nature gradually reduces physical stamina, it also adds tranquillity to the spirit and provides the material for a solid scholarship.

We all live in a wonderful universe which men have sought to explore by the use of the rational faculties of the mind. As it becomes obvious that we are not going to remain indefinitely in the

physical world, our present state is less fascinating than the contemplation of our future probabilities. Where do we go from here, how do we get there, and why is so much of existence obscured by the limitations imposed by our own faculties? Why has man been given sense perceptions so limited in their function that we must all live in a mystery beyond our power to solve? Success means that we have made the most of our physical opportunities, but the time comes when we must discover a better definition. When it becomes evident that material concerns have no permanent significance, we must come to define success as the attainment of an understanding of those invisible causes which govern all things. These causes fashioned us and decreed that physical life should be only a fragment of our total existence. Because of the pressure of a highly competitive industrialism, it is only after retirement that we have the leisure to contemplate the larger meaning of our own existence.

Retirement then is liberation from the trivial which has been magnified far out of proportion with its intrinsic value. This sounds like a manufactured project for those who have never actually become aware of their own creative mental powers. It is also difficult for a person who has taken it for granted that he lives to support others to find himself in need of support. It seems easier to accept some trite explanation for existence that is fashionable at the moment. Our dilemma, therefore, stems from the over-all inadequacy of our attitude toward life. We are never taught to transcend the commonplace, and build internal resources which can sustain us when need arises. If our educational system was not materialistic, if our economic system was not mechanistic, and our industrial perspective was not utterly unrealistic, we would not reach our retirement years with an attitude of grateful wistfulness.

Man has gradually changed some of the laws which prevailed in the animal kingdom. Very few animals die of old age. When they are no longer able to compete with the young, they perish according to the law of the survival of the fittest. In this case physical fitness is the controlling factor. Man, however, has found many ways to perpetuate human life, providing additional years for non-competitive activity. When sight begins to fail, there are eyeglasses and contact lenses. When hearing loses its acuteness, electronic hearing aids help to maintain normal social contact. When

teeth are no longer serviceable, there are bridges and dentures, and when various organs of the body show wear and tear, there are many ways in which their functions can be restored or at least assisted. Certainly we must assume that man is not given additional years merely to pass them with programs of contrived activities. To live longer means to have a new lease on opportunity. Everyday that we live, we have the right to grow and become better persons. If we have no incentive to use time wisely, then time itself is no blessing.

I am profoundly suspicious of the benefits of retirement communities. A few may be necessary for extraordinary emergencies. I would rather see older people united in some type of purposeful enterprise. Let them form schools or arrange for themselves useful research projects and find their common ground in learning, serving, or exploring. Suppose for a moment that instead of retiring into some complex of apartments for retired individuals, that all these older folks actually enrolled in an intensive program, such as might be appropriate for a college or technical institute. The retired banker could study languages, art or music. The businessman could become at least partly acquainted with electronics. Women could enroll in classes dealing with theatre, handicrafts, and skills which perhaps they have long wished to cultivate. Instead of sitting around playing checkers or watching worthless television performances, why not make retirement years a solid pattern of self-improvement, at a rate of progress suitable to the available energy of the participants. Such a program could include well-developed courses in philosophy, comparative religion, psychology and basic sciences. The fact that many of those attending classes had little previous schooling, or had long forgotten whatever formal education they had acquired, should have no effect on the program. They are gathered to be busy, but at the same time to experience continued increase of insight and enlargement of knowledge. I know several cases in which persons in their seventies and eighties have graduated from universities. One man completed his internship and began the practice of medicine after his seventy-fifth year. Nearly everyone who can look forward to the advancement of some skill which interests him, will have a better attitude toward retirement. Too many of us have little appreciation for

education when we are young. How much more can we learn by bringing to an educational program the experience of mature years and a genuine desire for self-improvement? Also who can really know what is going to happen at the end of this mortal life? Perhaps it is true that consciousness goes on forever, that we grow and learn throughout many lifetimes, and that creation itself is a great university in space. Those who have given their lives to faithful service to others, are entitled to all possible fulfillment. The individual whose retirement becomes a planned program of schooling with a group of his own age, will not need nearly as much money to live happily as the one who must spend all that he can as a remedy for boredom.

There are many ways of looking at this problem, but the simple fact remains that we do not drop dead at sixty-five, and there is no reason why it should be assumed that we are walking around as ghosts still embodied, but detached from all participation in the busy world from which we are divided by age alone. The young person is fighting to find a place in society. Those in middle life are struggling to maintain themselves in the patterns of responsibility, which they have chosen or which have accumulated around them. Why not recognize the simple fact that retirement is reward and not banishment. The retired person can be helped and inspired to fulfill his personal hopes and aspirations, which he may long have sacrificed for the sake of children or business associates. Let us assume that at sixty-five he becomes part of an educational, cultural program. He lives as students live on a large campus, attends classes and takes part in all student activities. If after a certain number of years he graduates from his chosen curriculum, he can become an instructor and continue as long as he desires. Then perhaps he can linger for a time as a professor emeritus or a campus sage. There are many ways in which he can use what he has learned, but most of all he will become a more complete person and there will be little time for the development of neurotic tendencies. It has well been said "We live as long as we learn, and we die when we stop learning".

THE STORY OF NESTORIAN CHRISTIANITY

It is not generally known that the Christian faith reached India and China at a comparatively early date. While the new religion did not conquer the older beliefs, it certainly influenced the development of several Asiatic sects. In preparing a brief outline of the Eastern migration of Christianity, we must begin with St. Thomas.

The Apostle Thomas was a Galilean fisherman, some times called Didymus, meaning "the twin." He is often referred to as the "doubting Thomas," from the incident recorded in John XXI:25. He was not present with the other Apostles when the Master appeared to them after the resurrection. He therefore doubted that Christ had risen, declaring that he would not believe unless he could put his fingers into the openings made by the nails and thrust his hand into the wound in the side of Jesus.

Eight days later Jesus again appeared among the disciples, Thomas being present. The Master then said to the doubter: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believe in me." Possibly this incident inspired another example of mental reservation. It is reported that Thomas was not present with the other Apostles when the Virgin Mary ascended into Heaven. Refusing to accept the testimonies of those who had witnessed the miracle, he asked that the tomb of the Virgin be opened, and it proved to be empty. As final proof so that he might be entirely satisfied, Mary dropped her belt to Thomas from her throne in Heaven.

Apart from early legends that probably magnified his uncertainties, Thomas was a most devout and sincere man, for he was one of those who desired to die with his Lord when Jesus was apprehended in Jerusalem. An early apocryphal book *The Acts of Thomas* came to ill-repute because it was broadly used by the Manichaeans as noted by St. Augustine. *The Acts of Thomas* relate the journey of the Apostle to India, his missionary labors in that region and his final martyrdom on the coast of Malabar. *The Acts of Thomas*, which is one of the oldest monuments of Syriac literature, is still

greatly venerated by the ancient Christian Church in Southern India. Thomas is said to have founded churches in Malabar and Mylapur, which is now a suburb of Madras. It is generally assumed that these churches were actually erected by Nestorians, but the congregations still call themselves Christians of St. Thomas. It is known that there were also Christians in Ceylon, and in the area of Bombay during the Sixth Century. Portuguese records include the statement that an ancient inscription found at Mylapur recorded that St. Thomas was pierced with a lance at the foot of a cross, which he had erected in that city. The shrine built on the site of the martyrdom of Thomas was rebuilt by the Portuguese in 1547 and still stands on Mt. St. Thomas. There is an earlier story that his bones were brought back from India and preserved at Edessa. When represented as a martyr, Thomas bears a lance, which would indicate a widespread acceptance of the popular account of his death.

According to John Kesson in *The Cross and the Dragon*, there is still in the Chaldean Ritual an office to the Apostle of India: "By the Blessed St. Thomas, the Chinese and Cushites were converted to the truth. By the Blessed St. Thomas, the Indian idolatries were dissipated. By St. Thomas they received the virtuous baptism, and the adoption of children. By him the Kingdom of Heaven penetrated into China."

It is now supposed that the martyrdom of St. Thomas occurred in A. D. 68. The report that St. Thomas reached Kambalu (now Peking) is probably apocryphal. According to Andrea Govea, the Apostle returned to Coromandel, where his zeal excited the antagonism of two Brahmins, who buried him under a heap of stones. Later when it was found that he was still alive, he was run through with a spear.

It does not seem that the labors of Thomas and the few converts that he made left a deep impression in Central or Eastern Asia. It has been suspected, however, that it may have influenced the early patriarchs of Northern Buddhism.

Between the ministry of St. Thomas and the missionary program of the Nestorians there is a time lapse of almost five centuries. Very little is known as to the state of Christianity in Asia during this interval. It is probable that it endured, but came to be regarded merely as a branch of some Asiatic faith. There is nothing that transla-

tion cannot alter to some degree. Where a stream of descent is not carefully maintained, it has a tendency to diffuse itself through surrounding cultures. In the second century Buddhist missionaries reached China. It is quite possible that there were Christian monks involved in these missionary projects, or that some of the Buddhists had reconciled the two religions and promulgated them as one teaching. This is all the more likely when we realize the extraordinary similarity of Buddhist and Christian belief. This similarity has been noted from the earliest times and has always gravitated against the success of Christian missionary activity amongst Buddhist people. They are not nearly as easy to convert, because the moral and ethical codes of the two religions are almost identical and the theological differences have slight interest for the popular mind.

The Abbe Huc, who Madame Blavatsky called the "Lama of Jehovah," found so many parallels between Christianity and the religion of Tibet that when he reported his discoveries in Rome, he was severely condemned. It may not be that these similarities are accidental. Mahayana Buddhism is that branch which most certainly contacted the sphere of early Christian influence in Asia. It is quite possible that Mahayana mysticism could show traces of Christian belief. Such great Buddhist transcendentalists as Nagajuna and Asvaghosha would have had little difficulty in finding Buddhist interpretations for Christian symbols, and Christian doctrinal supports for Buddhist philosophy. Such exchanges could well have contributed to Gnosticism and other Neo-Tantric beliefs that gained a footing in North Africa and Asia Minor. These intriguing possibilities are seldom discussed by either Christians or Buddhists. If such early contact can be proven to exist, grounds for modern reconciliation will not be as difficult to find as is generally supposed.

It remained for the Nestorians to restore whatever foundations of faith Thomas may have established. Nestorius, who died about A.D. 451, was a thorn in the flesh of orthodox Christianity. No one can doubt his brilliance and courage. In A.D. 428 he was consecrated Patriarch of Byzantium and held this office for about three years. He gained a wide reputation as a gifted and eloquent speaker, who lived a most ascetic life and defended his own particular brand of orthodoxy with fanatical zeal. Using his high office as an instrument to wipe out heresy, he succeeded in surrounding himself with re-

lentless enemies, who soon found ways of embarrassing and discrediting him. Most of the problems were concerned with matters of theological orthodoxy.

Nestorius was strongly opposed to the then popular practice of referring to Mary as "The Mother of God." Nestorius insisted that Mary was human and that God should not be born of a human mother. We might now consider such diverse points of view as more or less inconsequential, but at that time orthodoxy was in the making in both the Eastern and Western churches. The disputants were determined to win their points by any means available, fair or foul. Nestorius also insisted that Jesus Christ had a two-fold nature, both parts of which had a separate existence. As Jesus he was a man and as Christ he was the Messiah, the Only Begotten of the Father. This caused much further dissention and resulted in Nestorius and his doctrine being declared anathema. The proceedings of the Council against Nestorius were entirely irregular, as neither the Patriarch nor his friends were given the opportunity to present a defense of any kind. After he had been deposed, Nestorius retired to private life and was later banished to Upper Egypt. From this point on records are obscure and the actual date of the Patriarch's death is uncertain.

It is only in recent times that efforts have been made to study the opinions of Nestorius or evaluate their importance in the descent of the Christian religion. The Patriarch Nestorius was excommunicated by the Council of Ephesus in A.D. 431. In A.D. 498 those who followed his doctrines and beliefs rejected the authority of the Byzantine Church and became an independent body with their own patriarchate. From this time on the Nestorians gained distinction for their missionary activities. They turned their backs upon Byzantium, traveling principally in an Easterly direction, and demonstrated a zeal unsurpassed in Christian history. They went forth suffering privation, persecution and martyrdom in many remote and barbaric places. The Nestorians succeeded in arbitrating their differences with the Moslems, and for nearly five hundred years flourished, at least to some extent, within the territories of Islam. Later with the rise of the great Moslem conquerors, they were subject to periodic persecution and lesser indignities.

As they moved across the hinterland of Asia, the Nestorians resolved in A.D. 625 to attempt a conversion of China. Considering that they had been rejected by both Rome and Byzantium, and lacked the support of temporal authority, they achieved a remarkable degree of success. Marco Polo, writing in the 13th Century, mentioned that in his time there were still Nestorian Missions in several Chinese communities.

It should be noted that the Mongolian conqueror Genghis Kahn and his immediate descendants showed distinct sympathy for Christianity. In most of the areas conquered by the Mongolians religious tolerance was proclaimed. This liberal mindedness, however, did not seem to be very popular with any of the religions in the regions involved. Each sect wished to exclude the others and it was only the temporal authorities of the Khans that protected their Buddhist, Moslem and Christian subjects.

It is reported that Kublai Khan sent Marco Polo as his personal ambassador to Rome to request the Church to send as soon as possible one hundred missionaries to contribute in various ways to the advancement of Chinese learning. The Khan required that these Christian teachers should be well versed in the seven arts and sciences, men of high character, and able to demonstrate beyond reasonable doubt the superiority of the Lord Christ. If these men came to his court and were able to convince him and his ministers of their ability and sincerity, he would personally require his subjects to become Christians. It was a remarkable request and one of the greatest opportunities ever presented to a religion. Unfortunately, the missionaries were not sent, and two devout men who responded to the call, after finding no support or interest, became disheartened and renounced their intentions. Kublai Khan interpreted the indifference to his request as fear and weakness. He then turned to Buddhism which he strongly patronized.

St. Francis Xavier is said to have received great consolation when he visited the shrine of the Apostle Thomas at Malapur. Sectarian differences do not seem to have caused any religious or historical misgiving in Xavier's soul, for he spent four happy months in the area made sacred by the great Apostle to the Indies. Though Xavier's contributions to Asiatic Christianity lie outside of the boundaries of our present article, it is useful to mention that while in

Malacca he met a Chinese who was so different from the average that St. Francis was moved to converse with him. As a result of this meeting, Xavier was convinced that somewhere in China there was a nation, the religion of which united Christian and Jewish observances and possessed some knowledge of the doctrines taught by the Syrians and the Ethiopians. It is quite possible that in some areas of China, foreign beliefs had been so completely assimilated that there were no longer any serious doctrinal conflicts between Christians and their neighbors.

There was a prophecy attributed to one of the Han Emperors, which may have Christian significance. In a vision the Emperor beheld a golden image of great splendor approaching China from the West. He considered this a possible fulfillment of a prediction attributed to Confucius, that a great light was to reach China from a region lying to the West. As this vision coincided closely with the missionary endeavors of St. Thomas, it is not unreasonable to suspect that the Emperor had received a premonition, or perhaps actual reports, of the coming of Christianity to his empire.

THE NESTORIAN MONUMENT

The Nestorian Monument, called in China "The Speaking Stone," was erected in Singanfu (now Sian in Shensi Province) in A.D. 781. The monument itself was approximately ten feet high and five feet wide, and originally stood on the back of a huge stone turtle. The general appearance of the stone and its base with be found in Abbe Favier's monumental work *Peking*. The face and sides of the monument were inscribed with 1,780 ancient Chinese characters and some writing in Syrian. The great inscription includes a brief summary of the life of Christ and an account of the introduction of Nestorian Christianity into China from Persia by the Christian bonze Olopan, "a man of high virtue," together with a small company of priests, who reached the scene of their ministry in A.D. 635.

At that time the Emperor Tai Tsung and his wife the Empress Ch'ang Sun ruled the Middle Kingdom. Many believed that this Emperor was one of the wisest, most virtuous and gifted rulers of the entire world. At least he is regarded as a benefactor of China. His solicitude for the security, improvement and enlightenment of his people was so great that he built at Sian an immense library, said



The Emperor Tai T'sung. Detail from a drawing in Abbe Favier's *Peking*.

to have contained more than 200,000 volumes, including rubbings and tracings of priceless records. Here the Emperor studied throughout his life and encouraged his nobles to improve both their minds and morals. At Sian was also established an Imperial University, which became so famous that scholars from all Asiatic countries are said to have studied there. It was to this center, with its immense and powerful reputation, that the Nestorian Missionaries made their long and perilous journey. Here also they built churches and began the conversion of the people.

The Emperor and his Court were instructed in the Christian doctrines and listened intently and earnestly to the various discourses of the Christian bonzes. It is then noted that his Majesty was most profoundly impressed because he was naturally inclined to venerate the unity of truth. Under Imperial authority, the Christian scriptural books, which the Nestorians had brought with them, were translated into the Chinese language and placed in the Imperial Library. The leader of this Christian delegation was Olopan, evidently a scholar

of some ability, who was able to contribute to the Chinese understanding of mathematics and other sciences, and was therefore especially welcome.

In the summer of A.D. 638, the following Imperial Decree was issued by the Illustrious Emperor Tai Tsung, founder of the great Tang Dynasty:

“Tao has no fixed name, holiness no constant form; cults are established according to place, for the unobtrusive salvation of the masses. The Persian bonze, Olopan, has come from afar to submit to us at our kingdom his spiritual cult. Examining minutely into the spirit of this worship, we find it transcendental, excellent and pacific; that it is free from verbosity and represents and sets forth the most important principles of our being. Inasmuch as it tends to the salvation and profit of mankind, it may well be published under the whole heavens, and carried over the empire. The Mandarins will, therefore, forthwith erect in the I’ning Square of Peace and Justice in this city a Temple, installed with twenty-one qualified priests, and place the Emperor’s portrait therein.” This rendition of the text is according to Mrs. Elizabeth Anna Gordon.

Mrs. Gordon was an Irish lady, at one time Lady-in-Waiting to Queen Victoria of England. She was a brilliant and dedicated worker in the cause of interreligious understanding. It is regrettable that so little is known about her, and her most unusual books. Mrs. Gordon was a member of the Society of Biblical Archaeology, The Japan Society, London, and the World’s Chinese Students’ Federation, Shanghai. She lived for many years in Japan and died in the Kyoto Hotel, in the City of Kyoto. Her association with the Nestorian Monument is recorded in official guide books to the Japanese Empire. It was through her industry and practical generosity that an exact facsimile of the “Speaking Stone” was erected in 1911 near the entrance to the necropolis of the great Shingon sanctuary at Mt. Koya. Considering the present state of China, her gift takes on special and lasting significance.

With the decline of Nestorian Christianity and the increasing prejudice against foreigners, especially missionaries, the vestiges of early Christian activity in China were lost to view. For centuries the Nestorian monument remained hidden in the good earth of China. It is agreed that the great stone was rescued from oblivion



1911 DEDICATION CEREMONY

Photograph of the ritual at Mt. Koya honoring the Nestorian Monument.

in 1625. There is an account of the recovery of the Nestorian Monument as the circumstance is recorded in Chinese history. This appears in the *Shanghai Miscellany* and is quoted by Mrs. Gordon. The Prefect of Sian had a little son who was born with a strange reverence for religious matters. As soon as he could speak, the child adored Buddha, praying almost without rest day and night. This boy died when he was twelve years old, and as was customary the proper location for his tomb was calculated by the rules of divination. When a site was selected and the grave was being dug, the Nestorian stone was discovered. It is assumed, therefore, that the event was more or less miraculous. By this time there were several modern Christian communities in the area, including both Catholic and Protestant, but strangely enough they had little interest in the

monument. It may be noted in passing that in the proclamation issued in Nankink of the fifth day of the first month, of the first year of the Chinese Republic (A.D. 1912), Dr. Sun Yat-sen stated: "On looking back we find that prior to the assumption of the Throne by the Manchus, China had been open to foreign intercourse and commerce and there existed freedom of religious faith. Marco Polo's writings and the Nestorian Monument in Sian give clear evidence of this."

Soon after its discovery a controversy arose as to the genuineness of the Nestorian stone. This ended, however, by the almost unanimous acceptance of the authenticity of the monument. The stone was originally reported to have been so heavy that it could scarcely be moved by thirty men. The upper part of the huge tablet terminated in a triangle, into the face of which was sculptured a cross. The arms of the cross terminated in flower-like knobs. Similar decorations appear on the supposed tomb of St. Thomas at Mylapur. The cross on the Chinese monument is surrounded with cloud-dragons, below which are three lines of Chinese characters, setting forth the title of the inscription. On the sides of the monument are writings in ancient Syrian.

Upon being notified of this remarkable find, the Governor of Sian ordered it transported to a prominent spot, protected by a roof, and thoroughly cleansed of ancient encrustations. It was immediately placed on public exhibition. The Emperor, when acquainted with the nature of the monument, caused it to be covered by a pagoda under the protection of priests, where it remained until recent times. The attitude of the present Peoples' Republic of China may give rise to apprehension as to the present state of the Nestorian Monument, but there is some reason to hope that it may be preserved as an archeological treasure. In any event, rubbings taken from it have been distributed among Western scholars, and a beautiful replica stands at Koyasan.

The following is a digest of that part of the text on the Nestorian Tablet which bears directly on Christian theology and the life of Christ, as these were promulgated in China by the Nestorian Christians. Our abridgement is taken from the translation by Rev. A. Wylie.

TABLET EULOGIZING THE PROPAGATION OF THE ILLUSTRIOUS RELIGION IN CHINA

With a Preface, Composed by King-Tsing,
A Priest of the Syrian Church.

Behold the unchangeably true and invisible, who existed through all eternity, without origin; the far-seeing perfect intelligence, whose mysterious existence is everlasting. Operating on primordial substance, he created the universe. This is our eternal true Lord God Triune and mysterious in substance. He appointed the cross as the means for determining the four cardinal points; he moved the original spirit, and produced the true principles of nature. The somber void was changed and heaven and earth were opened out; the sun and moon revolved, and day and night commenced. Having perfected lesser objects, he made the first man, bestowing upon him an excellent disposition, giving him charge over all created beings. This man was free from inordinate desire until Satan introduced the seeds of falsehood, to deteriorate his purity of principle. Having thus found an opening into the nature of the first man, Satan corrupted him. From this came forth 365 sects, each inventing doctrinal complexities.

Thereupon our Trinity, being divided in nature, the illustrious and honorable Messiah, veiling his true dignity, appeared in the world as a man; angelic powers promulgated the glad tidings, and a Virgin gave birth to the Holy One in Syria. A bright star announced the felicitous event, and Persians observing the splendor came to present tribute. The ancient dispensation, as declared by the twenty-four Holy Men, was then fulfilled, and the Messiah laid down great principles for the government of families and kingdoms. He established the new religion of the silent operation of the pure spirit of the Triune. He rendered virtue subservient to direct faith, and he fixed the extent of the Eight Founders. Thus completing the truth and freeing it from dross, he opened the gate of the Three Constant Principles, introducing life and destroying death. He suspended the bright sun to invade the chambers of darkness, and the falsehoods of the devil were thereupon defeated. He set in motion the vessel of mercy by which to ascend to the bright mansions, and rational beings were then released from the power of evil. Having thus

completed the manifestation of his power, he ascended in a clear day to his true station. Twenty-seven sacred books have been left, which disseminate intelligence by unfolding the original transforming principles. By the rule of admission, it is the custom to apply the water of baptism to wash away all superficial show and to cleanse and purify the neophytes. As a seal, they hold the cross, whose influence is reflected in every direction, uniting all without distinction. They worship toward the East and preserve the beard to symbolize their actions. They shave the crown to indicate the absence of inward affections. They do not keep slaves. These true believers do not amass wealth, but share their goods in common. They perform fasting and worship seven times a day for the benefit of the living and the dead, and once in every seven days, they sacrifice to cleanse the heart and return to purity.

This summation of the Nestorian Creed is followed by a tribute to the Emperor of China, who founded the illustrious and magnificent Dynasty of Tang. After the Emperor had carefully considered the teachings of the new religion, he gave special orders for its dissemination. In the 7th month of the year A.D. 638, the following Imperial proclamation was issued: "Right principles have no invariable name . . . Having examined the principles of this religion (Christianity), we find them to be purely excellent and natural; investigating its originating source, we find it has taken its rise from the establishment of important truths; its ritual is free from perplexing expressions, its principles will survive when the framework is forgot . . . Let it be published throughout the Empire, and let the proper authorities build a Syrian Church in the capital . . . which shall be governed by twenty-one priests."

The Imperial proclamation is followed by a brief history of the fortunes and misfortunes of Nestorian Christianity in China. At the end are the names of priests who gained distinction as missionaries to the Far East. The inscription includes the Syriac names of sixty-seven priests.

In her book *Messiah, The Ancestral Hope of the Ages*, Tokyo, 1909, Mrs. Gordon advances a most interesting and provocative speculation. She points out that at the beginning of the Ninth Century, the Japanese Imperial Government, desirous of advancing the religious and cultural life of its people, sent two distinguished priests



Rare portrait of Lady E. A. Gordon. This photograph taken shortly before her death is reproduced through the generosity of a Japanese family

Kobo Daishi, the founder of the Shingon Sect, and Dengyo Daishi, the founder of the Tendai Sect, to the Celestial Empire. These most learned men set out from Japan in A.D. 804 and their destination was Sian. Mrs. Gordon feels that it is scarcely possible that these two brilliant and dedicated men could have failed to contact the Nestorian Christian community, which was then basking in the pleasant atmosphere of Imperial patronage. The mere fact that the Emperor of China was personally sponsoring the new faith would have made it mandatory for the Japanese scholars to examine the subject carefully.

Mrs. Gordon further points out that the Sage Keikwa, who initiated Kobo Daishi into the mysteries of the True Word, was then a resident of Sian. She feels it highly improbable that Kobo and Dengyo would not have seen the gigantic stone monument which had been erected in Sian only twenty-three years before their arrival.

She also brings out another point that may well have a bearing on the present inquiry. The Chinese used the word *Fo* indiscriminately when referring to Buddha or the Jesus Christ of the Nestorians. They also failed to differentiate clearly between Buddhist and Christian monks. The word *bonze*, as used on the Nestorian monument, could refer to religious teachers or missionaries of either sect. Mrs. Gordon also stated that there was at least one Nestorian Christian serving as a physician in the Court of the Emperor of Japan about this time.

Contacts between the heretical Christian Sects and Buddhist teachers may be traced along the roads and caravan routes from Gandhara to Peking. The prestige of the Nestorians, who appeared to be men of high cultural and intellectual abilities, undoubtedly contributed to the belief in Europe that there was a Christian Empire in Asia, ruled over by the fabulous priest-emperor John the Presbyter.

Two points are reasonably clear. First there was an exchange of religious beliefs between Europe and Asia at a comparatively early date, and second, the Christian doctrine had influenced Indian and Chinese culture by the Second Century A.D. From this time on the Christian position was strengthened by periodic missionary expeditions. In spite of several eras of persecution, Christianity survived in China as a respected religious force until disastrous Papal Edicts destroyed much of the good that has been accomplished and ended the possibility of an official conversion of China to the Christian faith.

We feel that it is not possible to continue the attitude that non-Christian beliefs are necessarily anti-Christian. During the centuries since the beginning of the Christian era, the essential doctrines promulgated by Jesus have been received favorably in nearly every country of the world. They have modified and idealized many primitive practices and have contributed to the social improvement of collective humanity in many ways no longer generally recognized, or perhaps forgotten centuries ago.

Mixed Blessings

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New. —Francis Bacon

In The Beginning

God Almighty first planted a garden.

—Francis Bacon

THE FOUR WISDOMS

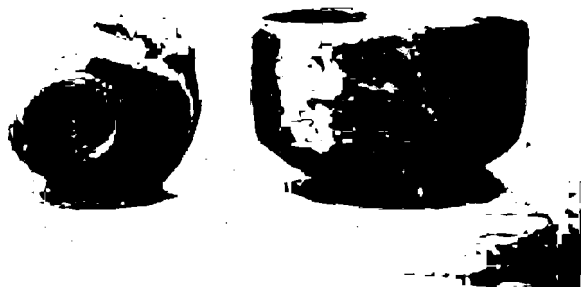
The formal drinking of tea, as a ritual of self-discipline, was brought to Japan from China and has long been closely associated with the Zen Sect. In the second half of the 16th Century, "Tea-ism," as Okakura Kakuzo calls it, lost some of its religious atmosphere, gaining favor with the military class and also with rich merchants who were rapidly ascending the social ladder. Gradually the tea ritual came to be regarded as essential to the cultured person, regardless of his economic status.

Two prominent Japanese generals, who assumed the dignity of military dictators, strongly sponsored the tea ritual. The first of these was Nobunaga, and the second and more famous was his successor, Hideyoshi. It was the latter who became the enthusiastic patron of the tea master, Sen-no-Rikyu. The friendship, however, ended in tragedy for the tea master, but the circumstances are not connected with the tea ritual.

In Japan the tea ceremony is called *Cha-no-yu* and a great master of this art is known as a *chajin*. The most important object in the tea ritual is the tea bowl itself, which is designated a *chawan*. Our present purpose is not to examine the tea ritual, as many books are available dealing with this subject. We are concerned only with certain philosophical implications, which retain their value and have a common utility for all mankind.

The tea bowl itself most completely expresses the meaning of this unusual ritual. Originally, most of the tea bowls came from China and were introduced with tea itself by Buddhist monks. Later, however, the Japanese developed an extraordinary affection for Korean rice bowls, which they adapted to the requirements of the tea ceremony. These rice bowls were the products of peasant craftsmanship. They were common utensils of no financial value, but they had a simple strength and beauty, which made them suitable to be underlying concept of *Cha-no-yu*.

A number of Japanese kilns gradually produced appropriate tea bowls. The most famous perhaps of those made by Japanese potters are *raku* bowls, made by fourteen generations of masters.



TWO OLD TEA BOWLS

The one at left shows a Raku seal. The one at right has a faint design of pine needles and has been skillfully mended with gold lacquer.

Each bowl is stamped with a special seal granted to the family by Hideyoshi. We reproduce here one of these bowls, turned over so that the seal is visible. In the course of time, celebrated tea bowls with illustrious histories became priceless treasures in noble or wealthy families. This is entirely contrary, however, to the original concept, for as Sen-no-Rikyu said long ago, to value bowls for their age and association is appropriate for art collectors or dealers, but not to the true *chajin*.

To the Western mind, the tea ceremony is little better than a waste of time, and even those of the Zen persuasion, who practice it diligently, dismiss it as a slight matter. Perhaps it is what we would term a cultural luxury, adding very little to the achievement of wealth or the fulfillment of ambition.

Socrates once said that he did not approve of any exercise of the body that was not purposeful. He did not believe in long walks unless he was going somewhere, nor did he favor calisthenics merely for the sake of caring for a neglected body. If man lives properly his activities will be varied and he will naturally receive all necessary exercise.

The tea ceremony is a kind of gymnastics. It is a setting-up exercise for the mind, the will, and the esthetic qualities of the emotional nature. It is profitable only in terms of its maturing effect upon the compound nature of the individual. If he is too busy

he will neglect it, but if he accepts the tea ceremony as a symbol of maturity, he will cultivate its simple mysteries and associate with other persons of high and noble character.

Traditionally, the tea ceremony assists the gentleman or lady to strengthen the Four Wisdoms, which must properly ornament the soul of the enlightened individual. Because of its strict regulations, it had special significance for those who lived according to the severity of the Samurai code. The accompanying picture shows three 16th Century Japanese Warriors in full military array. They are performing a simplified form of the tea ritual on the battlefield. It would seem, therefore, that they must have regarded the ritual with the deepest veneration.

Gradually the discipline imposed by *Cha-no-yu* changes the disposition of the disciple of this most curious art. It would not appear that learning to pour a cup of tea for a very small group of selected friends would be a difficult matter, but it is not unusual to spend ten to fifteen years gaining proficiency in the preparation of the tea and the selecting and handling of the utensils. After all the tea ceremony is a mood. It symbolizes a way of life. It recalls the essential values of character and distinguishes the thoughtful person from those of lesser esthetic attainments.

The first of the Four Wisdoms which must be cultivated is the value of harmony. It is necessary for every civilized human being to experience the benefits of gracious adjustment with himself, his associates and the world in which he lives. Harmony arises from continual watchfulness over conduct. One thoughtless word, one unkind gesture, one cruel act, will destroy the sensitive world where persons of good spirit gather in eternal peace. The tea master values harmony as a symbol of religious enlightenment, intellectual superiority, emotional maturity and physical stability. It is a serious offense against life to be the breaker of harmony, or to cultivate situations in which discords must inevitably arise. Harmony must be without prejudice, deceit, arrogance, or corruption. In the tea ceremony those who gather may not indulge in any ordinary conversation. The tearoom is a place set aside for the most kindly and gentle relationships. It is the privilege of each guest to admire the ability of the host and to examine with keenest appreciation the valuable utensils. Each person is seeking for evidence of goodness,



Hideyoshi, from an original sketch by Gessen.

determined to find only that which is of the highest ethical and moral integrity. Every symbol must be interpreted according to its best possible meaning.

Harmony also implies humility. In the tearoom there is no lord and no servant. Wealth and station must be left outside at the basin of purification. There is a complete democracy during this ritual, and it is reported that the great General Hideyoshi, while virtual ruler of Japan, shared tea with peasants on their farms and examined with the deepest appreciation the simple cups and bowls they had fashioned for themselves. In the tearoom everyone comes to appreciate, to pay quiet homage to the host, and to experience a certain humbleness in the presence of a person extremely thoughtful, always gentle, and forever gracious. No one would want to break the magic of this fragile mood. The Japanese call this mood *wabi*, a beautiful and exquisite sadness, a happy and satisfying forlornness. Occasionally a very emotional Western person, experiencing



A FEUDAL LORD AND RETAINER.

Japanese Postcard showing ceremonial meal in Military Camp.

a circumstance of extreme beauty or spiritual significance, will burst into tears, not because they are sad, but because they have been deeply moved. This bursting into happy tears is *wabi*, a treasured experience to be remembered always. Such little fragments of illumination are possible only in an atmosphere of relaxed harmony.

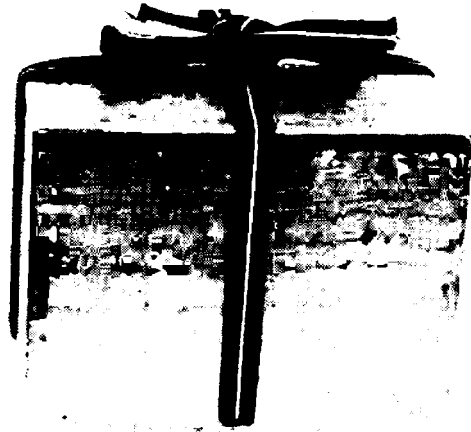
The Second Wisdom is respect. It is the duty of all cultured persons to respect without reservation that which is truly worthy of respect. We must respect life, the heavens and the earth. We must respect the parents who gave us birth, and the children who will carry on our names and labors. We must respect beauty and honor and self-sacrifice. It is also proper to respect a great work of art, and to feel a little humble in the presence of the graceful flower arrangement that stands in the *tokonama* of the tearoom. Respect carries with it the instinct to protect. It helps us to serve values that are real and give allegiance to principles more important even than life itself. It is respect that forms our friendship with the smiling old bonze who serves the altar of the family temple. It is this respect with which the Samurai serves his lord, and the princes of the realm serve the Emperor, and the Emperor

in his turn serves the immortal spirits of his remote ancestors. To respect nothing is to die. To have no superior is to be without meaning in life. We all desire to lead, but growth of character comes from learning to follow, and giving gracious obedience to realities greater than ourselves.

The Shintoist respects the *Kami*, the multitude of spirits great and humble that fill space. The Buddhist respects the Buddhas and Bodhisattvas through whom the eternal laws have been revealed. The Confucianist respects moral integrity, the superior man and the superior way of life, in which virtue has brought complete self-discipline. These together create the quality of respect in which each person meets others in honorable relationships, bowing to hidden virtues in other men and most of all extending the spirit of respect to the Divine Power which abides within all creatures.

The Third Wisdom is purity, which implies much more than the cleanliness of body. In the tea ceremony, when mature persons assemble in perfect purity, no word detrimental to virtue is spoken, and no thought contrary to spiritual integrity is allowed to enter the mind. This is no place for gossip, nor for advancement of personal career through social contacts. The pure mind dwells in a constant state of constructive peacefulness. It has gradually overcome all doubts and suspicions. It has freed itself from its own ulterior motives and finds no pleasure in hurting or belittling any other mortal being. Purity, therefore, is a release of internal graciousness. It is the moment when the Bodhisattva Self arises within us, bestowing infinite compassion and a natural affection for all that lives.

This may be one of the most difficult of the tea virtues to cultivate. It is hard to prevent selfish thoughts from coming into the mind. It requires many years of insight, and perhaps long periods of Zen discipline and meditation to disentangle the mental-emotional nature from involvements in attitudes that are not pure or beautiful. Here again the tea vessels themselves teach a silent lesson. Every part of the ritual is performed with absolute cleanliness. The bowl and the little tea jar may look rather decrepit, weather beaten and dingy, but they are spotlessly clean. Age is not a detriment unless it is mutilated by neglect. All things must be brought

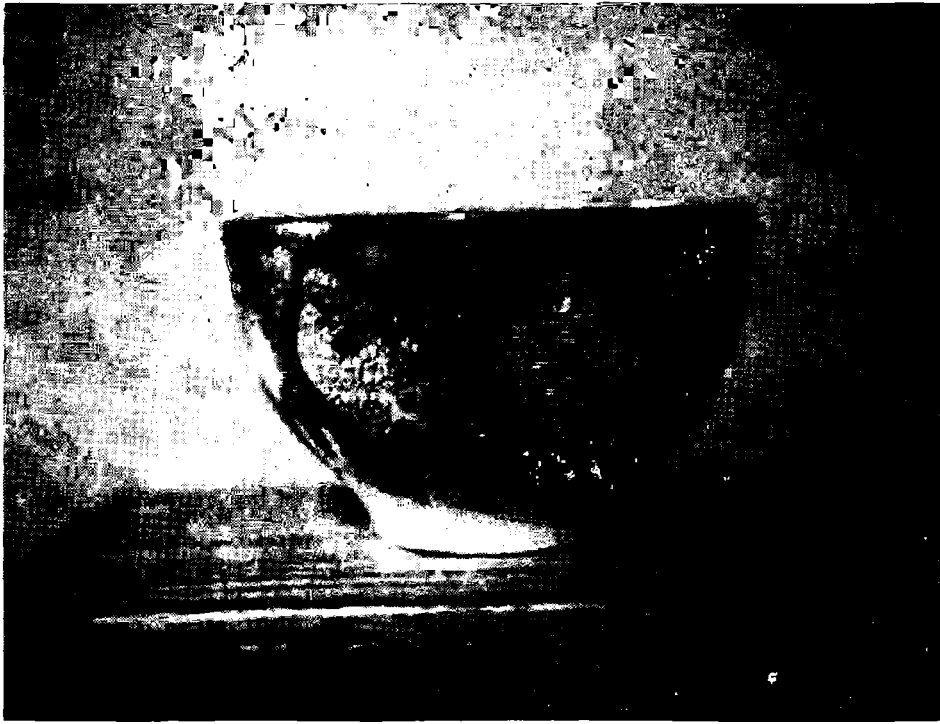


Special tea bowl used in the annual festival honoring the spirits of the dead.

to the state of purity which is a kind of childlikeness. It is simplicity, a way of life without guile, a native hunger after learning, a wonder about the stars and the flowers of the fields, a rejoicing in harmless activities, a fulfillment without injury.

The Fourth Wisdom is tranquillity of spirit - the immobility of the internal. It is obvious that this suggests the ancient disciplines of Indian Yoga, for the final end of all seeking is union with the Eternal. To find this we must attain perfect peace. We must be one with that which is inevitable, and by realizing this one-ness attain both faith and love. There can be no uncertainty about the perfect working of the Law. The Divine Power has placed its banner in the midst of things, and like the standard of the generalissimo, this flag flutters in the breeze. The standard of the generalissimo of the world is a symbol of Divine Order which reveals the presence of the sovereign spirit that rules all things. There is tranquillity in the sunset, in the cry of birds at dawn, and in the clouds of fireflies that arise from the surface of the nearby stream. There is peace in the temple garden, not because there is no worldliness beyond its gates, but because it is the right of every living thing to turn away for a little time from the world and its burdens, to be refreshed by the tranquillity of the Infinite.

There is peace in the tearoom. Often it is a small detached building, but it may also be located within the home. Its therapeutic power is its atmosphere of perfect tranquility. There must be nothing discordant and very little to suggest the human ingenu-



19th Century Satsuma Tea Bowl.

ity with which it has been designed and built. Things must seem old and comfortable. But there is a subtle perfection and extraordinary attention to detail. The quality of the room and its fittings are the best the owner can afford. Yet this excellence is passed over without obvious emphasis. Nothing demands appreciation, but if the mind should wander, it is likely to be amazed at the love and care which have made the tranquil atmosphere not only possible but real.

It is important in times of stress and confusion that we cultivate anew the gentle arts. While it is not likely we will have the patience to master the subtleties of the tea ceremony, there are ways in which we can share at least to some degree in its mystical overtones.

The whole philosophy may be approached through the *chawan* or tea bowl itself. Here is a picture of a fine old bowl, with a strange yellowish brown glaze and certain imperfections which combine to make the treasured tea bowl. There is a faintly visible design of pine needles, and it is evident that at some past time the bowl was broken. It has been skillfully mended with gold lacquer, and the mending in no way detracts from the delight of this charming article. (See page 24) There is something *wabi* about mending

a broken bowl. Something has been added to its life by patience and respect, and kindness of spirit. The careless person would throw the parts away without a second thought. Such indifference, however, has no place in the tea ritual. The lovely bowl, therefore, lives on to delight the hearts and minds of sensitive gracious people.

Sometimes tea bowls are rather more ornate and may be lacking somewhat in the *wabi* quality. Even so they can be delightful examples of human patience and experience. We reproduce here another bowl for contrast. It is associated with the famous name of Satsuma. Fashioned in the 19th Century, this bowl has an under-design of hanging wisteria branches, over which a kind of curtain glaze has flowed downward from the rim. By skill or fortunate circumstance, the glaze has permitted the wisteria to show through in several areas. The bowl of course is covered with a fine crazing or crackle, always associated with the Satsuma kilns. It is a charming bowl, perhaps a little too stylish for the traditional tea ritual, but appealing to a new generation which has not experienced the old forlornness in its own heart.

Tea bowls are splendid objects for meditation. They carry into the consciousness many sensitive impressions, which help to clear the mind of the pressures of the day. Refreshed by such esthetic nutrition, we are better able to take up the responsibilities which have come to us according to our proper karma.



Law of Analogy

The souls of Emperors and cobblers are cast in the same mold . . . the same reason that makes us wrangle with a neighbor, causes a war between Princes.

—Montaigne

The Congenial Household

All happy families resemble one another; every unhappy family is unhappy in its own way.

—Tolstoy

From The Wisdom of Pythagoras

When he was asked what time was, Pythagoras answered that it was the soul of the world.

—Plutarch

PSYCHOLOGY AND THE LAW OF CAUSALITY

The recognition of a valid relationship between causes and their effects is recorded in Western philosophy from the times of Pythagoras and Plato. To them wisdom had as one of its principal objectives the discovery of those laws which phenomena obey. The Greeks also recognized, at least in part, the ethical implications of the principle of causality, and accepted the concept of cause and effect as essential to the establishment of right behavior. To live in harmony with natural laws was man's wisest course of action.

Aristotle regarded as certain that the principal end of science is the discovery of cause, without which the operation of the universe cannot be rationally explained. By the medieval period in Europe, causality was accepted as a basic law applicable to the processes of science, philosophy and jurisprudence. With certain modifications, Francis Bacon and John Stuart Mills accepted the Aristotelian interpretation of causality, but they were concerned primarily with the study of natural law, to the end of providing man with the understanding and skill by which he could control or modify natural phenomena. Later, cause came to be considered synonymous with the reason for things, and a means of answering the eternal question "why" with statements preceded by the word "because." This led to the inevitable dilemma which has plagued science for centuries, namely, that for practical purposes, "why" must be considered synonymous with "how."

The philosopher Hume assailed the concept of causality, but it is now generally acknowledged that his efforts were ineffectual. Broadly speaking, the position held by John Stuart Mills has not been successfully attacked. He held the cause of phenomena to be the antecedents or concurrence of antecedents which invariably and unconditionally determine consequences.

Due to the nature of Western religion, the Law of Cause and Effect is a negligible factor, although it is occasionally advanced to explain the results of obedience or disobedience to the Will of God. By this process of moralization, obedience to the Will of God is the

good cause, from which all constructive effects are suspended, and disobedience the evil cause, the consequences of which are physical suffering and spiritual disaster. While it is broadly recognized that certain patterns of causality are everywhere obvious, religion, philosophy and science have not achieved a solid agreement as to the ethical implications of the Law of Cause and Effect, or karma as it is known in Eastern wisdom.

Before we enter into a more detailed discussion of the Oriental doctrine of karma, it might be well to consider its importance in psychoanalysis. According to prevailing practice, diagnosis is the first step in psychotherapy. In this case, diagnosis is defined as the discovery of the true cause for the mental or emotional disturbance of the patient. The Western psychoanalyst is inclined to attribute psychoses to circumstances arising in heredity or environment. This approach to a very complicated situation does not offend Western scholarship, which is dedicated to a materialistic approach to all therapeutic procedures. To assume that heredity or environment explains satisfactorily all the peculiarities of man's psychic life appears somewhat unreasonable. It is actually little better than a new application of Aristotle's concept of regressive evasion.

Actually, sciences and philosophies develop within the structure of the dominant beliefs which inspire a national or racial culture. Eastern peoples must be considered as idealists, not because they recognize the survival of consciousness after death, or a universe governed by an all-prevailing consciousness. They are idealists in that they recognize an all-prevailing morality as the cause of those evolutionary processes by means of which all creatures unfold their divine potentials.

The Eastern psychologist, if he is true to the ethical heritage of his own people, must include the law of causality in his over-all explanation of the construction and function of the human psyche. It is causality manifesting through heredity and environment that is responsible for the fortunes and misfortunes of mortals. Cause and effect are dependent sequences of interrelated events.

Behind the individual as we see him today are previous embodiments numbering into the thousands, and through these the pattern of universal growth fulfills its own purposes. It cannot be as-

sumed that any physician or analyst can trace the patterns of causation into former lives. Even if he could, it would accomplish little of practical value. Heredity is merely another name for the descent of karma. Old causes work out their effects through the physical pattern of family descent. Environment likewise is merely a reward or punishment for previous action to which the evolving consciousness of the embodied creature will react according to the characteristics resulting from previous karma.

Evidence of this can be found in those exceptions which are usually ignored when trying to defend a preconception. Several children theoretically perpetuating the same heredity may be totally and completely different in character and temperament. Also there is no certainty that all persons in the same environment will be similarly affected. Each will react according to what he is and his essential nature belongs to a part of his constitution which Freud never discovered. The psychotherapy of the Japanese psychologist, Dr. Shoma Morita, seems to be strongly influenced by the curious quality of Zen idealism, focussed upon the immediate state of man and his needs, and indifferent to the elaborate symbolical approach which distinguishes Western psychoanalysis. Substantially, man inherits from himself. If he does not and must always be the victim of conditions beyond his control, there can be no meaningful standard of universal integrity.

Three levels of causation are recognized in Eastern philosophy. These are the physical, the emotional and the mental. Under physical causation are those familiar to Western thinkers, including phases of cause and effect dealing exclusively with material factors and circumstances. The individual who eats unwisely suffers from stomachic disorders. The alcoholic ruins his career, and the drop-out from school is unable to secure satisfactory employment later in life. Emotional causations are those which originate in the emotional natures of human beings and are also to be found at least to a degree in some of the higher animals. Examples are the corrosive effect of jealousy upon the jealous person, the demoralizing consequences of uncontrolled fear, and the tragedies resulting from cruelty, jealousy and undisciplined desires. Mental causations originate in the thinking processes of man and cover the whole area of attitudes, opinions, and beliefs. The wrong use of the mind opens

the individual to a variety of calamities that may end in a criminal career.

There is also interaction between the three levels of causation here described. Thoughts and emotions may affect the body, becoming causes of health or sickness. Bodily discomforts due to intemperance react upon the mind and the emotions and the emotions in turn affect both mind and body. The question also remains as to the possibility of still higher levels of causation, which may act upon the mind, the emotions and the body. Eastern philosophy recognizes this possibility, but has not for the most part attempted to classify supermental causations. Religion regards Deity as such a superior cause and assumes that a Divine Spirit or Principle within or behind man exercises such powerful influences upon personal living that the Law of Causality no longer operates. This is the stand frequently taken by religious mystics, who feel that a powerful spiritual conversion may neutralize certain destructive tendencies which have been allowed to develop in human character.

The Buddhists, and several other groups of Eastern scholars, recognize the mind as the highest part of man's nature that can rationally be comprehended or examined. They conclude that all parts of the manifested universe are regulated by laws arising in and sustained by Cosmic Mind. As laws are inherent in all essences and substances, they can manifest whenever action of any kind or quality arises in these regions of essence or substance over which these laws have authority.

The concept is that no cause can be activated without a direct action. If, therefore, no cause is set in motion, no effect can result. To borrow a simile from Eastern philosophy, it can be stated with certainty, that if a man is not born, he cannot die. But it is also certain that if he is born, he will in due time come to the end of this mortal life. The man who does not take the first drink cannot become an alcoholic, but if he takes the first drink, he can become an alcoholic, especially if psychic stress patterns are present.

If the mind is held in absolute suspension and no mental activity of any kind arises in it, then the laws governing mind cannot operate. If, however, any type of mental activity does arise, then the laws governing that activity begin to operate and a sequence of cause and effect becomes inevitable. If and when the activity

ceases, the operation of the law bearing upon that activity also ceases. Thus it follows that sequences of causes and effects can be exhausted if they are no longer perpetuated by mental activity. Universal mind is viewed by some as the mental form of space.

No definition or experience of mind is possible except to creatures themselves endowed with mind. It follows that man must create his own interpretation of the essential nature of mind and all its diversified manifestations. So far as the individual is concerned, the world of mind is a projection into space of the sphere of the mind's activity. From his own mind, man projects various concepts by means of which the mental unknown seems to become populated with mentally knowable ideas. Thus man can project upon the mental unknown a God image, and once it is projected, this image can be reinforced in many different ways. When this God image has been established, it gains authority and imposes upon its own creator the causes and effects which always arise from a specific attitude which is continually reinforced.

The history of religion is the story of the unfoldment of the God image, as it is held by different culture groups at various periods of man's development. The God image was originally set up to explain all the mysteries of life. Being deficient in other means of investigation, the human being projected a gigantic likeness of himself into the substance of mental space. This process was responsible for both theism and atheism. Those who accepted the image became theists, and those who rejected it became atheists. It is rare to find anyone who realizes that God is not actually a product of human mentation, and that the acceptance or rejection of a God image has no bearing upon the undefined and unexperienced Divinity at the source of life.

All philosophical nations have accepted the reality of God. They have not questioned the existence of a Universal Consciousness abiding forever in the furthestmost parts of space and the innermost parts of man's spiritual integration. We are not attacking God, or trying to affirm that man has created religion. What we wish to point out is that man, unable to experience the complete nature of God, has set up a pattern of images to symbolize powers or principles beyond estimation or analysis. Having created these images, man by his mental processes has theologized his religious instincts,

with the result that many religions have arisen among mankind. They have all been more or less incompatible, and each is accepted as the true faith by its own followers. This phenomena itself reveals the relative nature of man's religious concepts.

A Divine Principle must exist above and beyond man's capacity for projecting mental images. If there is an Infinite Being, it transcends all mental operations of imperfect intellects. This leads to a very interesting phase of Buddhist psychology. On many occasions Buddha affirmed that certain things both exist and do not exist. Critics have held that this apparent contradiction was merely an evasion, testifying to Buddha's inability to make a conclusive statement. Actually, however, these contradictions were simple facts.

For example, an artist paints a picture of an imaginary mountain. Because it is imaginary, it would be proper to say that this mountain does not exist. Yet in the picture, the mountain does exist and will continue to exist until the painting is destroyed. The point is obvious. Man can cause a kind of existence, and does this almost continuously in the course of living and thinking. Another person, under the influence of alcohol, suffers an hallucination, in which he sees himself attacked by a huge serpent. In his dream, every detail of the horrible reptile was clearly visible to that man. This snake did not exist, yet it could be seen, and that which can be seen must have some kind of existence, and this existence is a mental image.

Again a traveler finds an ancient urn by the side of the road and because it has no value for him he casts it away. Another man with knowledge of archeology picks up the urn and takes it home, valuing it above all the treasures in his house. In this case value both exists and does not exist in relation to a single object. The value factor depends entirely upon the evaluating power of man himself. It can properly be said, therefore, that an object may be worthless and priceless.

In relation to the vast deific image established in the universal essence of the mind, it can be said with perfect sincerity that such an image both exists and does not exist. A concept of God can exercise a tremendous influence upon the conduct of countless human beings. That which has no existence cannot exert an influence, yet various people have their own religions and reject the Gods of

their neighbors. Most nations also developed the whimsical tendencies to create demons out of the Gods of other faiths. Thus the true God of one people came to be the false God of another.

From the image that has been projected, and which has led to the establishment of a theological system, must flow the consequences which result from giving allegiance to that religion. If the image is good, the consequences of accepting it are good. If the image is evil, the consequences are evil. There is also another factor. All religions projected by man must be colored by his virtues and vices. He cannot project a perfect image unless his own nature has been elevated to a state of perfect knowing. It is noticeable that all religious images which men have projected have certain inherent weaknesses. Many religions of the past vanished away because they were no longer supported by the imaging power of the human mind. As the human being evolved, the convictions of his remote ancestors no longer satisfied his enlarged degree of insight. Old faiths which have survived for a long period of time, have been subject to continuous reformation or reinterpretation. When the image no longer satisfies conviction or conscience, it must change or fade away, because it is no longer sustained by energy of the mind.

That which is true of religion is equally applicable to philosophical systems. These are based upon certain hypotheses. If for one reason or another an hypothesis is rejected or disproved, then all which is dependent upon it may fall into non-acceptance.

Science likewise is continuously setting up new concepts, and the validity of these concepts is demonstrated by the consequences which flow from them. Whether it be in government, jurisprudence, medicine, art or literature, all standards set up by the human mind are subject to reform, restatement or complete rejection, if they are found to be unrealistic. The discovery of non-factuality usually comes from the consideration of the effects arising from the holding of certain concepts to be true. When it is proven that the cause which has been postulated does not adequately justify the effects which it produces, or the effects are inconsistent with the beliefs of mortals, something has to change. The same is true if a cause, though not actually disproven, is known to lead to disastrous consequences. Probably the outstanding example of this is man's ac-

ceptance of materialism. It cannot be proven, but it is obvious that the more completely it is accepted, the more insecure life becomes. No further evidence is needed to indicate that a cause which leads to war, crime and misery, cannot be regarded as valid and only survives because of man's ignorance, selfishness or indifference.

Because the universe is mind in one of its infinite forms, man seeks to explain all phenomena in terms of his own mind. He discovers that the mind is a kind of receptacle which can contain a wide variety of concepts or opinions and can perpetuate most of the thinking of the past. The individual can burden his mind with the by-products of his own undisciplined thinking, or store away the equally useless confusion of other people's thoughts. Everything stored in the mental clearing house is not useful or valuable. When conflicting images and contradictory hypothesis are permitted to accumulate without discrimination, man becomes the apparently helpless victim of his own conflicts and uncertainties.

Every thought contributes to some sequence of consequences. Each time false notions or opinions collide, a certain amount of damage results, and this is perpetuated until the mistake is recognized and corrected. Whenever thought processes move into manifestation, each of their productions is subject to birth, growth, maturity, decline and death. The span of continuance depends upon usefulness and stubbornness. Convictions are valuable until we outgrow them. But when we continue to support them after they have revealed their weaknesses, they become a barrier to further growth and greater insight.

When the individual assumes that his mental images are realities and that he must fulfill whatever patterns they impose upon him, there may be trouble ahead. A man can visualize an image of the person he desires to be, and the position which he wishes to occupy in society. Such mental images, if reasonable, can be justified, but if unreasonable, they will almost certainly prove troublesome, and sometimes tragic.

The amount of energy dedicated to the fulfillment of an ambitious pattern can be dangerous to health and happiness. The present tendency is to measure resolution in terms of pressure or psychic drive. The more we energize our goals, the more obsessive and possessive they become. If the pressure toward accomplish-

ment is very slight, the life may be quiet and uneventful, and may seem monotonous to others. If pressures are moderate, there can be achievement within the area of capacity and a reasonable degree of success is probable. If pressures are excessive, and desires become unreasonable, judgment is impaired and integration is lost. Ambition is often day-dreaming with little consideration for proven ability.

If the goals projected are impossible of attainment without a compromise of ethics or serious danger to health and happiness, ambition may drive the individual to tragedy. Only by self-analysis and a great deal of personal honesty can the ambitious person moderate his demands upon life.

Three interrelated factors must be weighed and considered. Ability reveals the degree to which knowledge and skill can support the purposes set up as desirable by the mind. Capacity signifies what can be accomplished without overtaxing resources. Conviction is the sustaining belief that objectives are right, honorable, necessary and possible. To misjudge ability, over-estimate capacity, and compromise conviction is to increase stress and tension and to destroy peace of mind. The moment a person acts unwisely, he sets up a destructive sequence of cause and effect.

Every mistake in judgment leads to difficulty of some kind and a general unreasonableness ends in a general infirmity. There are three false beliefs that must be corrected before the individual can overcome the cause of suffering in himself. The first of these popular delusions is the belief that all ambitions must be fulfilled. The second is that all desires must be gratified. And the third is that all appetites must be indulged. These beliefs are false images or patterns which cannot be tolerated because they are causations, the consequences of which are disastrous.

Realizing that the over-energizing of ideas and attitudes can lead to a type of obsession, the thoughtful person knows that he must not open himself to any concept or policy which he cannot control. Thoughts that he cannot control will control him, and he will become the victim of his own egotism, selfishness and ignorance.

The most practical ethical truth that is revealed by the law of causality, is that all effects are as powerful as the energy by which

they are sustained. Religion is a useful example. The tolerant person is one who refuses from his own understanding to intensify religious prejudices. Convinced that it is right and proper to seek good in all things, and perfectly willing to allow others to practice their own beliefs in peace, he does not become disturbed. This means that he has not energized one religious belief so strongly that he must repudiate all others. In human relationships there is a valuable parallel. If we are not impelled by our own pressures to dominate other persons, there is much greater probability that we will retain the respect of our relatives, friends and associates. If, however, we energize the image of our own infallibility, we will damage our careers and alienate our acquaintances. The infallibility image itself is wrong, and this wrong is exaggerated by energizing the image. The more it is energized, the more its unfortunate effects will be intensified and our miseries increased. It is best, therefore, to keep pressures low and develop a philosophy of life which frankly acknowledges that ambitions out of hand are too troublesome to be tolerated. The wise man knows he is not infallible and that by his very constitution he is so limited that a modest attitude is essential to his security.

Modern psychotherapy is aware of this complicated problem, but has approached it medically rather than philosophically. Many interesting discoveries have been brought to public attention through the increasing use of tranquilizing drugs. As the evidence accumulates, it has revealed several facts of lasting interest to students of Oriental philosophy. Although sedatives of various kinds have been known and used for thousands of years, nothing resembling the present widespread and indiscriminate use of such preparations has been previously recorded. The principal purpose of such drugs is to calm mentally and emotionally disturbed persons, thus contributing to psychotherapeutic procedures. It is not known that tranquilizers have any curative value in themselves. Most of them work upon the autonomic nervous system, but the manner of their action is not established. It is probable that some of them may be habit forming, or invite continued use by the immediate comfort or relief which they provide. They cannot always be tolerated, and unpleasant and even dangerous side effects and after-effects can and do occur.

Tranquilizers are now used by millions of persons to relieve the most trivial types of mental, emotional and nervous stress. The long-range effect of tranquilizers is not yet determined, but it is suspected that their extended use may permanently impair the faculties, contribute to mental depression, and destroy the normal psychic drives which are necessary to self-maintenance.

Actually, the tranquilizer simply blocks the symptoms of excessive attitudes. These drugs provide a negative way of withdrawing energy from thought patterns. This artificial procedure, however, in no way affects a real cure, because the individual continues to build up intensities the moment the drugs are discontinued. It is more sensible to assume that there are natural and proper ways to maintain mental health and that man has been equipped to meet all the common emergencies of daily living. The real cure for psychic disturbances is a reasonable degree of self-discipline combined with a correct understanding of the necessary processes. When psychological ailments become as prevalent as they are today, and continue to increase with alarming rapidity, it is obvious that something is dangerously wrong with the modern way of life. One of the things that is wrong is the loss of the sense of responsibility. The individual does not want to inhibit his own desires lest this inhibition leads to frustration. If there is an adequate philosophy of life, such a frustration is not possible. To be frustrated we must accept the reality of our own unreasonable desires, and affirm that unless we can fulfill these desires, we are destined to be miserable.

To achieve indifference through excessive medication is entirely unrealistic. We cannot drug man into a sense of false security forever. If we insist on trying to do so, we may produce a generation of morons. When the bewildered individual, rejecting maturity, attempts to find happiness in perpetual adolescence, he must be prepared to suffer those misfortunes which result from such childishness.

There are three kinds of persons that a mature philosophy cannot help, unless these individuals change their own attitudes. There are those who do not believe in the existence of a Divine Power, a Universal Purpose of the Law of Cause and Effect. There are those who do not believe that they are capable of controlling their own

minds and appetites, and also those who actually believe that the joys of unbridled living more than compensate for the sorrows, and that it is best to accept pleasures now and face consequences later. Members of all of these groups are now on tranquilizers.

According to Bacon and Mill, the principal purpose of an understanding of natural law is that through such understanding we learn to apply lawful processes to the needs of the human being. Some may ask what can the Law of Cause and Effect do to rescue those who are already suffering from their mistakes, or are obviously headed toward misfortune. No one can force them to correct their own mistakes, but the Law of Causality will continue to plague them until they cease to set destructive causations in motion. The trouble must be faced and corrected on three levels. The lowest of these relates to physical activity, including health of body and adjustment with society. In all these matters common sense can be of the greatest assistance. The average person can improve health by self-control and thoughtful obedience to the laws governing health. The same is true of all other physical activities. Security lies in moderation and whenever indulgence results in wrong action, the mistake must be recognized and corrected.

The second area covers the emotional level, which must be moderated until destructive excesses are curbed by insight, revealing the importance of gracious and kindly attitudes. All destructive emotions, whether justified by society or the mind of the individual, can only perpetuate sorrow and lead, according to Eastern thinking, to an unhappy reembodiment in the future.

Moderation of mental attitudes establishes a constructive and enlightened leadership over the entire personality. It is often necessary to re-educate the mind so that it appreciates a higher standard of value and can exercise a benevolent control over emotion and action. In this way the energizing of false images is reduced to a minimum.

The Law of Cause and Effect operates through a pattern of rewards and punishments. Good causes produce good effects and lead to happiness. Wrong causes lead to unpleasant effects and perpetuate misery. Buddhists affirm that it is possible to set up in the mind truly constructive images, and these in their turn release into action sequences of cause and effect which protect the health and

happiness of all concerned. The mind can think wisely as well as unwisely. It can establish patterns of kindness or of cruelty. Let us assume that a person is dominated by a lofty thought or emotion. Thus inspired, he sets up an image of beauty in his own sphere of mental essence. Immediately the consequences attendant upon the nobility of such an image are also released into expression. This suggests a complete science of psychological visualization and imagery. The constructive archetype when once firmly established can gradually take control of conduct, thus contributing to nobility of character and release from suffering. In many ways the Messianic image is such an archetype. It becomes a kind of standard by which the individual measures himself. It is also an envisioned perfection of our own lives and a simple statement of faith in universal integrity, divine law and infinite love. As these become patterns of causation, it is obvious that their effects will always be beneficial.

The Law of Causality operating through the reincarnation process makes the typical psychoanalytical procedures actually unnecessary. The individual is always a compound of his own attitudes, as these are manifesting themselves in his present conduct. Why he is a neurotic is less important than the simple fact that he is a neurotic. The mental and emotional disturbances which affect him are the results of causes belonging to the past. Whether these causes were set in motion in the earlier years of the present embodiment, or were the result of actions performed in previous incarnations, makes very little difference. It is obvious that the sufferer cannot correct a cause established in the remote past. For that matter he cannot actually transform the quality of an attitude or a deed belonging to yesterday or last week. Because he is the sum of his own character and conduct, it is necessary to accept him as he is and inspire him to make an immediate change in his mental and emotional habits. Freeing the mind from bondage to concepts which are themselves partly responsible for the difficulties of the moment, the person, by changing himself, breaks the chain of ancient pressures and tensions. Zen Meditation is a procedure which leads to complete release from one's own preconceptions. Past and future become unimportant. Things that happened long ago cannot be considered excuses for present misfortune, nor can the future be regarded as an escape from the responsibilities of today. Something

has to happen in consciousness itself. Jacob Boehme, the German mystic, symbolized spiritual awakening by a lightning flash. No one knows when it will come or where it will strike. In this flash, however, the individual perceives clearly that his troubles arise in himself and can only cease around him when they cease within him.

The causalities arise from and are sustained by three basic illusions. The wheel of life and death turns on the triple axis of self-centeredness, unreasonable emotional attachments, and lack of self-discipline. These operating upon each other produce the six conditions of transmigratory existence. Unless man can so think, feel, and act that these causations produce only nobility of character, he cannot escape the snare of self-delusion.

In the Bible story the truth seeker asks a simple question: "What must a man do to be saved?" The simple answer is he must save himself by right conduct. When ignorance ceases in him, he will not be forced to reap the harvest of ignorance. When destructive emotions cease to drive the individual from one excess to another, sorrow and pain will cease, and when there are no longer hates, angers and jealousies, the sub-conscious mind with its dependent processes will no longer offend or be offended. The most simple way to bring these truths to the direct attention of the average Westerner, is to separate him from the toxic pressures which so dominate his activities that he has no time nor inclination for self-analysis. In the old days devout persons believed in the efficacy of the religious retreat. Periodically, they departed from the problems of daily existence to contemplate in silence and in a sanctified atmosphere the deeper needs of their own souls. To search within, and deprive oneself of those interruptions which impair quietude, will usually result in a clearer realization of the mistakes we are making and the false justifications with which we strive to defend the errors of our ways.

By taking refuge in the Law of Causality, we acknowledge an honest universe and realize that we are here to learn, to grow, and to redeem our attitudes from the compromises that have deformed them. To accomplish this is to have true insight, and a clear vision of what we must do to save ourselves from our own shortcomings.

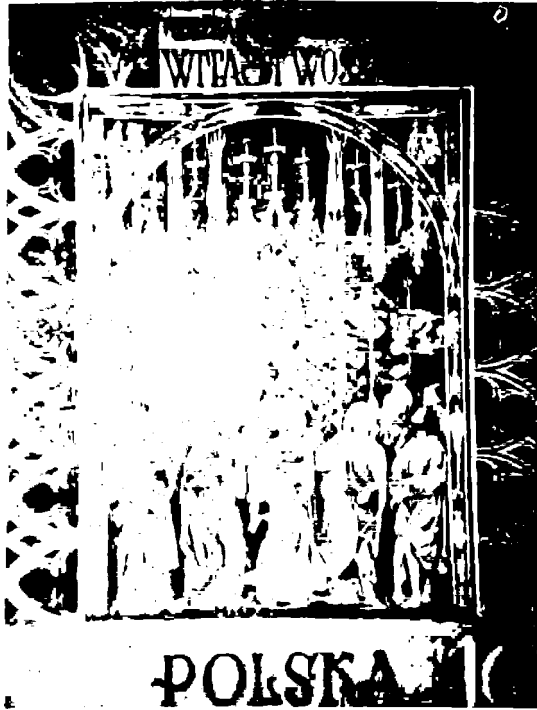
CHRISTIAN ART ON STAMPS

The adhesive postage stamp was invented in 1840 by an English gentleman, Sir Rowland Hill, and the first stamp ever issued consisted of a portrait exquisitely engraved of the young Queen Victoria, wearing a tiara and with her hair arranged in classical Greek style. As might be expected, the stamp was the cause of widespread popular indignation. An English vegetarian society insisted that the glue contained animal matter and forced vegetarians to eat meat every time they licked the stamp. Loyal Britons were also profoundly disturbed with the thought that the cancellation of the stamp placed an ugly smear of red or black ink on their Queen's noble features. These controversial bits of paper were finally tolerated, however, on the ground that postage stamps were a fad of the moment and would not endure.

Several countries followed quickly in the production of postal paper. Switzerland issued its first stamp in 1843 and in a short time most European countries gave up their local courier posts in favor of more practical postal systems. The first country of the Western hemisphere to issue stamps was Brazil (1845), and in due time the United States followed suit in 1847.

Early stamps were created solely for the prepayment of postal fees. Many of them were elegant, but quite simple in design, printed by engraving, or from dies, or by lithography. The most common designs were the coat of arms of the counties, portraits of rulers, and famous public buildings. Although invented by a Christian nation and widely distributed among Christian followers, religious themes were noticeable in their absence. As subject matter broadened, portraits of government officials, statesmen, national political heroes, and outstanding military men, made their appearance. The earliest stamps that can be remotely regarded as having religious significance were representations of famous buildings, which occasionally included churches and cathedrals.

In the period between 1840 and 1900, very few stamps actually celebrated or commemorated the Christian faith. In 1895 Portugal commemorated St. Francis of Assisi, with a well designed set of



Miniature sheet issued by Poland in 1960, showing carvings in St. Mary's Church, Cracow.

stamps, and in 1899 the Island of Malta reproduced a famous painting of the Shipwreck of St. Paul on its postal paper.

Even the early years of the 20th Century produced very few stamps honoring Christianity. The reason for this reluctance has been explained in several ways. Nations with large colonial holdings did not wish to offend their non-Christian subjects, and democratic nations with minority groups within their own boundaries hesitated for the same reason. Some have held that early printing equipment was not adequate to reproduce works of art, but this is probably an evasion. A few have suggested that there may have been sensitivity about cancelling a sacred picture, but later developments have proven such anxieties to be unjustified.

Perhaps we should define our concept of a Christian religious stamp. We feel that it should be one issued primarily in honor of religion. Most appropriately such a stamp could appear at the Christmas or Easter Season and consist of the reproduction of an



Left—Crucifixion in Space by Salvador Dali on stamp of Guyana.

Right—Stamp of Bhutan combining a figure of Buddha with Michelangelo's Pieta.

outstanding example of sacred art, or a special design of a similar kind honoring Christ, the Holy Family, the Apostles and disciples, and outstanding events of sacred history. Religion should be the primary theme and the artistry should be as beautiful and inspiring as the small size of a postage stamp would permit. A borderline example, which partly but not completely fulfills our requirements, is the Valley Forge issue of 1928. This was issued by the United States to commemorate the 150th Anniversary of Washington's encampment at Valley Forge, Pennsylvania. Washington is depicted kneeling in prayer. The religious overtone is obvious, but the stamp actually commemorates an historical event in American history.

There was a gradual increase in the use of a religion theme from 1901 to 1940. By this time most Christian nations had reproduced at least one important work of Christian art, usually from national collections or from the archives of the Church. The patron saints of countries appeared on postal paper, and artistically speaking the results were most gratifying. During the period of World War II, stamps with sacred themes faded out of the picture, especially in countries dominated by the Rome-Berlin Axis. After the war the countries behind the Iron Curtain devoted their stamps largely to portraits of Marx, Lenin and Engels, and designs glorifying the



Left—Stamp by Burundi (Africa). Christ in the Garden after Resurrection.

Right—Stamp of India honoring St. Thomas.

proletariat. Latin America became more aware of the international value of religious stamps and in the 1930s several of these countries featured the statue of *The Christ of the Andes*.

As time went on it became evident that stamps served important educational and propaganda purposes. They could be messengers of good-will and means of advertising the industries, natural resources, and scenic marvels of a country. Changing fashions began to include portraits of scientists, artists, musicians, and other cultural leaders. Before his death Cardinal Spellman was able to assemble a remarkable collection of stamps on religion, and selections from his material were exhibited throughout the country. Topical collectors have selected religious stamps as one of their most popular groups. Not only have they specialized in this field, but have also prepared extensive descriptions of the art work which is depicted.

Then something happened. In 1959 the Republic of Chile issued a stamp uniting in a somewhat artistic composition symbols of five religions: Hinduism, Judaism, Moslemism, Buddhism and Christianity. The stamp was intended to commemorate the Tenth Anniversary of the Universal Declaration of Human Rights. In 1962, the United States issued a Christmas stamp with a design featuring a wreath and candles. In 1963 the Christmas issue depicted the National Christmas Tree and the White House. In 1964 Christ-

mas was noted by four stamps depicting plants of the season. In 1965 the design featured an angel blowing a trumpet, said to have been inspired by an old weather vane. In 1966 the United States issued its first stamp depicting a work of sacred art. The subject chosen for this Christmas issue was *Madonna and Child* by Hans Memling, from the original painting in the National Gallery of Art, Washington, D. C. This commitment to a religious theme caused a minor disturbance among atheists and minority groups, but passed without major catastrophe. Thus encouraged the design was used again in November 1967, with an enlarged format.

It was also in 1967 that Great Britain issued its first religious stamps. There were three designs, one featuring the *Madonna and Child* by Murillo, and two depicting *The Adoration of the Shepherds*, one by Le Nain and the other from the School of Seville. An avalanche followed. Works of sacred art were featured by several British Colonies and former Colonies. French Guiana selected the *Crucifixion in Space* by Salvadori Dali. Greece derived inspiration from religious frescoes and icons. Cyprus honored the Eastern Church, and many countries issued Commemoratives in honor of the widely popular Pope John XXIII.

The use of artistic subject matter on stamps resulted in such a large number of postal issues, that stamp catalogers were inclined to doubt that the productions should be regarded as legitimate postage stamps. These disputed issues, however were passed through the mail on registered covers and are no more doubtful than many other commemoratives and semipostals accepted as proper for listing.

The new African Republics have gone in strongly for large pictorial stamps, printed in multi-color by the most advanced techniques. Many of these feature religious paintings. The demand seems to have been so great that several countries reproduced the same pictures. About this time a number of Sheikdoms on the Oman Peninsula, on the Persian Gulf, began issuing their own stamps. These countries, or rather British Protectorates, include such unlikely names as Abu Dhabi, Ajman, Dubai, Fujeira, Ras al Khaima, Sharjah and Umm al Qiwain. Regardless of their motivations, these tiny sheikdoms have established a standard of stamp quality and design never before reached by the so-called legitimate stamp



Stamp issued by Moslem State Ras al Khaima, depicting the Adoration by the Chinese artist Lucas Chen.

issuing countries. Under the broad heading of Art on Stamps, many sets have appeared devoted entirely to religious subjects. These include the masterpieces of Leonardo da Vinci, Raphael, and El Greco. Thus some of our finest reproductions of Christian art were issued by Moslem States, an extraordinary circumstance in itself.

Almost equally amazing is the output of religious stamps coming from behind the Iron Curtain. Bulgaria has featured portraits of Christ and the Saints from paintings of the Eastern Church. Czechoslovakia has been responsible for several beautiful sets featuring religious subjects. Hungary has become a competitor with the Trucial States in producing exquisite examples of sacred art. Yugoslavia has had the courage to join the general trend and Romania is one of the latest contributors to Christianity on stamps. Even East Germany has issued a modest little item with a portrait of Martin Luther. A fine miniature sheet issued by Poland, with religious designs from carvings in St. Mary's Church in Cracow, appeared in 1960.

It would be quite normal for the stamps in Vatican City to be largely devoted to the commemoration of events in Church history.

A rather exceptional incident is noted in connection with the Christmas Stamp of Vatican City for 1961. The stamp was called *The Adoration* and shows the Virgin Mary kneeling in prayer by the manger of the Infant Jesus. The picture was designed by Lucas Chen, a Chinese artist. The same picture was reproduced recently by the Moslem State of Ras Al Khaima. It is only in recent years that such things could happen.

The visit of Pope Paul VIth to India in 1964 resulted in the issue of a special stamp honoring St. Thomas, Apostle to the Indies. The design is derived from a statue in Ortona, Italy. It is a simple but handsome stamp, the first of its kind to be issued by the Indian Government. Another unlikely design is found on the stamps of the little semi-independent kingdom of Bhutan, lying between India and Communist dominated Tibet. In commemoration of the World's Fair in New York in 1965, Bhutan issued a stamp design combining a seated figure of Buddha with the celebrated statue of *The Pietà* by Michelangelo, depicting the dead Christ in the arms of his mother.

Regardless of the circumstances behind the issues of the stamps we have referred to, there is no doubt that they will be keenly collected by young people. They cannot but recognize the rapid increase throughout the world of religious need and the concern felt everywhere because of the decline of ethical and moral institutions. Collecting these religious stamps will certainly influence at least subconsciously the attitudes of thousands, even millions, of stamp collectors.

During the coming Christmas Season, and extending through January, selections of religious stamps from my rather extensive collection will be on display in the library of our Society. I think those who see this group of material will agree that it represents a better understanding between the nations of the world than ever before in history. Many of these stamps are so beautiful that they are being framed as miniature pictures for use in the home. We hope you will make every effort to attend our exhibition.



In Reply

A Department of Questions and Answers

QUESTION: *Can Travel make a real contribution to personal growth?*

ANSWER: Most major civilizations have developed along caravan routes or major highways which were constructed to meet the requirements of commerce. The most famous of these arteries of trade was the Great Silk Road, which two thousand years ago linked Peking with Athens and Rome. It must be assumed that important cultural exchanges resulted from the caravans bringing the treasures of the East to the markets of the West, and vice versa. It was not until the blocking of the Great Silk Road, following the rise of the Ottoman Empire, that East and West were so culturally divided that their ways of life, especially their philosophies and religions, remain largely unreconciled to this day.

It remained for progress in transportation and communication to make direct contact between distant peoples practical and convenient. It is true that more than 2500 years ago Pythagoras reached Central India, and a few centuries later Apollonius of Tyana reached the headwaters of the Ganges River. Chinese pilgrims are said to have visited Eastern Europe, but their journeys required many years and a rugged constitution.

To avoid the barriers set up by Islam, Europe entered into an era of navigation, from the 15th to 17th Centuries. Ships of Italy, Portugal and Spain sailed the seven seas, their courses hastened by favorable winds. They succeeded in rounding the Cape of Good Hope and even reached the semilegendary land ruled over by the equally legendary Prester John, the Christian Emperor of the East.

By the 19th Century, most of the old hazards of travel had been overcome, and with the exception of the time factor, it was possible to visit almost any region that intrigued the mind.

Most of the roots of American families were in the soil of Europe. Travel was considered a cultural asset, and fashion dictated that the "Grand Tour" should include England, France, Germany, Italy and other countries, according to the dictates of taste. By the beginning of the 20th Century, comfortable ocean liners provided reasonable security and considerable luxury. It was quite an event when the Atlantic crossing was reduced to five or six days.

There was another practical advantage in travelling abroad. The rate of exchange was highly favorable, and the American dollar had greater purchasing power abroad than at home. Travelling was not yet sufficiently extensive to justify the building of huge hotels and the need for extraordinary conveniences.

Genteel families from the United States usually chose to live in respectable and moderately priced pensions. These were similar to the rustic inns of Ireland or the equally rustic *ryokan* (hospices) of Japan. It was assumed that you gained a deeper insight into the life of foreign people by living with them, in establishments favored by the native population. The word pension might stand for a slightly remodeled ducal palace, with its lower floor under water, as in Venice, a three or four story boarding house hotel, as in Paris, or pleasant rooms with a genteel family, as in Berlin. It was the respectability that counted, and not the conveniences, and one was fortunate to find a bathroom on each floor, as in London. Under such conditions, it was possible for a family to spend a year or two in Europe without bankruptcy. During this period, languages which had been partly acquired in school were improved, and there was opportunity to study art or music with a foreign master. The pensions still exist, and travel agents can assist in planning an economical tour.

One reason why the experience of living abroad was not more profitable was that it never broke through the dominant cultural pattern of Western man. The European had bestowed most of his own culture upon the Western hemisphere, and Westerners returned to Europe to imbibe more of the same. A journey from a brownstone

front in Boston to a gray stone front in Vienna provided no great variety of cultural experience.

That which was true in the 19th Century is strongly reinforced by present trends. Travel is now essentially from one luxury hotel to another. As many of these hotels are in chains or under the same management, the traveler can go around the world without any noticeable change in decor, food, or entertainment. There is also no practical difference in prices. It costs about the same to spend the night in Colombo, Karachi or Tehran. The price is high, appointments are plush, and transportation is so rapid that one has the impression of staying in the same hostelry for the entire trip.

Air transportation has considerably modified the older concepts of travel. It brings together incongruous elements resulting from the impact of hasty living upon patterns of leisurely existence. One plane flying from a town on the Persian Gulf to a destination in Lebanon carried a number of orthodox Moslems. When the hour of prayer came, these faithful followers of the Prophet all knelt in the aisles of the plane trying to decide which way they should turn in order to face Mecca. It was confusing, but many meetings of the old and new result in complex situations.

In the last ten years travel has greatly increased, and if present trends continue the day may come when nearly everyone will be a cosmopolite. With the necessary funds, appropriate restlessness of spirit and sufficient time, there seems little reason why we should not all "see the world." Sad to say, however, much travel is actually a waste of time and money. The individual could stay in his own country and enjoy similar conveniences at a fashionable resort. He would also save considerable energy, for if many luxuries have been added, the stamina of the average traveler appears to be less adequate. We are as exhausted now by an eight or ten hour plane flight as we used to be fighting our way across the North Atlantic through a seven-day hurricane.

The seasoned traveller, with a kindly heart and an open mind, gains an experience that no book can describe or travelogue bestow. It is a vital and important spiritual adventure to find ourselves in a minority position. We may be in a country which does not speak our language. The people dress differently, perhaps combining Eastern and Western styles. They eat strange food, practice

unusual arts and crafts, and enjoy a government which we might find objectionable. They worship their own Gods, Saints or Saviours, and seem to be as moral or immoral as ourselves, even though they practice strange rites and beliefs.

The more unusual or distant a foreign culture may appear, the more challenging it becomes. This is especially true in Asia and the emerging countries of Africa. We may be somewhat humiliated to find that our way of life is not viewed with complete enthusiasm by distant nations. The general opinion seems to be that these old countries seeking a revival of youth and vigor, or the new countries groping towards maturity, wish to benefit by our achievements, but are equally resolved not to copy our mistakes.

It is always good to travel as leisurely as possible. It is better to gain some basic familiarity with one country than to dash through twenty merely as a sightseer. Of course there are advantages in a panoramic grasp of world conditions, but again much depends upon the observational and reflective powers of the traveller. The international shopping tour is usually difficult to justify. The buyer can often do as well at home. I remember a group who sailed around the Mediterranean, buying everything conceivable at rather fancy prices. The last stop before returning home was Gibraltar, and here everything they had purchased elsewhere could be bought for half the price.

Nearly all of the travel folders are concerned with night life, from Lisbon to Singapore. There are colored photos of cabarets, nightclubs and gaily lighted restaurants floating in the bay off Hong Kong. In most cases the food is not exceptional, the entertainment rather amateurish, and the benefit completely nil. Wrong indoctrination is partly to blame. Why should people travel half-way around the earth because they can buy cheap suits in Hong-Kong or expensive gowns in Paris? The whole procedure is as depressing as the old world tours of yesteryear, which became floating bridge games with many tourists not bothering to leave the ship.

Western man, realizing certain spiritual and esthetic needs within himself, should visit other lands for the enrichment of his own consciousness and understanding. The successful traveller is not just anyone with the price of a ticket. He is an individual who needs a broader world perspective as part of his psychological education.

It is important for him to know humanity better and rescue his mind from a provincialism that affects negatively every attitude and decision of his life. Even though it may be difficult to understand unfamiliar places, we can adjust to them by the simple procedure of appreciation. We can watch the East Indian metal worker or the Javanese wood carver and become aware of the instinct for beauty locked in every human soul. There is no need to speak his language if we share his dreams.

One of the great experiences is to see how beauty rises triumphantly above poverty. In a little shop where luxuries are unknown, on an earthen floor, sits a greybeard with a twist of cloth around his head. On a board before him is an exquisite miniature painting, which few Western artists could equal. The old man had none of the schooling or background we associate with artistic excellence. His grandfather painted, his father painted and now he paints. The only fear in his heart is that his son will not paint.

Most of the world's beauty came from the folk. Self-taught draftsmen created wonderful designs and artisans carved ivory, inlaid silver and wove magnificent patterns on primitive looms. Many of their achievements are now the priceless possessions of great museums and galleries. As the lotus, rising from the swampy depths of a stagnant pool, opens its immaculate blossom to the light of the sun, in like manner beauty achieves its victory over the shadows of mortal poverty and corruption. To experience the full importance of such makes travel valuable, and it is difficult for us to come home without a new respect for all our fellowmen.

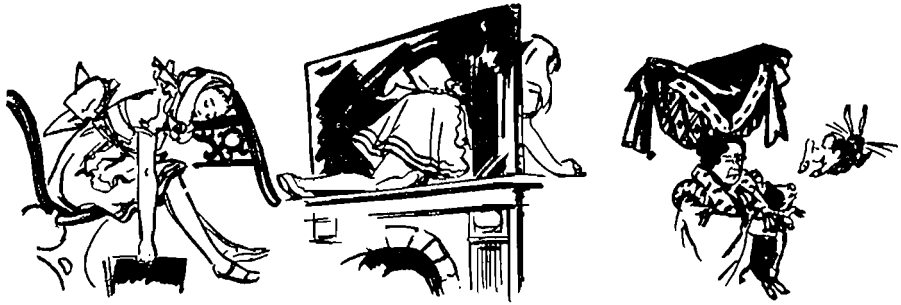
There is also the traveller who is disillusioned because the people of a country do not live in fashionable hotels. The narrow streets offend the mind and miles of ancient houses tilting against each other for mutual support seem to stand in need of a major clearance project. Because there are no freeways and few modern conveniences, our sympathies are touched and we end our trip feeling sorry for everyone but ourselves.

Some time ago a visitor from one of these less privileged countries was asked what he thought of American progress. He said it was overwhelming, unbelievable, and a little frightening. There were, however, conditions which he could not understand. When pressed he observed: "Why is it that in your country so many old

people live alone or in retirement homes? In my country parents are regarded as honored guests, and we care for them without regret. Also, why is it that you have so many young people who are not prepared to make a contribution to the progress of your nation? In my country every young man and woman is taught a useful art or craft and reminded that a clean life, good morals and high ethical convictions are patriotism and contribute to the real progress of our people.”

To the Hindu or Tibetan, whose knowledge of ancient geography was deficient, but whose psychology was amazingly mature, the world was a great Mandala. It was a meditation picture, from the contemplation of which the thoughtful person became aware of the outworking of the divine plan and the inevitability of universal law. If we are superficial, we can see the patterns of nations as strangely distorted complexes of unrest, disturbance and antagonism. If, however, our insight is deeper than our prejudice, we become aware of the great mystery of evolution, and also discover that happiness is not that we have, but in what we are. The person with insight does not need so much worldly goods, and the person without insight abuses whatever possessions he may have.

Every individual visiting a foreign country should regard himself as a guest in the house. It is assumed that he will be courteous, kindly and considerate. He will appreciate the sensitivities of his host, and he will be grateful for the privilege of spending even a few days in an unfamiliar and challenging environment. If his mind is closed, he will leave that country disillusioned, for prejudices will have won a victory over his consciousness. He should accept with insight the fact that he is one of 3-1/2 billion human beings, all dwelling upon a little ball in space. This globe, together with all its inhabitants, is part of a Divine Plan. If we had been more thoughtful in these matters, many of the tragedies that have plagued our planet could have been avoided and much suffering alleviated. Travel will help us to plan a better future for our world. It will help us to think more clearly and closer to reality when confronted with situations that concern private happiness or public good.



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

NOTES ON A JAPANESE CROSS

Christianity was introduced into the Japanese Islands in 1549 by Francis Xavier, and between this date and 1638, Roman Catholic missionaries were extremely active, and it is believed that about 200,000 Japanese declared themselves as Christians. This was a large number for the time and included many distinguished nobles with their families and retainers.

The Military Dictator Nobunaga (1543-1582) favored the Christian Missionaries, because he assumed that they would assist in maintaining peace and order throughout the Empire. Unfortunately, the Christians became involved in a series of political conspiracies and advanced beliefs calculated to lead finally to foreign supremacy in Japan. After the death of Nobunaga, the Tokugawa Shogunate was established, and after considerable violence, the practice of Christianity was forbidden in 1637. From this time on to the opening of Japan, as the result of treaties granted to foreign nations in 1853, the Christians in Japan worshipped in secret.

With the consolidation of the Empire under the illustrious Emperor Meiji in 1867, the prohibitions set up by previous dictators were abolished and in 1873 the proclamation of complete religious tolerance opened the way for the establishment of Christian Churches in many parts of Japan.

The many parallels between Buddhist and Christian symbolism contributed to articles for Christian worship. Kannon images with a child in its arms substituted very well for the Madonna. Even

the name of Jizo as the protector of little children suggested a link with the Christian faith. Frequently ceramic articles were decorated with crosses and there are early examples of Christian Ofuda similar to the Buddhist woodblock prints.

The tendency to advance religious unity is also quite strong and today there are many devout Japanese who realize the practical value of cooperation rather than competition between religious systems. It is not common, however, to find actual artifacts in this area of thought, and still more rare to discover one that has artistic merit.

A few months ago I received photographs of a large group of old bronze and brass religious ornaments associated with Buddhism. In one of the pictures I noticed a cross of interesting design and certainly unusual. I ordered the entire group of material to make sure that I secured this one item. It arrived safely and rather exceeded my hopes and expectations.

As indicated in the accompanying photograph, it is distinctly a Christian cross, approximately ten inches in height and eight in width, and was at least inspired by European designs. At the point of the cross, where the verticle and horizontal arms meet, is a seated figure of Buddha. As the attributes are not really clear in the rather rough casting, it is difficult to determine which of the Buddhist icons is intended. The hand posture and the general appearance suggest Vairocana or Amida. Small figures of this type are frequently found upon the nimbus or halo of a large image.

The cross is of iron and quite rusty. From the reverse it would seem that the iron was poured into a shallow mould and there has been little or no finishing of the surface. It is difficult to say whether the appearance of antiquing is genuine or the result of artificial aging. Even if it is not of great age, it could have been exposed to inclemencies which would quickly give it an appropriate patina. Although the elements of the composition give the appearance of being old, the subject itself and the treatment would probably indicate that it could not be much earlier than Meiji (late 19th Century). Prior to this time such an object might have led to disgrace or persecution for its owner. The small Buddha in the center is in the style of the 12th-14th Century and may be a genuine antique or a reasonably faithful reproduction.



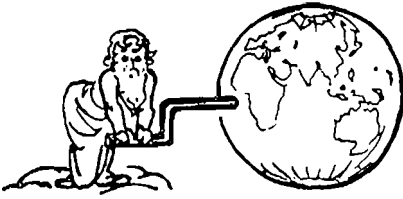
A JAPANESE CROSS

A beautiful example of the combination of Christian and Buddhist symbolism.

From a symbolic point of view, this cross is in every sense of the word a notable achievement. The placing of the image of the cross, the relative sizes of the two elements, and the unusually fortunate details of the cross design result in a beautiful symmetry, and a high degree of religious significance.

It would be difficult to imagine a more beautiful statement of religious unity and the harmonious mingling of Eastern and Western doctrinal concepts. So far as I can learn, no general class of castings such as this is reported. It may well be that this religious symbol has come into existence through the piety of some individual.

As a postscript to the above, I may add that in May 1969 I was in the town of Komoro in the Japanese Alps, and in an antique dealer's shop I noticed two more of these crosses. He told me that he had no idea of their origin, but had secured them at an auction sale in a nearby town. It was his opinion that crosses of this kind had not been made in recent years, but could have been produced 50 or 60 years ago. He felt that the designer of these crosses was definitely inspired to create a symbol of East-West religious unity.



HAPPENINGS IN THE WORLD

RECOGNITION OF AN UNUSUAL MAN

On December 12, 1967, the Dominion of Ceylon issued a postage stamp in tribute to the memory of Colonel Henry Steel Olcott. He was an American gentleman who is now regarded with great admiration by the Singhalese people. According to the inscription on the stamp, he came to Ceylon May 17, 1880, and left Ceylon on December 8, 1906. As most Americans are unacquainted with the life and work of Colonel Olcott, the honor that has been accorded to him by a distant nation will come as a surprise.

Henry Steel Olcott was born in Orange, New York, August 2, 1832. He was educated at the College of New York and Columbia University. He developed a profound interest in the scientific study of agriculture and achieved international reputation in this field by his 23rd year. The government of the United States offered him the Directorship of Agriculture, but Olcott declined the appointment because he felt that it would interfere with his program of independent research. His first book dealing with Chinese and African sugar cane, published in New York in 1858, was outstandingly successful and was officially accepted as a text for use in schools. He also became Associate Agricultural Editor of the old New York Tribune.

Olcott's strong feelings concerning the need for the abolition of slavery caused him to enlist in the Union Army at the outbreak of the Civil War. He served under General Burnside until health problems interfered with his duties. The United States Government chose him to conduct an inquiry into fraud, corruption and graft, at the New York Mustering and Disbursing Office, and he was made Special Commissioner of the War Department. He was so dedicated and efficient in the fulfillment of the duties assigned to him, that he was promoted to the rank of Colonel. Soon after, the

Navy Department applied for his services, because of corruption in the Navy yards.

In 1865 Colonel Olcott resigned his commission to devote himself to the study and practice of law, and was admitted to the bar in May, 1868. He made several important contributions to the practice of insurance law, and specialized in this field.

Olcott had a natural interest in esoteric religions and philosophies, and discovered that he had some ability to heal through the use of mesmerism and magnetism. In 1874 he decided to investigate modern spiritualism. Learning of the psychic phenomena taking place at the Eddy Farmhouse in Chittenden, Vermont, he made two trips there as special reporter for the *New York Sun*, and later the *New York Daily Graphic*. It was on the occasion of his second visit that he met H. P. Blavatsky, the Russian lady, through whose activities the Theosophical Society was established in New York in 1875 with Colonel Olcott as president-founder. His life became closely associated with that of Theosophy, and he passed out of this life at Adyar, India, February 17, 1907. He was a self-proclaimed Buddhist, and it was because of this special dedication that he has been honored in Ceylon.

Colonel Olcott describes the purpose of his Buddhist activities among the Singhalese people. In 1881 he compiled a brief work under the title *A Buddhist Catechism*. Realizing that no serious effort had been made to prepare a simple text acceptable to the many branches of the Buddhist faith, and at the same time comprehensible to the average layman, Olcott created a document setting forth in 168 brief statements the essential substance of Buddhist teachings. He first attempted to encourage local Buddhist priests to undertake this labor, but failing in this, he resolved to compile the work himself. Olcott's manuscript was translated into the Singhalese language. This translation was submitted to Hikkaduwe Sumangala, Thero, Principal of the Priests' Training College at Colombo, and his chief assistant. Both these learned men carefully analyzed the text and discussed the work with Colonel Olcott. H. Sumangala, as high priest of the Sripada and Galle, then gave Colonel Olcott a special certificate, certifying that the catechism presented a view of Buddhism which agreed with the sacred books as known in Ceylon.



Stamp of Ceylon issued to honor the work of Colonel H. S. Olcott.

After its appearance in the Singhalese language, the demand exceeded the local printing facilities. It was circulated throughout the country, adopted in the monasteries, and made a textbook in the schools. A French edition appeared in 1883, an American edition in 1885, and a German edition in 1886. This Buddhist catechism also attracted the attention of Buddhist scholars in Burma, China and Japan, and in every case the importance of the work was recognized. Later Colonel Olcott's original compilation inspired further efforts to create an appropriate handbook, which could be distributed throughout both the Southern and Northern Schools, with offense to none. It is this labor, and the devoted efforts of Colonel Olcott to strengthen the educational facilities of the Singhalese people, which elevated him to the estate of a national hero and justified the issue of a commemorative stamp in his memory.

Note: Material for this brief biography is derived from *Theosophia*, Vol. XXV, whole No. 115, and from *A Buddhist Catechism*, originally published in 1881, and which passed through many editions. The copy in our Library is dated December 28, 1886.



Litigation in the Afterlife

"Our wrangling lawyers . . . are so litigious and busy here on earth, that I think they will plead their clients' causes hereafter,—some of them in hell".

—Robert Burton



Happenings at Headquarters



A good many years ago I spent a Christmas in Normandy, France. A friend had purchased a small farmhouse, a few miles out of Rouen. This old cathedral city is heavy laden with tragic memories, for it was in the square facing the cathedral that Jeanne d'Arc was burned at the stake. After a tribute to the memory of the Maid, most travellers have a tendency to visit a shop nearby which has gained international reputation for its French pastries.

The little farmhouse was located in a very pretty setting, close to one of those canals that criss-crossed France in every direction. The house had been completely modernized, although the exterior conformed with the countryside. The new owners inherited with the building a group of venerable retainers. They had lived all their lives on the property, and their parents before them, and had served with patient devotion the farming gentry in the big house. Wages were small and to have deprived these tenants of their hereditary rights would have been unthinkable.

At the Christmas Season it was the duty of the householder to receive informally and entertain somewhat lavishly his numerous dependents. A fine table was set with good silver and old linen. Candles burned in wrought iron sconces and wine of respectable vintage was available. Also there were gifts for each of the guests. The children would receive candy and toys and a few pieces of precious fruit. For the elders were envelopes with exactly the proper number of francs to meet a well-established expectancy. For grandparents, aunts and uncles, were smaller contributions, but no one was forgotten. There was even an envelope tucked away in case the village priest made an appearance.

At precisely the correct moment, there was a knock on the front door, which was opened by the lady of the house, with extravagant indications of pleasure. Into the room filed a procession of peasants, all dressed in the most formal fashion. Everyone except babes in arms was clothed entirely in black. The men wore suits that were not always well-fitted, for it is not certain that a father's suit will fit

his son correctly. The men also wore black hats, which they took off and twisted nervously in their hands. The women were also in black, their long skirts touching the ground, and had shawls over their heads. The small boys were miniatures of their fathers, and the girls of their mothers. All wore wooden shoes, painted black to harmonize with the ensemble.

They were a nervous group, shy and silent, looking about them rather furtively as though seeking a way of escape. Invited to sit down, they avoided the upholstered chairs and chose long benches that ran against the wall. The host congratulated the older men upon their fine sons and the women on their charming daughters, and all the small children were patted on the head. When addressing the hosts, the old and young made appropriate bows or curtsies. So far as these people were concerned, the old ways never changed, and they were perpetuating their cherished rights to call socially on their proprietors. Good food brought with it a considerable relaxation, and the wine induced a more congenial atmosphere. With the distribution of the gifts and envelopes, the tension was definitely broken. One grandmother furtively opened her envelope and peeked inside. She seemed satisfied and sat back with her hands crossed on her chest. It was quite obvious that the retainers were expected to contribute something to the occasion. After the food had been cleared away, an elderly man with a gray beard rose and led the group in singing old Norman Christmas carols. The voices were not trained and many of the tones seemed tired, but it was the continuation of a simple ritual that had endured in Normandy for hundreds of years. When the hour of departure came, they all rose together, each in turn bowed to the host and other guests, and then as solemn as judges filed out into the starlit night.

It was a simple but unforgettable experience. Soon this kind of Christmas celebration will fade into the past. When it does something will be lost, even if progress bestows new liberties and greater prosperities.

* * *

The cover design for our Christmas issue features a 19th Century religious medal. The design is a happy example of the use of certain attributes in the identification of sacred persons. Christ stands in the center upon a low hill from which four streams pour, represent-

ing the four Gospels. The head of Christ is surrounded by a halo, containing a cross. This is one of the early symbols of his death and resurrection. The Messiah is crowning the Apostles Peter and Paul with the wreaths of victory. At the viewer's left stands St. Peter, holding the keys of heaven and hell, or to the more mystically minded, the keys which open the secrets of the Old and New Testaments. Peter also holds an inverted cross as a symbol of his martyrdom. He did not feel himself worthy to be crucified as his Master had been, and in respect to his wishes, the cross was inverted. On the right stands St. Paul, carrying in his right hand the scroll of his Epistles, and supporting with his left hand the sword of his martyrdom, for he was decapitated. On the medal, Peter is referred to as the Prince of the Apostle, and Paul as the Physician to the Gentiles.

* * *

The Fall program at the P.R.S. was both intensive and diversified. Mr. Hall opened his Sunday morning series on October 5th with the discussion "Worries Can Help Us To Grow." Among other interesting themes, he spoke on October 19th on "My Visit to Koyasan - The Valhalla of Esoteric Buddhism." On the same afternoon the Society had its Fall Open House (which will be discussed later in this department). The November 16th subject was "The Regeneration Gap Between Conviction and Conduct." For his Christmas theme Mr. Hall will talk on December 21st on "The Wisdom of the Talking Stone - An Ancient Chinese Record of the Life of Christ." An article on this subject appears in this issue of the *Journal*.

Dr. Henry L. Drake took the Sunday morning platform on October 26th and discussed "The Influence of Space Travel on the Psychology of Man." Dr. Framrose Bode spoke on Sunday morning, November 30th, giving his last lecture before returning to India. He spoke on "The Future of America as a Land of Freedom."

* * *

On Monday evenings from October 13th to December 15th, Mrs. Muriel Merrell returned to Headquarters by popular request for a new series of lecture-demonstrations on "Symbolism in Japanese Flower Arrangement." Mrs. Merrell is a master judge for the National Council of State Garden Clubs, an instructor in horticulture and flower show production, and holds high credentials in Japanese flower arrangement. In each of the lessons of this series

she selected a special plant or group of plants, explaining their symbolism and giving practical demonstration of their use in modern flower arranging. She is a gracious and inspiring teacher.

* * *

On Tuesday evenings Dr. Framrose A. Bode continued his program with a diversified series dealing with many aspects of man's search for truth. His series closed on November 18th, to allow Doctor and Mrs. Bode to prepare for their trip to India. Their future plans are not certain as yet, but we have every reason to hope that they will return to us in due time. Until then, we wish them a good journey and a pleasant reunion with their friends in India.

* * *

Mr. Hall gave two seminars in the Fall Quarter. The first series consisted of four Wednesday evenings, beginning October 15th, and was devoted to a study and interpretation of the "Four Spiritual Freedoms." A second series of three lessons begins on Wednesday evening December 3rd, under the title "A Seminar on Lost Worlds." He will discuss and interpret the legendary accounts of Hyperboreas, Lemuria and Atlantis.

* * *

In response to an ever growing interest, Dr. Zipporah Dobyns presented a beginning course on astrology on Thursday evenings, from October 16th to December 18th. Dr. Dobyns graduated Phi Beta Kappa, having completed her studies at the University of Chicago and the University of Arizona, where she was a Research Assistant and member of a Child Guidance Clinic. Her Ph.D. is in psychology, and she has lectured on and taught astrology for years. Each class discussion includes a lecture and technical instruction in erecting and reading horoscopes.

* * *

On Friday evening, October 24th, another old friend, Martha Hard, presented an intensive program under the title "Problem Solving for the 20th Century Family." She explored problems in the areas of family, marriage, education, work and personal creativity. She was here on a brief visit from New York.

* * *

Dr. Ira Progoff presented a special program dealing with "Tensions and Transitions in Creative Persons." He gave the first lecture

on October 3rd and will give the second, Friday, December 5th at 8 p.m. Dr. Progoff is very sympathetic with our activities and we are always glad to have him with us.

* * *

The Fall Open House was held October 19th from 10 a.m. to 4 p.m. After Mr. Hall's morning lecture, light refreshments were served by the Hospitality Committee in our Patio. At 2 o'clock there was a special talk by Mr. Tomoo Ogita on "The Art Treasures of Horyu-ji." Special color slides of the cultural treasures of this old and magnificent monastery, located at Nara in Japan, provided a rare opportunity for art lovers. Mr. Ogita is a writer, lecturer and teacher in the field of Oriental arts. He attended the University of Michigan and specialized in Asian art history and Buddhist iconography in Tokyo. The Open House was well attended and everyone seemed happy.

* * *

The P.R.S. library exhibits for the Fall Quarter were well diversified. The October exhibit featured folk paintings and sculpturings created in New Mexico from the 17th through the 19th Century. This material is becoming very rare and is regarded as an essential American art form. Our November exhibit featured a large group of Japanese *ema* pictures. These belong to the folk-art classification and they provided an interesting opportunity to compare Shinto votive paintings with the Penitente material shown the previous month. So far as we know, this is the first exhibition of *ema* pictures to be given in this country. The December exhibit will be based upon a section of Mr. Hall's personal collection of postage stamps honoring religion. With the title "Religious Art on Stamps," the display will be derived from the stamps of many nations, all concerned with honoring the life and ministry of Christ.

* * *

May we take this opportunity to wish all our friends and readers a true and wonderful Christmas Season. We hope that each will feel in his heart something of the mystical experience of universal love and compassion, which has always been associated with this sacred festival. May you all enjoy a wonderful happy New Year and the further opportunity it provides for growth, service and understanding.



LOCAL STUDY GROUP ACTIVITIES



In the previous issue of the Journal, we published a group photograph of the Denver P.R.S. Local Study Group. Mr. Maynard Jacobson promised that he would send a brief statement about the programs which have been so well attended by our Denver friends. The following summary of their secret of success is derived from a recent letter. Programs are built around those of our books which deal most specifically with everyday problems and the books are studied chapter by chapter. The group meets every two weeks throughout the entire year, and the meetings are held in the homes of various members. This seems to create a better atmosphere, which Mr. Jacobson refers to as "homey." At each meeting one of the members is asked to prepare the lesson for the next meeting, and as far as possible each member purchases the text which is being studied. Attendance is better than fifty-percent of the membership. The lesson lasts about one and one-half hours, after which there are light refreshments, for which each person contributes twenty-five cents, which is divided between the hostess and the P.R.S. After dessert, it is not unusual for those attending to stay around and talk for another hour or so. They part with the words, "See you in two weeks." Now you know the secret, and I think it indicates a simple and practical procedure which will have attraction for a considerable number of people.

At this time we would like to send warm personal greetings to the leaders and members of all our Local Study Groups. We hope that each of you will have a happier and more meaningful Christmas because of your studies and the growth you have attained in the past year. It is not too soon to plan for the 1970 activities of your Study Group, and we wish for you all a valuable New Year of self-improvement.

There are several articles in the present issue of the Journal which lend themselves to a Study Group Program. It is always fortunate

if a direct application can be made by which the article becomes especially helpful to you.

The following questions, based upon articles in this Journal, are specially prepared to stimulate Study Group discussion, but they are equally useful to all readers of the Journal who wish to devote a little extra time and thought to the contents of certain articles.

LIFE'S MOST CRITICAL YEARS

1. Looking back over your own life, have things occurred to you which support the doctrine of critical years?

2. Extend the concept to the study of organizations, industries and communities. They should also follow the same pattern.

3. Are you giving proper thought about retirement and your plans for the future? Discuss these plans with other members and see if you can develop some new ideas.

THE FOUR WISDOMS OF THE TEA CEREMONY

1. Consider the four wisdoms and explore the importance of harmony in your own life.

2. Arrange a small tea party and try to add special emphasis on courtesies and humility.

3. Discuss the third and fourth virtues, purity and tranquility of spirit.

There is nothing more important in these difficult times than internal peace, and through the four wisdoms the thoughtful person can strengthen his own integrities and quiet the tensions of his heart and mind.

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



Words of A Wise Man

Solon used to say that speech was the image of action; . . . that laws were like cobwebs, - for that if any trifling or powerless thing fell into them, they held it fast; while if it were something weightier, it broke through them and was off.

—Diogenes Laertius

A Mighty Fortress

Here I stand; I can do no otherwise. God help me. Amen!

—Martin Luther

The Masterpiece

Nature is the art of God.

—Sir Thomas Browne

Library Notes

SHOTOKU TAISHI — THE CONSTANTINE OF BUDDHISM

Part II

by A. J. HOWIE

When we delve into the backgrounds of men and women who have achieved distinction in some constructive endeavor, usually we find it was not always the conditions of time, place, and circumstance that forwarded the historical result. More often, those who have accomplished great works have had to overcome formidable personal or social obstacles before achieving some intangible purpose that motivated them. They have proved to have been far ahead of their contemporaries in ability and perspective. This is especially true for Shotoku Taishi.

Information concerning the Japanese Empire up to and during the lifetime of Prince Shotoku has been reconstructed from tradition as preserved in the memories of the *katari-be*, a hereditary corporation of reciters trained to remember everything they heard, supplemented by the records that began to accumulate after the introduction of reading and writing with the Chinese ideographs. The first major literary venture was the *Kujiki* (Chronicles of old matters of former ages) which was compiled in 620 under official auspices. Tradition is that Shotoku Taishi was the moving spirit of the work. The manuscript was in the possession of the chief of the Soga clan. When he fell into disgrace in 645, he attempted to burn it. Supposedly only a part was saved called the *Kokuri*, or national annals.

In 682 a group of princes and high officials were commissioned by the Emperor Temmu to prepare a history of the Emperors and matters of high antiquity. The author of the *Kojiki* in his preface records the decision of Temmu: "I hear that the chronicles of the Emperors, and likewise the original words in the possession of the various families, deviate from exact truth and are mostly amplified by empty falsehoods. If at the present time these imperfections be not amended, before many years shall have elapsed, the purpose of

this, the warp and woof of the country, the grand foundation of the monarchy, will be destroyed. So now I desire to have the chronicles of the Emperors selected and recorded, and the old words examined and ascertained, falsehoods being erased and the truth determined, in order to transmit to after ages."

At that time there was a retainer named Hieda-no-Are, then 28 years of age, "of so intelligent a disposition that he could repeat with his mouth whatever met his eyes, and record in his heart whatever struck his ear." Are was commanded to learn by heart the genealogies of the Emperors and the words of former ages. The Emperor Temmu is credited with working closely with the project, but time caught up with him and he died before the work was completed.

This accumulation of tradition was retained in the memory of Are until in 714 the Empress Gemmyo gave orders for the preparation of a national history. She commissioned Futo-no-Yasumaro to transcribe from the memory of Hieda-no-Are the records that would be incorporated in the *Kojiki*. Yasumaro concluded his preface with a humble reservation: "In reverent obedience to the contents of the decree, I have made a careful choice. But in high antiquity, both speech and thought were so simple that it would be difficult to arrange phrases and compose periods in the characters."

The *Nihongi* (Chronicles of Japan) followed closely, and an early commentary states that it was the joint work of Yasumaro and Prince Toneri who presented it to the Empress Gemmyo in 720, and describes the material as "selected afresh," indicating that it was a compilation rather than an original composition. To us the *Nihongi* seems sketchy, patchy and disconnected, but it is the most popular source of Japanese tradition. Aston, its translator into English, believes that the remains of the *Kujiko* must have formed a very important element of the material, indeed, that much of the earlier part, except the first two books, is practically the composition of Shotoku Taishi.

The events preserved in the memories of the *katari-be* attest to the prevalence of violence and intrigue. The Emperors traditionally ruled by right of lineal descent, but there was much maneuvering within the court by the various wives of the Emperors, concubines, ambitious ministers, loyal retainers, as well as the princes themselves, to influence precedence for politically oriented candidates. Many imperial princes even indirectly in the line of succession were

murdered; some fled; others retired into secure obscurity from which they were occasionally rescued and returned to power. Common people, the masses, are unremembered except by the fact that the aristocracy lived in a luxury that had to be sustained by great number of supporting farmers and artisans. Wars were waged among the clans on such a vast scale that it must have involved a comparatively populous peasantry.

It is very easy to confuse the various personages recorded in the *Nihongi* because the Japanese assume various names at different periods of life. Often they are honored with posthumous dignities by which history remembers them. Emperors took new names when they assumed the imperial office. Shotoku Taishi is such a posthumous name.

The title *Tenno*, translated *Emperor*, literally interpreted is "supreme majesty." The Emperors immediately preceding the time of Shotoku Taishi are:

Kimmei Tenno (Ame-kuni Oshi-hiraki Hiro-niha), father of the three succeeding Emperors, ruled 539-571. He was the Emperor at the time Paekche sent the gold and copper image of Buddha which added a religious factor to the ancient deep-seated feud between the Sogas and the Mononobes.

Bi-Datsu (clever) Tenno (Nunakura futo-tama-shiki), ruled 572-585. The *Nihongi* states that he was not a believer in Buddhism. But it was during his reign that the images of Miroku and Buddha arrived from Paekche and were entrusted to the Soga chieftain who built temples for them as well as a pagoda for the miraculous relic later found on the "food of abstinence" of the nuns. The *Nihongi* notes this as "the beginning of Buddhism" in spite of the ensuing record of pestilence that enabled the Mononobes to persuade the Emperor to prohibit worship and permit the destruction of images and temples. He later relented upon petition of the Soga chief, permitting resumption of worship as long as it was restricted to the Soga family and retainers.

Yomei (employs brightness) Tenno (Tachibana no Toyohi no Mikoto), ruled 585-587. He was the father of Shotoku. He is described as believing in the Law of Buddha as well as reverencing the Way of the Gods. His was a brief rulership.

In 587 after the ceremony of tasting the new rice, the Emperor Yomei became deathly ill and returned to the palace where he addressed all the ministers in attendance: "It is our desire to give our adherence to the three precious things"— Buddha, the Law, and the Brotherhood. Following the traditional pattern, the Mononobe minister opposed calling a Buddhist priest, while the Soga minister urged compliance with the wishes of the Emperor. Meanwhile, the Emperor's younger brother managed to introduce a priest into the interior of the palace.

The Emperor's illness rapidly became worse, and when the end was approaching, Tasuna of the *kuratsukuri-be* (saddlemakers), the son of Shiba Tatto, came forward and addressed him, saying: "Thy servant, on behalf of the Emperor, will renounce the world and exercise religion. Moreover, he will make an image of Buddha sixteen feet high and a Temple." The *Nihongi* states that this is the sixteen foot wooden image of Buddha which, its attendant Bosatsu, now stands in the Temple of Sakata at Minabuchi for which no modern identification can be made.

Sujun (venerable-lofty) Tenno (Hatsubebe), ruled 587-593. He assumed his imperial duties amidst bitter feuding. The Mononobe armies had made three attempts to establish Imperial Prince Anahobe as Emperor. The Soga chieftain learned of a plot to use a hunting party as a ruse to murder the other Imperial Princes, so he quietly dispatched selected retainers to kill the contender, and then immediately set in motion to wipe out the Mononobes.

During these events, the Imperial Prince Mumayado (Shotoku), his hair being tied up on the temples and rolled up with a gourd-flower in what was considered the manly style, followed in the rear of the army. He is said to have pondered in his mind: "Are we going to be beaten? Without prayer we cannot succeed." So he cut down a *nuride* tree and swiftly fashioned images of the Four Heavenly Kings. Placing them in his top-knot, he vowed: "If we are now made to gain the victory over the enemy, I promise faithfully to honor the Four Heavenly Kings, guardians of the world, by erecting to them a temple with a pagoda."

The Oho-omi Eoga no Mumako also uttered a similar vow: "All ye Heavenly Kings and Great Spirit King (identified with the modern Kaikoku Sama), aid and protect us, and make us to gain the ad-

vantage. If this prayer is granted, I will erect a temple with a pagoda in honor of the Heavenly Kings and the Great Spirit King, and will propagate everywhere the Three Precious Things.”

When they had made their vows, they urged their troops to the attack. The Mononobes were practically exterminated.

When the civil troubles had been quieted, a temple to the Four Heavenly Kings was built in the Province of Settsu, the still famous Shitenno-ji Temple at Osaka. Half the lands and revenues of the Mononobes were dedicated to the support of the temple. The Ohomi fulfilled his vow by erecting the Temple of Hokoji in Asuka, near Nara; it no longer is in existence.

The Emperor Sujun quietly ascended the throne. His reign seems to have been uneventful but intrigue and hatred seethed continuously. It is not clear just how far loyalties were determined by the advantages of the moment. The Soga chieftain moved with the cresting waves of events. He was a leader in the extermination of the Mononobes and the succession of Sujun to the throne. But in spite of this, Sujun seems to have nursed a hatred for the Sogas. When a rumor got about that the Emperor was about to take action against the Sogas, Soga no Mumako let it be know that he would be absent from the Court and dispatched two of his retainers to murder the Emperor.

The Empress Suiko (to reason from antiquity), Toyo-mike Dashiki-ya-hime), reigned 593-628. She was a direct member of the dynasty fathered by the Emperor Kimmei. She was not only the daughter of the Emperor Kimmei, but she was the aunt of the Emperor Yomei, the Empress-Consort to the Emperor Bi-Datsu, and the mother-in-law of Prince Shotoku. Her appearance is described as beautiful and enhanced by conduct marked with propriety. She was only 18 when she was appointed Empress-Consort. Although her husband was not a believer, she was known to be devoted to Buddhism and fond of literature. She was 39 when the Emperor Sujun was murdered. The succession to the Dignity being vacant, the minister besought her to ascend the Throne. She refused, but on receipt of a third memorial petitioning her she reluctantly consented. Accordingly, the Imperial Seal was delivered to her. So much of her reign is involved with the career of Prince Shotoku that we shall have to interrupt to introduce him formally.



Portrait image of Prince Shotoku.

The birth of Prince Shotoku was a precipitous event. His mother although pregnant seemed unaware that delivery was imminent for she was inspecting the different offices of the Forbidden Precincts and had just arrived at the Horse Department when she was delivered of him without effort — right at the stable door. Hence he was named *Muma-ya-do* which means stable door. It is said that he was able to speak as soon as he was born. He was gifted with a foreknowledge of events. His mental powers are indicated by the general belief that he could attend to the suits of ten men at once and decide them all without error. He learned the Inner Doctrine of Buddhism from a Korean priest and studied the secular Chinese classics. In both studies he was considered thoroughly proficient. His father the Emperor Yomei is said to have loved him and made him occupy the Upper Hall south of the Palace, for which reason he was styled the Senior Prince.

The *Nihongi* does not give too many details of his youth; we have noted the events at the death of his father and the internecine warfare that preceded the enthronement of the Emperor Sujun. His loyalties to Buddhist ideals seem not to have prevented him from being actively embroiled in the palace intrigues. Upon the accession of the Empress Suiko, she confirmed him as Prince Imperial and installed him in the Eastern Palace, the Heir Apparent's quarters. Here he built the Ikagura near where the Horyuji now stands. He was

given general control of the government and was entrusted with all of the details of administration so that to all intents and purposes he ruled the empire without ever becoming Emperor.

As mentioned earlier, the incidents recorded in the *Nihongi* are sketchy and detached, but the various items help to distinguish between probable fact and the many deeds and talents attributed to him. His efforts for cultural achievement attest to his greatness without the necessity of embellishment with apocryphal legends. Early in his duties as Prince Imperial, the Empress instructed him and the Oho-omi to promote the prosperity of the Three Precious Things. This was a signal for all the nobles to vie with each other in erecting Buddhist shrines for the benefit of their lords and parents. These were called temples. Buddhist priests from Korea were welcomed, one of whom brought books on calendar-making, astronomy, geography, and such obscure subjects as the art of invisibility and of magic. Official attention was given to appointing scholars to study these texts.

In 604 the Imperial Prince prepared and proclaimed the seventeen clauses of a code of rules of conduct for government ministers and functionaries. The essential text of the *Jushichi Kempo* was reproduced in the 1953 Spring issue of *Horizon* (now the *PRS Journal*) with comments by Mr. Hall. This public pronouncement furthered and entrenched Buddhist ideals as national policies.

The next year the Empress commanded the Prince Imperial and others to make copper and embroidery images of Buddha sixteen feet high — one of each. Both were finished within a year and the copper image is noted as enshrined in the Golden Hall of Gangoji. During the same period the Empress requested the Prince Imperial to lecture on the *Sho-man-gio* and on the *Hok-ke-kio* (the Lotus Sutra). From this we may assume that it was the Mahayana Buddhist doctrines that were studied from the outset.

The *Nihongi* also preserves a record of many incidents with mystical overtones. Journeying along the road one day, the Prince Imperial observed a starving man lying in their path. The Prince personally attended to him with food and drink. The man was unable even to give his name. Shotoku took off his own rainment to clothe the starving man, comforting him with the words: "Lie in peace," and composed a bit of poetry as was the custom. On the

second day, he sent a messenger to see how the starving man was faring, who reported that the man already was dead. The Prince was greatly saddened and caused him to be buried at that place, a mound erected, and the grave firmly closed. Some days later he sent his personal attendant to visit the tomb with the comment: "That starving man was no ordinary person." The attendant returned to report that when he went to the mound, although the heaped-up earth had not been disturbed, on opening the tomb and looking in, there had been no corpse, only the garment folded up and laid on the coffin. Thereupon the Prince sent the messenger back to fetch the garment which he continued to wear as before. For this reason people began to observe "How true it is that a sage knoweth a sage."

The passing of Prince Shotoku is noted in the *Nihongi* with surprising brevity: "In the middle of the night, the Imperial Prince Mumayado no Toyotomimi no Mikoto died in the Palace of Ikaruga." But the *Nihongi* also adds: "At this time all the princes and omi as well as the people of the empire and the old felt as if they had lost a dear child, and the young as if they had lost a beloved parent." It is possible that the *Daishiden* (an early history of Shotoku) may elaborate on his early passing at the age of 49. Since there are no details in the *Nihongi*, it is probable that some common ailment of the time cut short his work, or perhaps his mission was completed in the totality of insuring imperial prestige for Japanese Buddhism.

The Prince's eldest son founded the Horyuji Temple in 622, the same year as his father's death, as a place in which to pray for his father's recovery from illness. It is not stated whether the temple was completed before or after his father's death.

The *Yumedono* (Hall of Dreams) the main hall of the East Temple of the Horyuji is an octagonal building, the original of which was built by Prince Shotoku. It is told that the Prince used to bury himself in deep meditation to understand while annotating the three sutras, namely, the *Hokekyo*, the *Yuimakyo*, and the *Shomankyo*. It is said that he always was helped on such occasions by a venerable-looking personage who appeared and clarified the meaning of incomprehensible passages. The Horyuji is replete with association items commemorating Prince Shotoku.

Things Japanese by Mock Joya notes many cultural activities influenced by Prince Shotoku as well as customs with which his name

is associated. He is said to have encouraged the cultivation of paper mulberry, superior to the hemp fiber used earlier, because of the increasing demand for paper in copying Buddhist sutras.

Mock Joya notes that the custom of making the equinox week a special religious event is said to have been started by Prince Shotoku although the Imperial Court held the first *Higan* rite in 1043. This is the occasion when the Japanese make special visits to their family graves to pay respect to their ancestors. The word meaning "other shore" refers to the Buddhist term *paramita* which expresses the idea that Buddha guides the people from the shore of carnal life to the other shore of Nirvana or enlightenment.

The book also tells the legend that when Prince Shotoku erected the Kudara Temple, he put his chopsticks into the ground and prayed that if the temple would grow in influence, the chopsticks would also prosper and blossom. The chopsticks grew into two giant trees which have blossomed beautifully.

Gagaku, generally considered court music, has been preserved unchanged under the patronage and protection of the Imperial Court since Prince Shotoku encouraged the introduction of foreign music by importing many Chinese and Korean musicians. In *Gagaku* is preserved not only the ancient music of Japan, but also that of China, Korea, Siberia, India and Central Asia."

The intervening centuries have witnessed a continuous flourishing of Buddhism in Japan. But it has not been the simple, nascent doctrine of Prince Shotoku's studies of, and meditation on, the Lotus Sutra. A succession of noble monks of powerful charisma have interpreted the *Dharma*, each in his own way, each with an emphasis, each with the seeds of the numerous sects that characterize Japanese Buddhism. Ambition and lust for power have infected great monasteries and brought about their destruction. But viewed in retrospect, the enlightenment of Buddhist doctrine has tempered the soul of the Japanese people. Who can say what the course of empire might have taken among the Japanese nation if the laws of rebirth and karma had not been inculcated in the thinking of the leaders, as well as among the populace. And Prince Shotoku was not the least among those who introduced a way of life on which constructive future events depended.

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