

WINTER 1971



# JOURNAL



*Merry Christmas and a Happy New Year*

PHILOSOPHICAL RESEARCH SOCIETY

# PRS JOURNAL

Published quarterly by THE PHILOSOPHICAL RESEARCH SOCIETY, INC.,  
3910 Los Feliz Blvd., Los Angeles, California 90027

MANLY P. HALL, EDITOR

\$1.25 a Copy, \$4.00 a Year. Two subscriptions, your own and a gift subscription, \$7.00

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PHILOSOPHICAL RESEARCH SOCIETY, INC.

*A non-profit educational corporation dedicated to  
the dissemination of useful knowledge in the fields  
of philosophy, comparative religion, and psychology.*

Issued Quarterly/Vol. 31, No. 3

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## THE EDITOR'S POINT OF VIEW

### AS SOUNDING BRASS

**T**HE thirteenth chapter of the First Epistle of Paul to the Corinthians is one of the most beautiful sections of the New Testament, and its message is especially appropriate at the Christmas season. I Corinthians 13:1 and 2 read as follows in the first edition of the King James version, published in 1611:

*Though I speake with the tongues of men & of Angels, and have  
not charitie, I am become as sounding brasse or a tinkling cymbal.  
And though I have the gift of prophesie, and understand all mys-  
teries and all knowlegde: and though I have all faith, so that I  
could remoove mountaines, and have no charitie. I am nothing.*

Comparison with recent editions will show the changes that have gradually come about. Some of these are unimportant, but a few seem to indicate a failure to grasp the original meaning.

The substitution of the word *love* for *charity* is worthy of special notice. The English word *charity* is derived from the Latin *caritas*, and by usage, *charity* and *love* are not identical in meaning. However, beginning in the early years of the present century, most Protestant Bibles substituted the word *love* for *charity* in Paul's celebrated letter to the Christian community in Corinth.

Today, the word *charity* is associated with philanthropy and that kind of benevolence which causes us to be mindful of the needs

of the poor or those who are victims of some natural or man-made disaster. The word can also be applied to attitudes indicating a generosity of opinion, tolerance, and a sincere effort to understand the hearts and minds of other persons. Thus, it has become an antonym for criticism, condemnation, and unkindness in general. It is a less personal work than love, coming nearer to compassion or a deep solicitude for the well-being of our neighbors and the strangers who are outside of our circle of acquaintances. It is difficult in practice to prevent personal affections from becoming overpossessive, and in an emotional crisis love may suddenly turn to hate. Compassion, because it is grounded in deeper insight, does not judge others but serves need wherever it arises regardless of race, creed, or social status.

St. Paul clearly states his concept of the practical meaning of the Messianic Dispensation. He also reminds the members of the Christian community of their moral and ethical duties to their neighbors and their world. It is appropriate that man should regard Deity with the deepest affection, for in God there is no defect that must be endured or overlooked. Man, however, is not perfect, and all relationships must survive those shortcomings which are inherent in human character. For this reason our earthly affections must include forbearance. We must like people, not always for what they do, but for what they are, assuming that imperfections are a common heritage. We must be forgiven for our mistakes and must forgive others in the same spirit, for a love that demands perfection is unreasonable and must end in some type of disillusionment.

Paul tells us that we may have beauty of words describing the virtues and joys of spiritual insight, but unless we have charity, we are as sounding brass or a tinkling cymbal. It is the Christ consciousness within us, dedicated to a compassion for all that lives, which is true Christianity. Integrity is a way of life, and it is also the prayer most acceptable to divinity. And here, unfortunately, humanity has found difficulty in living the great systems of religion to which men have given their moral allegiances. The unhappy interval between word and deed remains as it has always been — a stumbling block to the advancement of the common good.

In making it clear that words without deeds are meaningless,

Paul set up a standard which few persons have been able to maintain. The Christian life is not measured in terms of membership in a faith but in the acceptance of the responsibility of true believing. The present social crisis has made it obvious that there can be no improvement in world affairs until man himself establishes a higher standard of conduct in his own consciousness. Nominal membership does not inevitably lead to the ennobling of character, and many who have no sectarian allegiances are practicing what others preach. It is time to face a few facts which are in no sense of the word sectarian, but in every sense of the word are spiritual.

The ancients declared that there were three kinds of beings. The first belonged to the order of the unmoved, which, having no motion in themselves, move all other things. These are the gods. The second order is that of the self-moving, whose destiny arises within the capacity of self-directive. These are human beings, whose future is created within themselves. The third order is the moved, and of this order are the flora and the fauna of the world, also the planets and stars. They are moved by divine powers which are superior to themselves. Classical philosophers took for granted that the virtuous person was governed and directed by the best part of himself. Under the leadership of good character the person makes a constructive adjustment with society and has the courage and self-discipline necessary for a useful career. His convictions are not emotionalized, but they are deep and sincere and will prevent him from contributing to the misfortunes of his generation.

A person claiming to love his family may exploit strangers to provide for his own. Many feel that love is a rather selfish emotion, and so it is unless it transcends self-interest. Love that takes but does not give, binds but does not release, and is forever seeking gratification for its own desires, cannot be regarded as enlightened. On the other hand, it is unreasonable to suppose that we can have equal affection for all persons in all lands and under all conditions. We will defend and sacrifice for the particular objects of our affection but would soon be criticized if our devotions extended beyond our own families.

It is quite possible, however, to be compassionate. We can recognize the tragedies that occur in distant places and do anything

possible to rescue those endangered by circumstances. It is conceivable that great scientists, economists, or politicians could be motivated by sincerely charitable impulses. If they were to become aware of the sorrows of their world, they could do everything possible to be helpful, because they would experience the need to be charitable as part of their own psychic integration. Would the man of compassion endanger his generation by practices detrimental to life and health? As an industrialist, would he condone crime or pollution or engage in highly competitive and morally unjust policies? Would the compassionate scientist advocate the expansion of nuclear warfare or practice vivisection on helpless animals? Would anyone with a sympathetic and kindly heart drive a car while under the influence of alcohol or sell narcotics on the steps of public schools? It is evident that under a thin vernier of social proprieties we are living below the level necessary for our own survival.

Paul also points out that even though we may have the gift of prophecy and understand all mysteries and all knowledge, we are nothing if we have not charity. This is an indictment of any system of education that does not fit the individual for a compassionate use of the arts and sciences in which he is being trained. A few years ago we were totally indifferent to idealistic overtones, which were regarded as superstitious beliefs inherited from the remote past. The attitude is changing rapidly, and there is a growing fear of those who are without mercy in their own hearts. Even though we may solve the riddles of the universe, we can still perish if we do not make the proper use of the facts which we accumulate. No amount of specialization can substitute for the lack of a gentle faith. Truth is not to be discovered and explained; it is to be experienced and lived for all the days of our years.

This brings us down to the Christmas season of 1971 A.D. At this time of the year, we are naturally inclined to be mindful of the origin of the Christian faith and the circumstances of the birth of Jesus Christ. With or without miraculous overtones, it is a gentle account of the coming into this world of a gracious spirit who lived and died for the good of his fellow man. He was a compassionate person, seeking to instruct humble villagers along the Sea of Galilee in the mysteries of human redemption. It seems to have

remained for Paul to recognize the deeper meaning of the Christian faith. It was a way of life by which the believer came to be distinguished from the unbeliever, not by his pretensions but by his *deeds*. Faith and hope and charity were transmitting powers that redeemed the works of men and sanctified them to the service of the Eternal Father. Nothing really counted except the living of a dedicated life, for only those who lived it could understand its meaning. It could not be rationalized or intellectualized. Even though the historical factors might be incidental, the revelation was timeless.

When it comes to practicing benevolence, the spirit may be willing, but the flesh is weak. Among my honorable ancestors was a gentleman who owned a varnish factory in Newark, New Jersey. In the late afternoon of his life, he was converted to religion by an eloquent evangelist and as a result became an enthusiastic student of St. Paul. He purchased a splendid plaque emblazoned with the words from I Corinthians 13:4: "Charitie suffereth long, and is kinde," which he hung prominently in the parlor. His wife, who did not share this concept, expressed her disagreement in a most unobtrusive manner. The following day the plaque was gone, and she firmly declined to explain the disappearance. Later she condescended to remark that suffering for any cause was distinctly contrary to her inclination.

In the Pauline epistles, there is a strong emphasis upon mysticism. The leadership of living is vested in the Christ principle in the human heart. To follow the intuitions which arise in the soul is to have an experience of enlightened understanding that can never be gained through study or discussion. All mystics have been strengthened by the constructive actions which their religion has impelled them to perform. The very consequence of a noble deed is irrefutable evidence of spiritual fulfillment. It is an action, not an affirmation. Words lead only to words in many cases, but deeds result in deeds, and convictions become facts when proven by use.

It is also obvious that the study of St. Paul leads to a positive attitude within ourselves. Paul writes in I Corinthians 13:13: "And now abideth faith, hope, charitie, these three, but the greatest of these is charitie." The apostle has chosen three strong words with which to combat the negative attitudes in ourselves and the defeat-

ism of society. Faith is the panacea for doubt, hope for fear, and charity for intolerance. We are all inclined to doubt providence and the honorable intentions of our fellow men. When doubt deepens, it destroys most of our internal strength. To live without faith is to deprive ourselves of much that is beautiful and kind. Having developed the habit of pessimism, we fall victims to our own attitudes. Sometimes it is more difficult to break a mental or emotional habit than to free ourselves from narcotics or alcohol. Many persons who would not think of experimenting with LSD will spend a lifetime destroying themselves by addiction to criticism or forthright condemnation. We must all have faith in something, but to believe that only the worst can happen is actually faith in the inevitability of evil.

It is only necessary to look back over our own lives to realize that hope is always a justifiable emotion. We can remember days when it appeared that there was nothing to expect but tragedy. In due course, however, the storm clouds scattered and the light of hope inspired us to further effort. This is one of the reasons why so much of our present thinking is compounding a disaster. Negative thinking toward a negative situation solves nothing and discourages practical efforts which might prove solutional. We all live for the future, and as hope becomes dominant there is a feeling of well-being — a natural and healthy optimism that does not expect the impossible but is grateful for constructive changes, even if they are small.

“The greatest of these is charity,” says the apostle, and we know in our heart that this is true. Whether we use the concept of compassion or of affection, these are the beautiful convictions that comfort us and give us both courage and insight when the need arises. Most of our troubles originate in self-centeredness, and we measure life entirely in terms of the success or failure of our personal projects. If we can get our minds off of our own difficulties and become involved in activities which promote common good, we would all be happier and healthier.

The Christmas season is a special opportunity to experience Christian mysticism as expounded by St. Paul. Nothing can be gained by attempting to rationalize the criticisms which have come to be associated with Christmas. We may insist that it has



become a merchant's holiday and that it has lost all of its religious significance. We try to convince each other that the exchanging of gifts is a waste of time and money. Having convinced ourselves of this viewpoint, we settle down to a dreary and lonely occasion.

In sober fact, it is impossible for us to understand Christmas unless we participate in the personal experience of giving and sharing. The fact that all festivals have come to be exploited has no bearing upon the need of the individual to perpetuate a gracious ritualism within himself. One proof of this is our continuing solicitude for the happiness of our children. We like to conclude that Christmas is a child's holiday and do find considerable joy in sharing with children the Christmas tree and the gifts piled around it. Let us assume, then, that in your heart Christmas is really a sacred season, commemorating the birth into this world of the founder of a great religion based upon generosity and brotherly love.

It would be good if we could begin this season with some simple religious observance to remind us that our activities in Christmas giving and sharing are truly "in memory of Him." It is our privilege to bestow the symbols of our charity and affection in a gracious spirit because we are performing a sacrament in which there is no place for disillusionment or ulterior motive. No one can excuse himself or justify his behavior because others are lacking in insight. If we take on the correct attitude that Christmas is important to us because it bestows an experience of well-being, we feel better. We have more confidence in ourselves and are better satisfied with our own conduct. We are glad that we have not fallen into the prevailing gloom but have found the way that leads to inner peace and tranquility of spirit. Thus, a blessing descends upon us from the higher levels of our own wisdom and understanding.

The Christian ministry is actually a continuing experience of the presence of the Divine in the earthly labors of mankind. Creeds have very little meaning, and arguments about piety come to nothing. We talk of duty and responsibility and the importance of keeping the jots and tittles of our faith. We assume that we fulfill all our moral obligations by keeping the letter of the law and crucifying the spirit. The feeling of self-righteousness that can be developed by following such practices will bring little happiness to our-

selves and even less joy to our troubled world. If, however, we perform actions which are consistent with the spirit of the Christian mystery, we shall discover the true meaning of the grace of God. This grace comes to us because we have lived according to the principles revealed to us by our religion. Unless we actually grow upward from darkness into light, we cannot possibly understand the transformation that occurs within ourselves.

Too long, we have intellectualized or emotionalized our believing. We have weighed and measured the content of our faith, but we have never permitted ourselves to know the blessedness of a simple friendly life in which we have learned the truth by doing those things through which truth is revealed. We cannot divide our personal living from the great impersonal existence to which we belong. We cannot have a deep and abiding respect for God and no charity toward our fellow man. Inner conviction is a beautiful thing, but it must be confirmed by daily practice that is consistent with that conviction. No matter what we claim to believe, our true understanding is measured by our actions. Why not, then, make a sincere effort during this Christmas season to discover the substance of our own faith. It may be the unforgettable experience which can transform all that lies ahead for ourselves and our loved ones. An intangible wall divides theory from practice, and the only way to break through this barrier within ourselves is by a constructive act of consciousness.

There is a special reason why St. Paul has been greatly admired and honored throughout the Christian world. He was an unbeliever, determined to persecute the Christians; and then on the road to Damascus something happened to him. Physically, he was struck blind; spiritually, his eyes were opened. In a single instant, he was transformed completely to a ministry that he served faithfully until the hour of his own martyrdom. This apostle was never able to understand why he had been selected and had been given authority even though he had been resolved to destroy the Christian community. Having experienced this theophany, he suddenly realized that life is, and always will be, an internal mystery.

The more difficult world conditions become, the greater is our need for a positive spiritual experience. At this Christmas season, let us use every means in our power to attain an internal experience

of positive conviction. If we can shift our own attitudes from despondency to a sustaining faith, we can then share in the Christian mystery according to the instructions of St. Paul. We can make "all things new" as so beautifully described by the apostle. There is something miraculous that happens inside us when we realize that it is the Christ in our own hearts who is the hope of glory. We waited for the world to be redeemed when we should have been engaged in the patient labor of self-regeneration.

Let us quietly refuse to allow negative thoughts to dominate consciousness during this Christmas festival of gratitude, resolution, and dedication. By re-educating the mental and emotional faculties by which we interpret external conditions, we discover a better world if we are willing to accept it in the spirit of gentle faith.

Little has been accomplished by the nursing of grievances, so we are instructed to overcome all antagonisms through an internal apperception of the Divine Will in manifestation. The Christ archetype is accepted by over a billion human beings as the symbol of proper conduct. It also stands for the true nature of the inner self of the dedicated person. We try to understand by becoming like that which we believe to be the highest expression of our spiritual potential. At Christmas time, there are many inducements to be gracious, and our natural inclination is to share happiness with others, not only by exchanging gifts but by being thoughtful and compassionate in the true spirit of the Christian dispensation. The reward for a sincere effort to transcend our own negations will be a sunrise of idealism, which will enable us to see all the world in a new light. This is the light of compassion, which is the perfect remedy against the darkness of condemnation. St. Paul is the outstanding interpreter of apostolic Christianity because his emphasis upon the internal experience of the Divine Presence made possible the foundation of the Universal Church.



## PROVERBS

A proverb is generally defined as a wise saying. It can be witty or laden with serious content. It is closely associated with the adage, the motto, and the parable; and nearly all religions abound in these moral sayings. The principal source of the proverb in Western wisdom is the Bible, and of course the proverbs of Solomon have inspired persons of all social classes for over two thousand years. The parables of Jesus have given rise to many proverbial sayings, and early theological works have been explored with some success in search of well-turned phrases.

With the exception of Scriptural quotations, proverbs are usually born from the common experiences of humble people. It is a form of folk artistry and has never been popular in the stratosphere of higher intellectualism. Proverbs had no place in the brilliant life of Renaissance Europe and to a measure languished during the Protestant Reformation. During these periods there was little or no communication between the prince and the proletarian, and the problems of the common man were of interest only to himself.

About the beginning of the 17th century, the merchant class began to emerge as a positive force in European affairs. The successful tradesman was the small shopkeeper whose improving finances conferred respectability. The middle class citizen enlarged his areas of interest and as a result was harassed with problems consistent with his new estate. He was shrewd but unlettered and evolved his own code of worldly wisdom. It was among this class that emblem books were circulated in large quantities and were read so avidly that the old volumes disintegrated from continual usage. These emblem books were often well printed and illustrated with fine old symbols, emblems, and miscellaneous pictures which the printer had accumulated from literary and scientific volumes he had published at an earlier date. Printing blocks were expensive at the time, so writers of varying degrees of skill were engaged to invent moral sayings appropriate to engravings originally published in books on medicine, zoology, or astronomy. Often, the words were so distinct from the picture that each stood alone on its own merit.

Solid ethical principles were sustained by doggerel verse which could scarcely pass for poetry except amongst the most uncritical. When these emblem books came into circulation, they were colorful and their morality was above reproach. As there were few public schools, such writings were especially appropriate for children. In those days a substantial education consisted of the ability to read the Holy Scripture according to the local translation. Such learning was acquired in the home where a few verses of Scripture were read at mealtime, and longer sections on the Sabbath. The emblem books provided a way to encourage children to extend their reading and receive pious instruction at the same time. Something of this spirit prevailed in this country where many of our grandparents were taught their ABC's with the help of the McGuffey Reader.

Unfortunately, the simple life was burdened with petty intrigues, jealousies, and small disputes. By degrees, the village shopkeeper



Christian tempted by an evil spirit, from  
*Pilgrims Progress*.

learned a great deal about the mysterious workings of human nature, and his observations and reflections were perpetuated through appropriate proverbs. Those whose personal experiences were limited could benefit by the common knowledge of the community. This noncurricular approach to abstract learning produced many a village sage. There was such a rustic Socrates in a small town where I spent some of my childhood. He was the local headstone cutter—not a genius in his line, but an everflowing fountain of good and practical advice. He never spoke at length; he merely quoted a line or two from the wisdom of his ancestors. One thing is certain. His opinion was sought when the minister, the doctor, and the lawyer failed to provide the necessary insight.

It is only natural that folk wisdom should finally be interpreted through art. The emblem books were in the prevailing style of self-taught painters. They were not much admired for their technical excellence 150 years ago, but when the Impressionist school took over, the excellence of the older works came to be appreciated. Sometimes the proverb could be conveyed without words; its illustration told all. This class of artistry had a tendency to drift into caricature. A picture of a pompous man was morally instructive in itself, and the young man weeping at his parents' graves suggested that recognition of parental virtues often came too late.

The Shakespeare plays have all been regarded as a rich source of anecdotes and adages. Such beauties of refined language, for the most part, however, alienated them from the popular mind. It seems appropriate that the rustic philosopher should choose words in the local idiom, even though they might not be elegant. This resulted in an earthiness which is too naive to be offensive.

We have all heard such proverbs as "God helps those who help themselves," and "Blood is thicker than water." There is nothing especially new or stimulating in the words, but they remind us of truths of convictions which we have long regarded as useful. God's intercession on behalf of the industrious seems to make good sense because it has been universally observed that those who labor long and well are the most likely to prosper, as Benjamin Franklin later pointed out. The ties of family have also long been noted, and even though dissensions may arise, loyalties of kinship still prevail. I have always liked the Spanish proverb, said to have originated

many centuries ago: "In the world of the blind, a one-eyed man is king." The point is clear, for among the ignorant a little knowledge confers great power. Wealth has also contributed a number of delightful truisms. A rich man is shown being carried across the river of death in a sedan chair by liveried attendants. The proverb which accompanies this is to the effect that wealth enables a man to die with greater dignity.

The early 17th century in Europe corresponded to the Edo Period in Japan. It was in the 17th century that the merchant class in Tokyo became dominant, and wealth passed from the aristocracy to



Illustration showing the God of Wealth shaving the head of the God of Wisdom. Otsu style art.

the members of the crafts and trades. Tokyo was devastated repeatedly by earthquakes and fires, and noble families were constantly rebuilding or repairing their residences. As prosperity moved downward from the few to the many, public tastes changed markedly, and it became necessary for the government to issue severe laws curbing vanity, wastefulness, and obvious dissipation. This boisterous era was the golden age of Japanese proverbs, and many of them are almost identical with those found in Europe. Human nature was the same in both hemispheres. Proverbs were the flowering of folk wisdom.

One place where astute observations were blended with amateur artistry was at Otsu in the suburbs of Kyoto. The "masterpieces" were probably produced in three or four minutes by artists long skilled in the art of wholesale production. Their pictures sold for the equivalent of a penny or two and were in constant demand as souvenirs, charms, and appropriate subjects for wholesome reflection. A group of carefully selected themes remained in favor for a long time, and at least a few Otsu pictures were made in the early years of the 20th century. They hardly needed words, but in the course of time brief interpretations were added by those who believed they had discovered the true meaning of the caricature. Typical of these is one in which the God of Wealth is standing on a stepladder shaving the extremely elevated and noble brow of the God of Wisdom. In the course of the procedure, the razor slips, resulting in a nasty cut. Many have worked on this pictorial proverb, but it is now generally assumed that the folk deity of wisdom was deprived of his hair due to worries caused by the accumulation of wealth. The cut might even suggest that wealth is physically damaging to nobility of character.

During the Medieval Period, the hiragana syllabary was invented to release the Japanese intellectuals from bondage to the terrible complications of the Chinese idiograms. The new hiragana alphabet consisted of forty-eight letters, and somewhere along the way a group of forty-eight moral sayings became associated with these letters. Each of these truisms began with a different letter of the hiragana script. We have in our collection a delightful series of these proverbs, each illustrated with an original painting on silk, signed "Jun". The pictures were made about seventy-five years





Illustration of the proverb, "Even the devil at eighteen and a serpent at twenty." Otsu style art.

ago, and the style is derived from the Otsu folk painting. These Oriental proverbs have the charm of their Eastern background. They originated with a people strongly influenced by Confucian ethics, Buddhist philosophy, and Taoist mysticism. As is often the case where there are many sects and schools, the average citizen kept his religion in his own name and built his way of life on the foundations of ancestral wisdom. There is a deck of playing cards called Iroha, in which the forty-eight proverbs are represented by appropriate drawings. A few of these moral gems with pictures by Jun have considerable charm. In one of these an *oni*, or demon, is represented dressed in a gay kimono. The words that accompany this picture are, "Even the devil at eighteen and a serpent at twenty." The meaning is that at the age of eighteen, even a devil is beautiful, and at the age of twenty, a serpent is handsome. It is a case of youth bestowing enchantment, for the simple villagers were quite aware how a beautiful and lovable child can grow up to become a community nuisance.

Another gem from this collection depicts a Japanese lady gazing at the sky through the eye of a needle. This points out one of the commonest failings of mankind. If your own mind is restricted and as narrow as a needle's eye, the world will seem no broader than yourself. The needle's eye also suggests prejudices and opinions which restrict understanding. If you have locked your mind against new ideas, you can never appreciate the broad vistas of universal experience. You remain small because you have forced smallness upon yourself.

Another delightful cartoon by Jun illustrates the proverb, "A goldpiece for a cat." Here the meaning is also obvious. The cat is curled up contentedly, chewing on a piece of raw fish. In the foreground are stacks of gold coins which the cat regards with complete indifference. This is an Oriental version of casting one's pearls before swine. We want what we understand, and that is valuable which fulfills our present desire. What we do not appreciate, we do not seek to acquire; and if by chance it should come our way, we cast it aside as worthless.

Then there is quite a charming picture to illustrate the proverb, "Those who read Rongo understand little of what they read." A rather elegant looking gentleman, his fan in his left hand, is read-

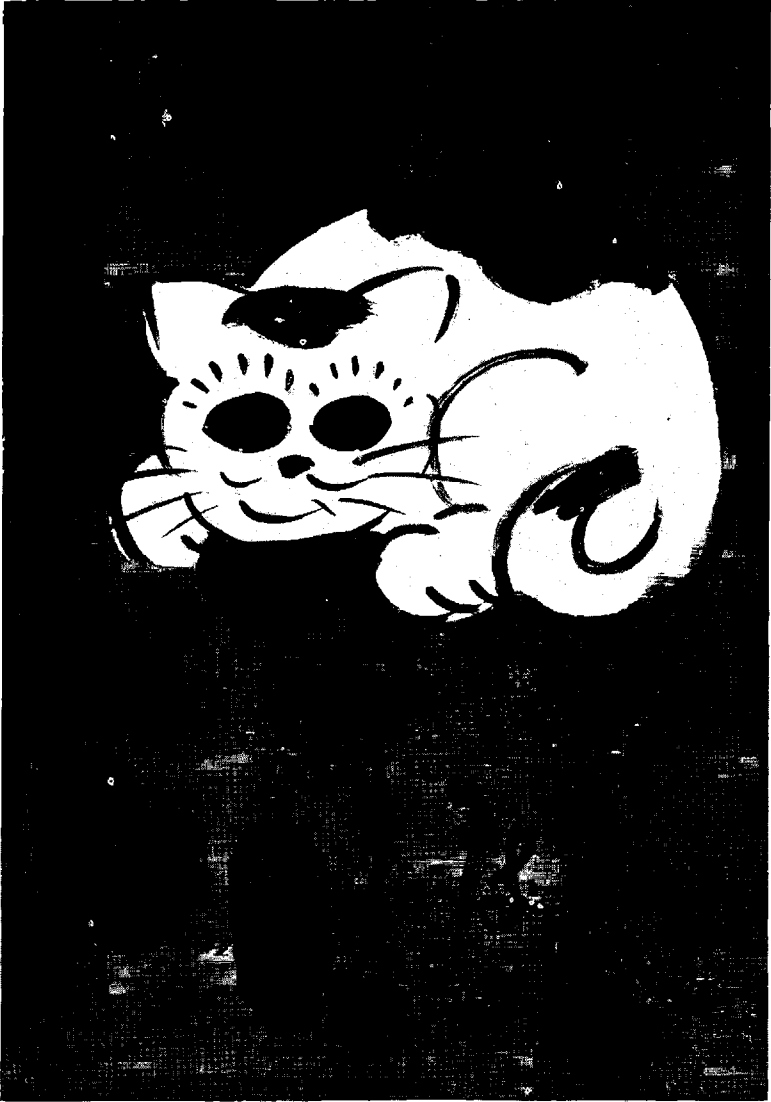


Illustration of the proverb, "A goldpiece for a cat." Otsu style art.

ing a book placed upon an easel. Rongo is the Japanese name for the *Analects* of Confucius. The point is that this pseudo-scholar is reading without understanding; and in spite of his patient industry, he will remain ignorant. One Japanese writer parallels this to a Western proverb: "The magician mutters his spells, but he has no idea what they mean."

There is one very charming caricature in this selection depicting a frog out in the rain. This has exactly the same meaning as our Western adage of troubles falling away like water from a duck's back. The Japanese prefer a frog's back. This adage was a great favorite of America's outstanding malaprop, Samuel Goldwyn. He reconstructed the old words as follows: "Troubles roll off my back like a duck."

There are a great many other interesting thoughts to be found in Eastern lore. There is a picture of an unsavory-looking brigand asleep with a cherubic smile on his face. The moral of the scene is that all men are honorable while asleep.

If you are inclined to remember the Biblical admonition not to hide your candle under a bushel, you may find the Japanese version intriguing: "If you dance under the stage, you will get no applause." The scene is made more vivid by a beautifully-costumed dancer performing the most difficult steps without an audience.

Many proverbs are aimed at persons or classes which have offended either our minds or our vanities. The charm of rustic wisdom lies in its comparative lack of bitterness. The foibles it points out are treated more or less humorously, which also gives these folk sayings a special kind of emphasis.

In England and America, many choice adages appeared or reappeared in almanacs. While intended primarily to keep farmers informed of weather conditions for the ensuing year, these little pamphlets contained fragments of useful knowledge and proletarian humor. For some years Benjamin Franklin issued his *Poor Richard's Almanac* under the pseudonym of Richard Saunders. Incidentally, the original Saunders, who flourished in the 17th century, wrote a most engaging volume on divination by moles on various parts of the body, wrinkles on the brow, and lines on the hands.

The wit and wisdom of Franklin is as proverbial as any of his sayings. His eminently practical mind was not satisfied with single

adages, but he was capable of stringing them together with reckless abandon. The following Frankliniana on contentment is typical:

*As for a little more money and a little more time, why it's ten to one if either one or the other would make you one wit happier. If you had more time, it would be sure to hang heavily. It is the working man who is the happy man. Man was made to be active, and he is never so happy as when he is so. It is the idle man who is the miserable man. What comes of holidays, and far too often of sight-seeing, but evil? Half the harm that happens is on those days. And, as for money — Don't you remember the old saying 'Enough is as good as a feast?' Money never made man happy yet, nor will it. There is nothing in its nature to produce happiness. The more a man has, the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. There was a true proverb of the wise man, rely upon it: 'Better is little with the fear of the Lord, than great treasure, and trouble therewith.'*

A picturesque personality in the world of moral admonition was Francis Quarles (1592-1644). He published two volumes which later appeared together under the rather formidable title, *Emblemes Hieroglyphikes*. These became probably the most popular collection of aphorisms to appear during the 17th century. In spite of the fact that his writings were read by members of all classes, Quarles died poor, leaving a wife and nine children.

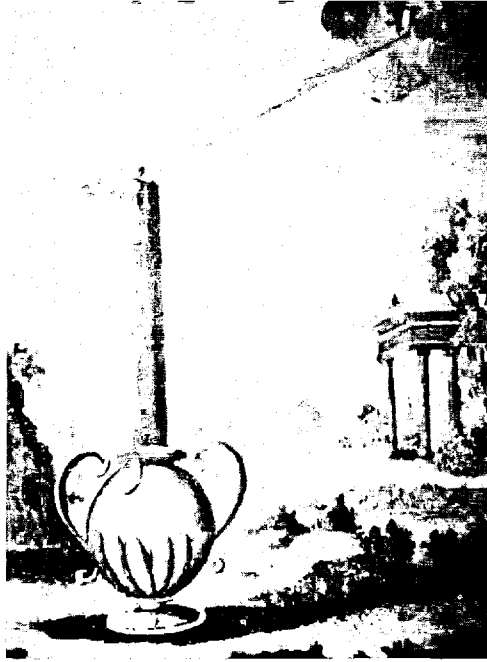
Quarles' *Emblemes* was long out of print when a new edition was issued in London in 1777. In his preface, C. de Coetlogon writes:

*The peculiar excellency of this publication which is now become so scarce as with difficulty to be purchased at all — a fair and elegant copy of which is promised us by the editor at a vast expense — is, that it contains a sort of wisdom in which young and old, learned and unlearned are equally concerned; and without which, the greatest philosopher is an arrant fool.*

Quarles, though a stout member of the Church of England, gathered much of the wisdom for his writings from Catholic sources. There is no doubt that most of Quarles' quotations from Scripture are a little on the doleful side, as was customary, especially for the

instruction of the young. Our author selected for one of his emblems a candle being extinguished by a powerful breath from heaven.

The words are from the 103rd Psalm, where it is written, "The wind passeth over it, and it is gone." The thought is summarized by a quotation from St. Augustine: "In the world, not to be grieved, not to be afflicted, not to be in danger, is impossible." Many a



"The wind passeth over it and it is gone,"  
from Quarles' *Emblems*.

child learned his ABC's and strengthened his moral character by pondering the wisdom of Francis Quarles.

Many of our most venerated proverbs and aphorisms are derived from Greek sources. While some of the Athenian masters were too grave for light sayings, several—including Socrates, Diogenes, and Solon—are well remembered for their irrefutable statements. We are indebted to Solon for the immortal words: "Laws are like cob-

webs which entangle the weak, but through which the greater break uninjured." Socrates would have delighted those who believe that all proverbs should be illustrated. Observing one day a number of young men at archery practice, but seldom hitting the target, Socrates was moved to stand directly in front of the bull's eye, saying that he felt completely safe there.

There are many interesting and unusual proverbs which have been entrusted only to pictures. One of the most dramatic of these is the Basel recension of *The Dance of Death*, or "Danse Macabre". This usually consists of an extensive series of pictures showing Death in the form of a skeleton, appearing before persons of every walk of life. He leads away the moneylender from his scales, the doctor from his clinic, the priest from his pulpit, the emperor from his



Death Comes to the King, by Hans Holbein. Believed that the king is intended to be the portrait of Francis I.

throne, and the beggar from the village jail. Sometimes this theme takes the form of a large single painting in which Death, beating upon a drum, leads a procession of dancing figures to a huge open grave. It is believed that this concept arose during the periods when visitation of the bubonic plague decimated the population of Europe.

Collections of proverbs derived from the folk wisdom of many different nations are available in printed form. The *Wisdom of the East* series is especially recommended and with the aid of the various volumes, aphorisms, and parables, can be traced to many unexpected sources. We know, for example, that most of Aesop's fables originated in Persia and India, along with many of the fairy tales of Andersen and the Brothers Grimm. The Cinderella story occurs in such remote places as Siberia and Persia, and among the North American Indian tribes.

Proverbs combine to give us a very special total meaning. Races and nations differ in languages, customs, religions, and vocations. Some are comparatively sophisticated, and others are only beginning to emerge from a primitive state. The more advanced cultures have become highly intellectual, and among them the older wisdom of the folk conflicts with personal policies and collective trends. Even under constant psychological assault, proverbs simply refuse to fade away. As a result, it becomes obvious that human experience often fails to sustain modern practices.

Our ancestors embroidered mottoes to be tastefully framed and hung on the parlor wall; one of these read: "Honesty is the best policy." Such a sentiment is now considered extremely naive, but no one has yet been able to escape this principle of integrity. There has always been dishonesty, and it remains even now one of the heaviest burdens that civilizations must bear. If we really want to know what is good for us and cultivate habits appropriate to our happiness and peace of mind, we could learn more from folklore than from higher education. It is fortunate indeed that centuries of indoctrination in materialism, selfishness, and moral compromise have never been able to refute the shrewd observation that much of the sorrow in this old world is due to the belief that we can spend more than we have and live on the interest from our debts.



# THE ICONOGRAPHY OF NORTHERN BUDDHISM

## PART II

### THE BODHISATTVAS

The rank of attainment directly below that of a Buddha, and destined for Buddhahood, is the Bodhisattva (Japanese, *Bosatsu*). According to Eitel's dictionary of Chinese Buddhism, which includes comparative vocabularies of Buddhist terms, emphasizing especially the Chinese, the word *Bodhisattva* means literally "he whose essence (*sattva*) has become intelligence (*bodhi*)."<sup>1</sup> More broadly speaking, the Mahayana system teaches that a Bodhisattva is a wonderfully enlightened and merciful being who, having earned the right to be liberated from the sphere of suffering, chooses to renounce the peace of Nirvana and return to the mortal world as a protector and redeemer of humanity.

A Bodhisattva is not a divine being but a highly evolved mortal. He is an elder brother, but of the same family that he comes to serve. Originally Indian Buddhism knew only one Bodhisattva, and that was Prince Gautama himself. Prior to his enlightenment and while he was still heir to the kingdom of Kapilivastu, he lived in royal splendor in the palace of his father. His regal appearance, therefore, provided the archetype for the Bodhisattva image. The most splendid representation of the young prince is found in the cave temples of Ajanta in the Hyderabad Deccan of India. Here the radiant figure of the Bodhisattva of the Blue Lotus was painted on the wall of a cave. The graceful body seems to be in the posture of a dance, and the face has an expression of the most benign tranquility. It was not long after the Ajanta Bodhisattva was painted that an almost identical likeness was traced by an unknown artist on the inner plastered wall of the Kondo of the Horyuji Temple, the first great sanctuary of Buddhism in Japan. It is not known how the likeness traveled so rapidly across the great deserts that separate India from Japan. Perhaps it came along the caravan routes of Chinese Turkistan.

Southern Buddhism is aware of the Bodhisattva Maitreya (Japanese, *Miroku*), but in the rise of Northern Buddhism, the Bodhi-

sattva Avalokitesvara, known in China as Kwan Yin and in Japan as Kannon, takes precedence over all the others in popularity. This Bodhisattva has so many appearances and attributes that the reader is referred to the more detailed listing that follows. As means of identification, the Bodhisattvas usually carry ritual attributes, and in the esoteric sects of Buddhism, Kannon may have a multiplicity of arms and heads.

For the moment, we must be content to consider the Bodhisattvas as a group. With the exception of Jizo, they are radiant youths whose costumes and adornments, based upon the apparel of ancient Hindu nobles, gives them a distinctly feminine appearance. If they are presented as mature figures, they give the impression of being androgenous, but early examples usually have a thinly traced mustache and goatee. The typical Bodhisattva wears a splendid coronet or tiara, and his hair is in a tall coiffure, reminiscent of the "high-haired" Brahmans of ancient times. The intricate and beautifully ornamented hair arrangement is usually covered by the coronet and occupies the space where the ushnisha appears on the head of a Buddha. The crown may project on each side of the head and be provided with long pendants.

The neck of the figure supports elaborate necklaces and pectoral-like ornaments. The long ears of wisdom are pierced for large and massive earrings, and there will be arm bands and bracelets. The body from the waist upward is unclothed but partly veiled by beautiful, flowing scarves. From the waist down, there is a skirt-like garment to the ankles, often beautifully ornamented on the edges; and the upper scarves mingle with the folds of the skirt, sometimes crossing over the center of the body. The feet are usually bare. In cult images the Bodhisattvas are in rigid postures, but in less formal statuary something of the old Hindu dance rhythm can still be seen in the lines of the body and the flowing of the robe.

In addition to the elaborate hair arrangements, curls and wavy locks hang on the shoulders. Some of these are highly conventionalized and make most interesting designs. The hair, like that of the Buddha, is usually blue, probably derived from the bluish-black hair which the Chinese associated with the Hindus. Bodhisattvas have single or double halos and may stand or sit on lotus flowers. If such a figure has a small image of the Buddha Amitabha (Jap-

anese, *Amida Butsu* or *Amida Nyorai*) in the front of the coronet, the Bodhisattva is most likely to be Kannon.

The most familiar of the Bodhisattvas are Kannon, Monju, Jizo, Fugen, Daiseishi, and Miroku in his Bodhisattva aspect. Among these images, one special exception should be noted. Jizo is a Bodhis-



Painting of Jizo from the collection at Koyasan.

attva and extremely popular, but he is nearly always represented as a shaven-headed monk in priestly vestments. He seldom wears ornaments but carries in one hand the *shakujo*, a staff with rings that tinkle; and in the other hand the *cintamani*, or glorious pearl of salvation. There are twelve forms of Jizo, six of which are canonical, but in none of these forms does he resemble the other Bodhisattvas.

Jizo Bosatsu (Sanskrit, *Kshitigarbha*) seems to be a form of Yama, the ancient Indian deity of the underworld. He has been associated with the mysteries of the after-death cycle and is the special guardian of the souls of dead children. Some sects believed that Jizo was entrusted with the protection of humankind from the Nirvana of Gautama Buddha to the coming of Maitreya, the Buddha of the future.



Standing and seated figures of Jizo.

Images of Jizo may be slightly corpulent to indicate an abundance of conserved spiritual energy. He has the *urna*, or jewel, on his forehead, and his expression is especially benevolent, with a child-like serenity that might well appeal to small children. Jizo is haloed, and rays of light may extend from the circle. He may be shown seated or standing. When seated, one foot may hang over the edge of the pedestal that supports the figure. This base is usually lotus-formed, but Jizo may be represented standing on a rocky ledge or

supported by swirling clouds. Stone images of Jizo are found along the highways and in cemeteries where children are buried. This Bodhisattva has always been associated with the emotion of pity, and he especially comforts the bereaved.

When the Historical Buddha, Gautama, is depicted in art, he is usually attended by two Bodhisattvas: Manjusri (Japanese, *Monju*), and Samantabhadra (Japanese, *Fugen*). Both of these are associated with the principle of wisdom. The name *Manjusri* signifies "the beautiful virtue of the good mind," while *Fugen*, the protector of the Lotus Sutra, stands for universal wisdom.

Actually, *Monju* may have been an historical personage. It is believed that he lived in Nepal, but the records are obscure; or it is possible that some Nepalese saint came to be regarded as an embodiment of *Monju*. As *Manjusri* is a Bodhisattva, it must be assumed that his wisdom is enlightened understanding originating in the heart, rather than from the expansion of rational faculties. It is that type of wisdom which unfolds by inner experiences of consciousness. This Bodhisattva has two major representations in Japanese art. He may be shown seated on a lion, in the full Bodhisattva habiliments and coronetted, or as a simple monk. In both Japanese and Tibetan art, *Monju* has two prominent attributes—a sword and a book. The sword is the symbol of the enlightened will which divides with its sharp edge the true and the false. The book is a work on astrology or magic, conveying the concept of transcendental wisdom associated with this Bodhisattva. In the Tibetan form, the right hand brandishes the sword over the head; and the left hand rests on the left knee, holding the stem of a lotus. The book is placed on the open lotus flower on a level with the deity's shoulder.

In the secondary form of *Monju*, the Bodhisattva is represented as a handsome youth with his hair falling on his shoulders, uncrowned and wearing monastic robes. He may be seated upon or near a lion, and he still carries a book. The sword is missing, however, and in its place is usually a fungus-headed scepter, or *Joo-i*. This sacred fungus, which grows at the roots of trees, is regarded by the Chinese as a symbol of longevity and a remedy against disease. In Buddhism, its trefoil shape is also associated with the triple jewel. The fungus scepter, with a cloud-like design carved into its

<p>薩<sup>さつ</sup>菩<sup>ぼ</sup>賢<sup>げん</sup>普<sup>ふ</sup>乳<sup>に</sup></p>	<p>菩薩<sup>ぼさつ</sup> 師<sup>し</sup>利<sup>り</sup> 文<sup>ぶん</sup>殊<sup>じゆ</sup> 乳<sup>に</sup></p>
<p>諸障<sup>しよぢやう</sup>導<sup>だう</sup>面<sup>めん</sup>見<sup>み</sup>彼<sup>か</sup>佛<sup>ぶつ</sup>阿<sup>あ</sup>弥<sup>い</sup>陀<sup>だ</sup> 即<sup>すなはち</sup>得<sup>とく</sup>往<sup>わう</sup>生<sup>じやう</sup>安<sup>あん</sup>樂<sup>らく</sup>國<sup>こく</sup></p>  <p>命<sup>いのち</sup>終<sup>しまひ</sup>時<sup>とき</sup>悉<sup>しつ</sup>ク<sup>ク</sup>除<sup>のぞ</sup>ク<sup>ク</sup>一<sup>いつ</sup>切<sup>せつ</sup></p> <p>德<sup>とく</sup>利<sup>り</sup>周<sup>しゆ</sup>徧<sup>へん</sup>名<sup>な</sup>普<sup>ふ</sup>仁<sup>に</sup>慈<sup>じ</sup>惠<sup>ゑ</sup>悟<sup>ご</sup>曰<sup>いは</sup>賢<sup>けん</sup></p> <p>華<sup>け</sup>嚴<sup>えん</sup>普<sup>ふ</sup>賢<sup>けん</sup>行<sup>かう</sup>願<sup>げん</sup>品<sup>ひん</sup>云<sup>い</sup>願<sup>げん</sup>我<sup>われ</sup>臨<sup>りん</sup>欲<sup>よく</sup></p>	<p>是<sup>こゝろ</sup>過<sup>か</sup>去<sup>こ</sup>久<sup>く</sup>遠<sup>えん</sup>大<sup>だい</sup></p> <p>導<sup>だう</sup>師<sup>し</sup>三<sup>さん</sup>世<sup>せ</sup>諸<sup>しよ</sup></p> <p>佛<sup>ぶつ</sup>出<sup>しゆつ</sup>世<sup>せ</sup>智<sup>ち</sup></p> <p>母<sup>ぼ</sup></p>  <p>十<sup>じゆ</sup>方<sup>ぽう</sup>如<sup>に</sup>來<sup>らい</sup>發<sup>はつ</sup></p> <p>心<sup>しん</sup>薩<sup>さつ</sup>煙<sup>えん</sup>也<sup>なり</sup></p>
<p>賢<sup>けん</sup> 普<sup>ふ</sup> 兒<sup>ち</sup> 乳<sup>に</sup></p>	<p>殊<sup>じゆ</sup> 文<sup>ぶん</sup> 兒<sup>ち</sup> 乳<sup>に</sup></p>
<p>引<sup>ひ</sup>入<sup>い</sup>佛<sup>ぶつ</sup>道<sup>だう</sup>名<sup>な</sup></p>  <p>賢<sup>けん</sup></p> <p>理<sup>り</sup>趣<sup>しゆ</sup>經<sup>きやう</sup>妙<sup>めう</sup>曰<sup>いは</sup></p> <p>隨<sup>ずい</sup>緣<sup>えん</sup>過<sup>か</sup>至<sup>し</sup>名<sup>な</sup></p> <p>善<sup>ぜん</sup></p>	<p>所<sup>しよ</sup>流<sup>りゆう</sup>演<sup>えん</sup>皆<sup>け</sup></p> <p>是<sup>こゝろ</sup>文<sup>ぶん</sup>殊<sup>じゆ</sup>力<sup>りき</sup>也<sup>なり</sup></p> <p>是<sup>こゝろ</sup>文<sup>ぶん</sup>殊<sup>じゆ</sup>力<sup>りき</sup>也<sup>なり</sup></p> <p>温<sup>おん</sup>繁<sup>はん</sup>經<sup>きやう</sup>云<sup>い</sup>十<sup>じゆ</sup>方<sup>ぽう</sup></p> <p>世<sup>せ</sup>界<sup>かい</sup>有<sup>あ</sup>佛<sup>ぶつ</sup>無<sup>む</sup></p> <p>佛<sup>ぶつ</sup>國<sup>こく</sup>大<sup>だい</sup>乘<sup>じやう</sup></p> 

Top L. Fugen Bosatsu.

Top R. Monju Bosatsu.

Bottom L. The Child Fugen (Chigo Fugen).

Bottom R. The Child Monju (Chigo Monju).

superior end, is used to point the way to wisdom and truth. A similar scepter was carried by the Emperor of China.

The Bodhisattva Samantabhara (Japanese, *Fugen Bosatsu*) wears princely vestments and is identified by the elephant upon which he is nearly always seated. In the Heian Period, an extraordinary painting of Fugen was made which is now a National Treasure of Japan. The deity is shown seated on a lotus which forms the howdah of the elephant. Fugen's hands are clasped in prayer, much in Western fashion, and his face is extremely sensitive, radiating an almost feminine beauty. Wisdom in this case is identified with pure love which penetrates all illusions and discovers mysterious realities completely hidden from the mind. Fugen also signifies the administration of the Buddhist doctrine with the tenderness of a deep, personal devotion. Wisdom is made to appear always gentle and forever patient. Images of Fugen may occur alone, but he is most frequently in attendance upon the Buddha Gautama.

The Amitabha Buddha, when not represented alone, is attended by a suite of Bodhisattvas. The entourage may consist of twenty-five of these compassionate beings, and when this number is shown, some are depicted playing various musical instruments, suggesting the harmony of the doctrine. Jizo may be included in this group. Frequently, Kannon and Daiseishi precede Amida. When so represented, Kannon carries a lotus throne, and Daiseishi has his hands clasped in prayer.

In these vision paintings, the Bodhisattva Avalokitesvara (Japanese, *Kannon Bosatsu*) is represented in princely robes, standing or kneeling. The lotus throne he carries is a ceremonial pedestal upon which the soul of a devout believer is borne to the Western Paradise. Later, however, the feminine form of Kannon became popular in both China and Japan, and at the present time, veneration is largely directed toward Nyoirin Kannon. The original name of this deity (Avalokitesvara) signifies "one who looks down," and Kannon is the Buddhist personification of the tender solicitude of the Law for all creatures, both great and small. This Bodhisattva is regarded as the protector of all that lives, and the qualities of Kannon are greatly admired and emulated by both the priesthood and the laity. In fact, adoration for Kannon has become more universal than veneration for Buddha himself. Many Orientals feel



Sho Kannon with halo and body covered with sacred inscriptions.

that the feminine form of Kannon is the Eastern equivalent of the Virgin Mary in Christian mysticism.

According to Buddhist metaphysics, Kannon Bosatsu, when ministering to human suffering, can take on many forms and appearances. This Bodhisattva is usually represented in the Dharmakaya, or spiritual body, and is the personification of Infinite Mercy. The



<p>音観面一十</p> <p>前ノ三面慈悲左ノ三面忿怒 右三面ハ牙ヲ上サマニス 善ヲ見テ喜ヒ 惡ヲ見テ 朝テ 笑フ 兒ナリ 本體正面ハ不笑不嗔ニ シテ善惡不ニナリサテ頂上佛ノ 過去正法明知來是ヲ對果形因ト云也</p>  <p>又大慈觀世音</p>	<p>音観手千</p> <p>千手實ハ四十臂也二十有五有二各々四十 臂コレアル 都合スレハ千 手ナリ</p>  <p>根本印九頭龍印 又大悲觀世音</p>
<p>音世觀聖</p> <p>左手ニハ未敷蓮華ヲ持リ一切衆 生妙法蓮華未ダ敷カサルヲ將ニ 敷カシメントシ玉フ形ナ也</p>  <p>右手ハ大悲施無畏ノ印 又大慈觀世音</p>	<p>音観頭馬</p> <p>此ノ尊應用利益ノ甚深ナルト 馬ノ但水 草ヲ念シテ 餘ハ所知 無キガ如シト云コ、ロナリ</p> 

Top L. Juichimen Kannon

Top R. Senju Kannon

Bottom L. Sho Kannon

Bottom R. Bato Kannon

following types of Kannon are recognized in the religious art of the Esoteric sects:

1. *Juichimen Kannon* (Sanskrit, *Ekadasamukha Avalokitesvara*). This Bodhisattva is shown with eleven heads arranged as miniature decorations in the coronet. In art, this type usually has two arms, but occasionally four are shown. This aspect of the Bodhisattva redeems all creatures in the Hell of Hypocrisy. This is the region of the *asuras*, the abode of dark spirits who opposed the labors of light.

2. *Senju Kannon* (Sanskrit, *Sahasrapana Avalokitesvara*). The more complete name is *Senju Sengan Kannon*, which means "Kannon with a thousand hands and a thousand eyes." Symbolically an eye is placed in the palm of each hand. Actually, the Senju Kannon is generally pictured with from forty to forty-six hands, each of which carries a symbol signifying the spiritual propensities of the Bodhisattva. Of the six regions of transmigratory existence, the Senju Kannon is the savior of beings in the infernal regions.

3. *Sho Kannon* (Sanskrit, *Arya Avalokitesvara*): Sho Kannon is represented with two hands, one of which holds a lotus bud by the stem. In this form, Kannon is the savior of the Realm of the Hungry Ghosts—the region of ambition or avarice where those dwell whose appetites can never be satisfied.

4. *Bato Kannon* (Sanskrit, *Hayagriva Avalokitesvara*). In this aspect, the Bodhisattva is usually depicted with eight arms and one or three heads. This is the only type in which the expression of the face is described as ferocious. The hair is wild and the head of a horse is included in the ornaments above the forehead. Bato Kannon is the preserver and protector of all beings who have not freed themselves from the antagonisms and excesses of animal propensities.

5. *Fukukenjaku Kannon* (Sanskrit, *Amoghapasa*). This Bodhisattva may have from four to eight arms, and a third eye placed vertically in the forehead. The body wears full Bodhisattva adornments, and the magnificent example at Nara has a jeweled silver crown of exquisite beauty. The name implies that this Kannon is the "fisher of souls." The Fukukenjaku Kannon occasionally takes

the place of the Juntei Kannon, and therefore has special authority in the Region of Human Beings.

6. *Nyoirin Kannon* (Sanskrit, *Cakravarti Cintamani Avalokitesvara*). In Buddhist imagery, this Bodhisattva is portrayed seated in what is called "the posture of royal ease." The head is slightly tilted; and the figure has six arms, the upper right hand supporting the chin. This Bodhisattva brings salvation to the Region of Heavenly Beings, for even the gods and godlings of old msut ultimately be liberated from their own egoism by Buddhistic illumination.

7. *Juntei Kannon* (Sanskrit, *Cundi Avalokitesvara*). The Juntei Kannon is usually depicted with eighteen arms, and a third eye in the center of the forehead. This Bodhisattva symbolizes the incarnation of Universal Love as the savior of the Regions of Human Beings. In art, the Juntei Kannon is seated upon an open lotus which rises from the ocean of transitory existence. In elaborate paintings, this Kannon is attended by two guardian kings.

Pilgrimage is still extensively practiced by devout Buddhists, and there are three noteworthy pilgrimage cycles involved in the worship of Kannon. Chapels of this Bodhisattva stand along the routes of pilgrimages, and each contains a venerated image depicting one of the forms described in types one through seven. The thirty-three or thirty-four figures making up the complete cycle have minor differences resulting from various combinations of attributes, but the above descriptions will assist in identifying the images.

The feminine forms of Kannon are not traced to Indian mythology and are believed to be associated with the life of a Chinese princess who was martyred for her faith. The feminine Kannon appears in thirty-three different forms, all similar but distinguishable because of their attributes. For example, one rides on a dragon, another carries a fish in a basket. Some are standing, others are seated, and one stands on a golden carp. These feminine Bodhisattvas wear long white or pale blue robes which hang from their shoulders to the ground. The hair is arranged in classical fashion, and a scarf may be worn over the head. Normally, a small image of Amida is placed in front of the hair arrangement, directly above the forehead.

<p>索<small>さく</small>絹<small>けん</small>空<small>くう</small>不<small>ふ</small>外<small>がい</small></p> <p>魚<small>いさな</small>釣<small>つり</small>アゲ<small>アゲ</small>サ<small>サ</small>提<small>た</small>彼<small>か</small>岸<small>がし</small>ニ<small>ニ</small>送<small>おく</small>ル<small>ル</small>意<small>い</small>也<small>なり</small></p> <p>不<small>ふ</small>空<small>くう</small>ノ<small>ノ</small>索<small>さく</small>ヲ<small>ヲ</small>以<small>もつ</small>テ<small>テ</small>衆<small>しゆ</small>生<small>せい</small>ノ<small>ノ</small></p> <p>心<small>こころ</small>念<small>ねん</small></p> <p>蔣<small>しやう</small>キ<small>キ</small></p>  <p>蓮<small>れん</small>華<small>け</small>、 鉢<small>はち</small>ヲ<small>ヲ</small></p> <p>○生<small>せい</small>死<small>し</small>ノ<small>ノ</small>大<small>だい</small>海<small>かい</small>ニ<small>ニ</small>妙<small>めう</small>法<small>ぽう</small>、 自<small>みづか</small>在<small>ざい</small>ト<small>ト</small>名<small>な</small>ヲ<small>ヲ</small>又<small>また</small>絹<small>けん</small>素<small>そ</small>ト<small>ト</small>名<small>な</small>ヲ</p> <p>千<small>せん</small>手<small>て</small>經<small>きやう</small>ニ<small>ニ</small>云<small>い</small>佛<small>ぶつ</small>言<small>げん</small>此<small>こゝ</small>菩<small>ぼ</small>薩<small>ざつ</small>觀<small>くわん</small>世<small>せ</small>音<small>いん</small></p>	<p>音<small>おん</small>觀<small>くわん</small>論<small>ろん</small>意<small>い</small>如<small>に</small>非<small>ひ</small></p> <p>天<small>てん</small>上<small>じやう</small>勝<small>しやう</small>寶<small>ぼう</small>ヲ<small>ヲ</small>○大<small>だい</small>梵<small>ぼん</small>深<small>しん</small>遠<small>えん</small>觀<small>くわん</small>世<small>せ</small>音<small>いん</small>氏<small>し</small></p> <p>天<small>てん</small>道<small>だう</small>化<small>け</small>主<small>しゆ</small>是<small>ぜ</small>則<small>すなは</small>チ<small>チ</small>如<small>に</small>意<small>い</small>珠<small>しゆ</small>、 捨<small>すて</small>大<small>だい</small>悲<small>ひ</small>如<small>に</small>意<small>い</small>輪<small>りん</small>ノ<small>ノ</small></p> <p>本<small>ほん</small>覺<small>かく</small>、 捨<small>すて</small>大<small>だい</small>悲<small>ひ</small>如<small>に</small>意<small>い</small>輪<small>りん</small>ノ<small>ノ</small></p> <p>還<small>かへ</small>ニ<small>ニ</small></p> <p>中<small>ちゆう</small>不<small>ふ</small>還<small>かへ</small>ニ<small>ニ</small></p> <p>虛<small>こゝろ</small>妄<small>まが</small>罪<small>ざい</small>過<small>か</small>ト<small>ト</small></p> <p>一<small>いつ</small>人<small>にん</small>不<small>ふ</small>成<small>せい</small>ニ<small>ニ</small>世<small>せい</small>願<small>げん</small>我<small>が</small>隨<small>ずい</small></p> <p>如<small>に</small>意<small>い</small>本<small>ほん</small>誓<small>ちか</small>言<small>げん</small>云<small>い</small>我<small>が</small>誓<small>ちか</small>言<small>げん</small>願<small>げん</small>大<small>だい</small>悲<small>ひ</small>中<small>ちゆう</small></p> 
<p>音<small>おん</small>觀<small>くわん</small>柳<small>りゆう</small>楊<small>やう</small>利<small>り</small></p> <p>故<small>こゝ</small>ニ<small>ニ</small>總<small>すべ</small>シ<small>シ</small>テ<small>テ</small>六<small>りく</small>觀<small>くわん</small>音<small>いん</small>ニ<small>ニ</small>且<small>かつ</small>ル<small>ル</small></p> <p>春<small>はる</small>風<small>かぜ</small>ニ<small>ニ</small>靡<small>な</small>ク<small>ク</small>ガ<small>ガ</small>如<small>に</small>シ<small>シ</small></p> <p>楊<small>やう</small>柳<small>りゆう</small>ノ<small>ノ</small></p>  <p>觀<small>くわん</small>音<small>いん</small>應<small>おう</small>心<small>しん</small>慈<small>じ</small>悲<small>ひ</small>ニ<small>ニ</small></p> <p>ガ<small>ガ</small>レ<small>レ</small>テ<small>テ</small>兔<small>う</small>毛<small>もう</small>角<small>かく</small>モ<small>モ</small>機<small>き</small>ノ<small>ノ</small></p> <p>樂<small>がく</small>欲<small>よく</small>ニ<small>ニ</small>應<small>おう</small>ス<small>ス</small>ル<small>ル</small></p>	<p>音<small>おん</small>觀<small>くわん</small>朕<small>てん</small>準<small>じゆん</small>孔<small>くわう</small></p> <p>性<small>じやう</small>ヲ<small>ヲ</small>見<small>み</small>レ<small>レ</small>玉<small>ぎよく</small>ヲ<small>ヲ</small>○天<small>てん</small>人<small>にん</small>丈<small>ぢやう</small>夫<small>ふ</small>觀<small>くわん</small>音<small>いん</small></p> <p>降<small>か</small>伏<small>ふく</small>レ<small>レ</small>佛<small>ぶつ</small>、 橋<small>はし</small>慢<small>まん</small>ヲ<small>ヲ</small></p> <p>破<small>やぶ</small>レ<small>レ</small></p> <p>障<small>しやう</small>ヲ<small>ヲ</small></p> <p>三<small>さん</small>昧<small>まい</small>ニ<small>ニ</small>入<small>い</small>テ<small>テ</small>人<small>にん</small>道<small>だう</small>ニ<small>ニ</small>ナ<small>ナ</small></p> <p>止<small>とど</small>觀<small>くわん</small>ニ<small>ニ</small>云<small>い</small>ク<small>ク</small>此<small>こゝ</small>觀<small>くわん</small>音<small>いん</small>如<small>に</small>幼<small>おつ</small>三<small>さん</small>昧<small>まい</small>等<small>とう</small>ノ<small>ノ</small>四<small>し</small>種<small>しゆ</small></p> 

Top L. Fukukenjaku Kannon  
 Top R. Nyoirin Kannon  
 Bottom L. Yoryu Kannon  
 Bottom R. Juntei Kannon



Yoryu Kannon in the Style of Wu Tao-tzu.

The Yoryu Kannon is the outstanding example of this type. The Bodhisattva is depicted seated on a rock or chair, robed in beautiful flowing garments, and covered by a semitransparent veil. The accompanying attributes are a slender vase, a lotus flower, and a willow branch. There is frequently a small adoring figure in the lower foreground, which some believe to be a child awaiting embodiment. There is a popular belief that the Yoryu Kannon substitutes for a dead child's mother in the realm beyond the grave.

Occasionally a feminine Kannon holds an infant against her breast. Japanese do not believe that Kannon is actually nursing the baby but personifies Universal Love. If the right hand is free, it is usually in the posture of bestowing a blessing. There are many texts in China, including several modern works, which give accounts of the miraculous intercessions of Kannon in response to the prayers of believers. As the thirty-three feminine Kannon are of Chinese origin, no pilgrimage cycles seem to have been established for them in Japan. Their worship, however, is almost universal, and all of the colossal images of this Bodhisattva erected in Japan since World War II are of the feminine type.

In the Amida triad grouping, the Bodhisattva Mahasthamaprapta (Japanese, *Daiseishi Bosatsu*) shares honors with Kannon. Daiseishi is somewhat obscure, and very little information seems to be available concerning him. He embodies the wisdom principle of Amida, as Kannon signifies his compassion. Thus, Amida as Infinite Love is made manifest in the material world through two reflexes—infinite compassion and infinite wisdom as the redeemers of ignorance. Daiseishi also reveals the strength of the Buddhist doctrine. He is the courage of the heart, which rises above personal danger in the service of the good. Daiseishi also wears the Bodhisattva regalia; and in Chinese and Tibetan art, he holds a lotus flower in the heart of which is a thunderbolt scepter—the symbol of victory over the illusion-creating tendency of the mind.

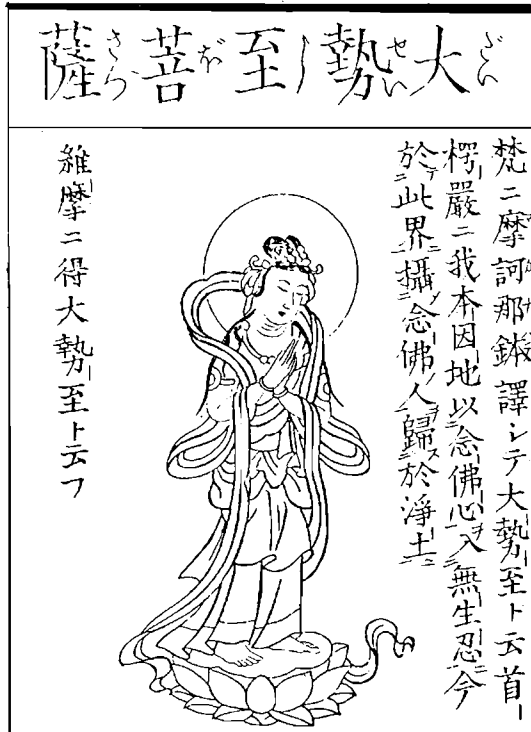
The only other Bodhisattva who needs to be considered in this outline is Maitreya (Japanese, *Miroku Bosatsu*). He may be presented either in the habiliments of a Bodhisattva or in the simple robe of a Buddha. According to tradition, he was appointed by Gautama Buddha to be the next great teacher to appear in the world. He now abides in the blessedness of the Tushita Heaven,



A form of Koyasu Kannon carrying a small child (see Japanese Christian Madonna by Demoto in "Curiouser and Curiouser"). Koyasu Kannon is one of the thirty-three feminine Kannon.

awaiting the time of his ministry. According to the most conventional tradition, he will appear in mortal form 5,000 years after the Nirvana of Gautama.

Miroku's most common attribute is a pagoda, or shrine, which may be worked into the decoration on his crown. Sometimes the pagoda is supported by a lotus flower, which the deity holds; or in



Daiseishi Bosatsu in traditional posture.

a painting it may occur near him. As he is The Coming One, Miroku is referred to as both a Bodhisattva *and* a Buddha, and his hand postures are the same as those of Gautama. The name "Maitreya" can be translated as "kindness." There is something strangely wistful in the Buddhistic concept that someday *kindness* will come to this world and save it from the sorrows of cruelty and oppression. It is noted that all the Bodhisattvas represent the purification and



enlightenment of man's emotional nature. The inference is that in the search for reality, the Heart Doctrine disseminated by the Bodhisattvas is superior to the rationalizations signified by the Arhats.

In Northern Buddhism, the Bodhisattvas gradually emerge as transcendent beings, dedicated to the continuing service of mankind until all sentient creatures have attained enlightenment. Accord-



Miroku as a Bodhisattva, from a Shingon mandala.

ing to the Bodhisattva vow there can be no rest from the labors of compassion so long as ignorance, superstition, and fear remain in the world. The Bodhisattvas have renounced emancipation for themselves, thus setting the noblest example of enlightened conduct. This seems to be one of the important points of difference between primitive, or ethical, Buddhism and the later philosophical schools, but it does not mean a compromise with the basic Buddhist teaching. The great scheme remains unchanged, but the emphasis is shifted from personal enlightenment to collective redemption.

## THE JUNITEN

In Japanese Buddhism, twelve images derived from the Hindu pantheon were brought together in a group called the Twelve Deva Kings. The name for the group in Japanese is the *Juniten*, or the twelve *Ten-o*. The involvement of these semidivine beings in Buddhist cosmological speculation dates back to the early centuries of Buddhist worship. Two of the Juniten, Brahma and Indra, appear as attendants to Buddha on the Gandhara carvings of the 3rd to 4th centuries, A.D.

“Ten” is the Japanese pronunciation of a Chinese ideogram. The Chinese word comes from the Sanskrit, and the original word is *deva*. A deva is a light spirit inhabiting *Devacan*, one of the luminous regions above the surface of the earth. Devas are invisible to mortal eyes but are arranged in ascending orders, or hierarchies. For practical purposes they are a superhuman order of life, similar to the Christian concept of angels and archangels. All twelve, under the collective term, Juniten, occur in Japanese religious art and reached Japan from China at a comparatively early date. They are portrayed as exalted persons, handsomely robed and ornamented, but it is not customary that these Deva Kings be supported by lotus flowers. They usually stand on an inverted lotus leaf or are seated within such a leaf.

In art—either sculpturing or painting—the twelve Ten-o have a special type of halo, consisting of a double thunderbolt in a circle edged with flames. Some of the Ten-o are in tantric form, with auxiliary heads and arms. Each has attributes which assist in its identification, and in very early examples they are shown seated or standing upon symbolical animals, demons, or even grotesque human forms.

The Twelve Deva Kings are somewhat more elaborately costumed than Bodhisattvas but could be confused with them. The Ten-o nearly always wear ornaments which suggest temporal power, such as diadems, armor, or weapons. They represent largely the Buddhist solution to the complicated iconography of Hindu religion. The Buddhists seldom denied or discredited the gods of other nations. Through their art and their philosophy, they preferred to absorb or “convert” the deities of the indigenous religions in the regions where Buddhist missionaries established themselves.

According to Buddhism, the Buddhas were perfectly emancipated beings, released forever from the illusions of worldliness and ambitions—spiritual or temporal. On the next level below the Buddhas were the Bodhisattvas who had reached the highest possible degree of consciousness for any being still bound to the phenomenal universe. Below the Bodhisattvas, it is reasonable to place the Deva Kings still subject to karmic law and who must return to rebodiment according to causal factors.

Psychologically considered, the conversion of the Juniten to Buddhism signifies that all the powers of the material world are subservient to Dharma, or Eternal Law, existing forever in the Dharma body of the Infinite Buddha, Mahavairocana. Even Brahma, the principal deity of the Hindu pantheon, cannot disobey the rules of existence which permeate all space. If he allows his delusion of omnipotence to persuade him that he can fashion creation according to personal desire, he would be cast out of his heavenly abode and forced to dwell in one of the inferior conditions.

This concept is contrary to the belief of Western man who regards deity as a sovereign power, but it is not so different from the opinions of the ancient Greeks. Zeus, for example, had many similarities to Brahma, and these were further emphasized by the conduct of the Latin Jupiter. According to the *Theogony* of Hesiod, Zeus was not the supreme deity of the Grecians. He was a kind of world monarch, an occasionally amiable despot who governed his far-flung mortal empire from the lofty heights of Olympus. If we are to accept Greek legendry, Zeus had many character imperfections, and his justice was largely conditioned by his mood of the moment. Buddhism could not tolerate such a condition, and the ancient sages would have warned Zeus to mend his ways.

The Mahayana concept of the general reformation of deities unfolds in a curious but interesting manner. For example, Brahma, due to basic ignorance, believes himself to be the supreme deity and is worshiped as such by his devout followers. Actually, however, the very fact that Brahma is a self-conscious being, fully aware of his own exalted state, prevents him from experiencing that perfect enlightenment which is the realization that self and all its attributes are illusionary. It would be pride that would cause Brahma to say, "I am all-powerful, and the universe with all its creatures

must obey me." As a reward for such audacity, Brahma would be cast out of his celestial abode to dwell with those of similar ignorance.

Though not perfectly enlightened, Brahma, however, could be a good king, rule benevolently, serve truth, support wisdom, and practice the virtuous ways of life. It is not necessary to become a Buddha in order to assist the labors of human redemption. If he served well and unfolded his inner potential in the service of the True Doctrine, he would in due time attain the rank of Bodhisattva and ultimately become a Buddha.

*Taishaku-ten.* This is the Vedic deity, Indra. He has a high coronet and may have a third eye placed vertically in the center of the forehead. His complexion is light, and his robes suggest those of a Bodhisattva. When standing he may carry in his left hand a metal mirror with a scalloped edge, and in his right hand a single-pronged thunderbolt. The nimbus behind his head is edged with flames, and he wears ornaments. In the old manuscripts he is shown seated on an elephant against a background of clouds, and his halo is a simple circle. There is an exceptionally fine statue of him in the Sanjusangendo Temple in Kyoto. Here, he is included among the twenty-eight attendants of Kannon. Taishaku-ten is said to protect Buddhism from the *asuras*, or dark spirits abiding in the world beneath the earth.

*Bonten.* This is the Japanese equivalent of the Hindu god Brahma, and he is shown with three faces, as in East Indian art. Each face has a third eye placed vertically in the forehead. In some cases there is a fourth head above the central face. The deity is depicted with four arms. Three of the hands carry ritual objects, and the fourth forms a *mudra*, or hand posture. In one hand is a spear surmounted by a single-pronged thunderbolt, or a trident ornamented with a streamer-like pennant. Another hand is holding a lotus stalk which supports a blossom, bud, and leaf. The third hand holds a ceremonial ewer, a kind of vase with a tall spout used in rituals of anointing. If standing, the deva may be shown supported by an open lotus; when seated, his throne is composed of three geese supporting an open lotus. The deva wears Bodhisattva garments with adornments and is of light complexion. As Bonten and Taishaku-ten are closely united in the program for advancing the welfare of



Paintings of the Juniten were often done on screens, as a pair of sixfold screens provided the necessary twelve panels. Sometimes there is a white circle above the head of the deva in which a Sanskrit seed-letter is exhibited. The seed-letter is in every respect equivalent to the image and may be substituted for it. Many devout believers feel that the seed-letter is preferable to an actual picture, because it is less literal and does not suggest an image but rather the principle for which an image stands.

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In its journey across Asia, Buddhism absorbed into itself the deities of many nations and religious systems. Before it had reached Japan it has incorporated into its structure the principal deities of India, Persia, Mongolia, and China. The best of Confucianism and Taoism took on a Buddhist appearance, and in the course of time the countless nature divinities of Shintoism were also given honorable places in the Buddhistic scheme of things. This procedure added greatly to the drama of the religious art and also enriched the background of Buddhistic philosophy and culture. Much of this larger inclusiveness is best appreciated as we examine the pantheon of Mahayana Buddhism, in which the gods of many people live happily together forever after.



#### *Days of Desperate Journalism*

During the eighteen years of Louis Philippe's reign, fifty-seven journals were obliged to discontinue publication. Their writers and contributors were sentenced, in the aggregate, to an imprisonment of 3,141 years.

#### *A Positive Thinker*

To be seventy years young is sometimes far more cheerful and hopeful than to be forty years young.

Oliver Wendell Holmes

#### *To Have or Not to Have*

I would rather be able to appreciate things I cannot have than to have things I am not able to appreciate.

Elbert Hubbard

#### *Life Is Worth Living*

Be glad of life because it gives you the chance to love and to work and to play and to look up at the stars.

Henry Van Dyke

## THE TWELVE APOSTLES

*The words apostle (from the Greek apostolis, meaning "to send forth") and disciple (from the Latin discere, meaning "to learn") are applied to the religious followers of a teacher and can be used interchangeably. The apostles of Jesus were messengers appointed to bear witness to the New Dispensation. They were the ones who were commanded by the Lord to go to the lost sheep of the House of Israel, preaching that the Kingdom of Heaven was at hand (see Matthew 10:6,7). They have been described as the first fruit of the ministry, and from the beginning it was a vital question as to what would happen to Christianity when its founders "were fallen asleep."*

Of the apostolic ministry, St. Paul recommended that those who had originally received the doctrine should transmit the same to other faithful men in order that the teachings might be passed on to those of later generations. The labors of these dedicated witnesses and their most immediate followers are recorded in that period generally called the Apostolic Age. This age in turn is divisible into two parts, distinguished as the first century and the second century A.D., the whole extending from the Resurrection of Jesus to the days of Tertullian. The first century may be termed "the years of the apostles," and the second century, "the years of the apostolic fathers," most of whom derived their inspiration from the apostles of Christ or the first converts.

Matthew 19:28 and Luke 22:30 imply that Jesus selected from his followers twelve apostles to receive special instruction, and that the number chosen had reference to the twelve tribes of Israel. In answer to a question of Peter as to the future reward of this intimate group, Jesus said:

*Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matth. 19:28)*

There are many indications in the New Testament, supported by references of the early Fathers, that the circle of the apostles could be extended beyond twelve. In Luke 10:1, the Master sent forth seventy others as missionaries of the Gospel. This seventy may also refer to the seventy-two elders of the Old Testament, six of whom were chosen from each of the twelve tribes. The number must have had very special meaning among the Jews, for seventy scribes were selected to prepare the Septuagint (L. *septuaginta*, seventy) version of the sacred writings. We learn something of this from I Corinthians 15:5-8, where Paul describes the appearances of Christ to the apostles and others after the Resurrection.

*... he was seen of Cephas, then of the twelve; After that, he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; and then of all the apostles. And last of all, he was seen of me also, as of one born out of due time.*

Cephas was Simon, the son of Jona, and was also called Peter (see John 1:42). It is curious that Paul should fail to mention Mary Magdalene who was actually the first to see the risen Christ, as recorded in John 20:14. Perhaps the answer is that the Gospel according to John was not written until after Paul's death.

When the time came to restore the number of the twelve, which had been broken by the perfidy of Judas Iscariot, it was Peter who more or less officially defined the requisites of the candidate to the selected.

*Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. (Acts 2:21-22)*

At this time, the number of apostles gathered together was about one hundred and twenty. Lots were drawn, resulting in the election of Matthias, who was then numbered with the eleven.

Some scholars have suggested that the death and resurrection of Christ and the mystery of the Pentecost were the factors which



contributed most to confirm the apostles in their ministry. It bestowed upon them an inner certainty, causing them to accept with new vigor the responsibility of disseminating the instructions which they had received from their departed Lord. They were set apart in that they had been with Jesus through the years of his earthly ministry — a uniqueness which even St. Paul (the Apostle of the Gentiles) could not actually claim.

In Matthew 10:1-4, Jesus called his twelve apostles, giving to them the power to perform miracles and authority over unclean spirits. The list of these apostles is as follows:

*Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the SON of Zebedec, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the SON of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite; and Judas Iscariot who also betrayed him.*

Actually, very little is known about the lives of these twelve men, other than the fragmentary references in the New Testament. With the passing of time, however, legends accumulated about them, but it is quite possible that these may have some foundation in fact. All the stories have been subject to both theological and secular criticism, which, considering the meager information, contributes more to confusion than to solution. We will therefore content ourselves with a survey of such beliefs as revealing the mind of the times.

The same uncertainty prevails relating to their deaths, and most of them are believed to have suffered martyrdom. The records of the Eastern and Western Churches are not always in agreement; and smaller groups, some of which have not survived, had special traditions of their own. During the Middle Ages, pseudo-biographical accounts became so detailed and incredible that they can best be regarded as pious fiction.

## PETER

Of the original twelve, Peter has always been regarded as pre-eminent. He is referred to in the New Testament by several names,

including Simon, Simon Peter, Simon Barjona (Simon, son of Jona), Cephas, Simon son of John, and Symeon. In early art, he was depicted as a large, heavy man with grey hair and a long white beard. After the death of Christ, he was often associated with Paul. The keys which became his distinguishing attribute in painting and mosaic were not added until about the eighth century.



The Apostles John and Peter. Detail from an oil painting by Albrecht Durer.

After the Protestant Reformation, Peter became especially associated with the Roman Church, and Paul with the Protestant. Jesus called Peter to discipleship by the Sea of Galilee; and it is believed that Andrew, who had been a disciple of John the Baptist, first brought Peter to Jesus. A fisherman in partnership with James and John, Peter was married and lived in a house at Capernaum

with his brother Andrew and his mother-in-law. He gained special distinction as a witness to the Resurrection of Jesus, and the first part of the Acts is concerned largely with his ministry and travels. He journeyed into many places, visiting Lydda, Joppa, and Caesarea. He is mentioned as having been at Corinth and Antioch, and perhaps Babylon.

The most important phase of Peter's ministry connects him with Rome, where he was assisted by Mark. At the time of Nero's persecution of the Christians, the members of the sect begged Peter to leave the city in order that his life might be preserved. Somewhat against his will, he departed by the Appian Way. About two miles from the city, Jesus appeared to him in a vision, walking sorrowfully toward Rome. Peter, falling upon his knees, cried out, "Domine quo vadis?" ("Lord, whither goest thou?") Christ replied, "I go to Rome to be crucified a second time." Peter then returned to Rome to carry the burden of his Master. He continued to preach until, together with Paul, he was cast into the Mamertine prison. Here, two of the centurians who guarded them, and many prisoners, were converted. There was no water to baptize these converts, but when Peter prayed to God, a fountain burst through the stone floor of the prison. Not long after, Peter and Paul were martyred. The details are uncertain, but according to one account, Peter was crucified with his head downward, on the summit of Mount Janicula. Another source states that his crucifixion took place in the Circus of Caligula, at the foot of the Vatican. The accounts of Peter's death are upon the authority of Tertullian and Origen. Though tradition insists that St. Peter was actually in Rome, the evidence, though considerable, is by no means conclusive. The account seems to have originated with Irenaeus and Clement of Alexandria.

## ANDREW

Andrew is said to have been the first to be called an apostle. He was the brother of Peter and a disciple of John the Baptist. There is little to be gathered about him from the Scriptures. Early legends indicate that he traveled toward Scythia and visited Cap-

padocia and Bithynia, where he made many converts. There is a Russian legend that he taught at Sarmatia and after visiting Greece, came to Patras, a city in Achaia. This death resulted from his conversion of Maximilla, the wife of the proconsul. He finally persuaded her to make a public confession of her faith, and this so angered her husband that he ordered Andrew to be scourged and then crucified. There is no agreement as to the form of the cross upon which he suffered martyrdom, but popular opinion declares it to have been the type called *Decussata*, now commonly known as the St. Andrew's cross. He was fastened with rope instead of nails, and as he approached the cross, he gave worship in memory of his Master, Jesus. It is said that in the fourth century, relics of St. Andrew were taken to Scotland. He is the patron saint of that country and is associated with the Order of the Cross of St. Andrew of Russia. His martyrdom is said to have occurred about A.D. 70.

Jesus, walking by the Sea of Galilee, stopped Peter and Andrew, saying to them, "Come ye after me, and I will make you to become fishers of men." (Mark 1:16-17). When Jesus had walked a little further, he saw Zebedee's sons, James and John, and called them also to leave their father. The names of Peter, Andrew, James, and John are placed first in all the lists of the apostles, and it would therefore appear that they were regarded as the first leaders of the twelve.

### JAMES THE GREATER

James, called The Greater, or The Elder, was among those who beheld the miracle of the raising of the daughter of Jairus, and he was also present at the Transfiguration and at the Agony in the Garden of Gethsemane. From the scene in Gethsemane, there are only slight references to James until the year A.D. 44. At this time, Herod Agrippa I, who was most devout in his adherence to the Jewish law, determined to exterminate the Christian community in Jerusalem. James, whose conduct earned for him the title, "Son of Thunder," was the first to feel the royal displeasure. It is noted in Acts 12:2 that Herod the King killed James with a sword, which was somewhat unusual, as it was customary for heretics to be

stoned. Some hold that Herod was influenced by the Roman custom of permitting a condemned man to choose the means of his execution. There is a legend recorded by Clement of Alexandria that the principal witness against James perjured himself and was afterwards so moved by the courage and sincerity of James that he declared himself also a Christian in the presence of the judges. He was therefore condemned to death. On the way to execution he begged James to grant him forgiveness. The apostle then kissed the man, saying, "Pax vobis." (Peace be to thee.) Shortly thereafter, they were beheaded together. This incident is said to have originated the "kiss of peace" used as a benediction in the church from that time on. As Patron Saint of Spain, James has been the source of many legends in that country. Under the name *Santiago*, the apostle is no longer a fisherman or the son of a fisherman, but the scion of a noble family who sailed about the Sea of Galilee. The same tradition relates that his body was discovered about the year A.D. 800. It was carried to Compostella and enshrined there. Many miracles are associated with this holy place.

## JOHN

John was probably the youngest of the twelve and may even have been younger than Jesus. If the Gospel accredited to him is a true expression of his nature, he was the most mystical and sensitive of the apostles and ranks among the chief pillars of the church (Galatians 2:9). During the Crucifixion, he stood at the foot of the cross and received from his Master the charge to be the protector of the Virgin Mary. He assisted in the laying of the body of Jesus in the tomb. After the death of Jesus' mother, John accompanied Peter through Judea, where they preached the gospel and are said to have performed miracles. Later, John resided in Ephesus in Asia Minor, where he is said to have founded the Seven Churches and became a bishop. During the persecution of the Christians, he was taken to Rome, and here, according to tradition, he was cast into a caldron of boiling oil without injury. The Emperor Domitian was so frightened by this episode that he refrained from further persecution of the apostle. Later accused of magic, John was exiled to the Island of Patmos, where it is believed

he wrote the Book of Revelations. Following the death of Domitian, he returned to his church at Ephesus, where, at advanced age, he recorded his Gospel. There is a further legend that an attempt was made on his life by poisoning the cup of the Sacrament. As he was about to drink, the poison came forth from the cup in the form of a serpent, thus purifying the wine; but the man guilty of this attempt fell dead at the apostle's feet. It was once held that John did not actually die. Supposedly he ordered the construction of his own sepulchre, and when it was finished, calmly laid himself down in it as one who sleeps. Later, when the tomb was opened, it was found to be empty. The length of his life is given as between ninety and one hundred years; and according to the *Book of Isidore*, he died in the sixty-seventh year of the Passion of the Lord.

In religious art, John is sometimes shown with his head resting upon the bosom of Jesus at the Last Supper. Usually pictured as a young and handsome man with a sweet and sensitive expression, John is accompanied by the eagle, a symbol of the power of the Spirit. He sometimes carries a cup from which a serpent is emerging. In the Eastern Church, he is depicted with a more venerable appearance. It is interesting to add that he has left for us a most sympathetic treatment of the life of Mary Magdalene.

## PHILIP

Philip was probably born in Bethsaeda, and very little is told of him in the Gospels except that he was the first who was called to follow Jesus. After the Ascension of Christ, it is believed that Philip preached for twenty years in Scythia. He then went to Hieropolis in Phrygia, where apparently he came into conflict with the local Roman priests who worshiped Mars in the form of a serpent or dragon. In the *Golden Legend* this episode is placed in Scythia, but the details differ so as to be irreconcilable. At Hieropolis, he attacked the heresy of the Ebionites, who held that the body of Christ was of a different substance than that of ordinary human beings. It is recorded also that Philip had four daughters who had the gift of prophecy (Acts 21:9). In the Greek calendar, his sister Marianne and her daughter Hermione are canonized martyrs. The

*Golden Legend* tells that while in Hieropolis, Philip called together the bishops and priests of the Christian community and told them that the Lord had granted him seven more days in which to instruct them. A week later he was taken by the infidels and fastened to a cross like that upon which his Master suffered; and while upon the cross, he was stoned to death. Evidently the two daughters who accompanied him were also martyred at this time, for they were buried beside him, one on his right hand and the other on his left.

### BARTHOLOMEW

Bartholomew is listed among the twelve apostles in Matthew, Mark, and Luke, and also mentioned in the Acts. It has been sug-



The Apostle Bartholomew. Detail, original by Albrecht Durer.

gested that Bartholomew is the same with Nathanael, who was brought to Jesus by Philip; and it is significant that in the listings of the apostles, Bartholomew and Philip appear together. In the appearance of the Risen Savior on the shore of the Sea of Tiberius, Bartholomew was present with the other apostles. He is not mentioned by the Early Fathers before the time of Eusebius, who merely states that this apostle had preached in India. At that time, however, the term *India* was loosely used, and probably included Arabia Felix. The same is said of him by Jerome. There are legends that Bartholomew, or Nathanael, taught in Mesopotamia, Persia, Egypt, Armenia, Lycaonia, Phrygia, and along the shores of the Black Sea. These long and difficult journeys probably contributed to the opinion that he had penetrated the Far East. It is held that he might have died in Armenia, executed by Astyages for having converted his brother, the King of Armenia. By this account, he was flayed alive and crucified head downward. Due to this legend, he is represented in Michelangelo's *Last Judgment*, upon the ceiling of the Sistine Chapel, as scourged and holding in his hand his own skin. Also it is said that he might have been beheaded by command of Astyages. An apocryphal gospel attributed to Bartholomew existed in the early ages of Christianity. Some of his relics are said to have been preserved in the Church of St. Bartholomew-in-the-Island at Rome.

## THOMAS

Thomas was a Galilean fisherman, sometimes called Didymus (meaning the *twin*). He is often referred to as the "doubting Thomas," from the incident recorded in John 21:25. He had not been present with the other apostles when the Master had appeared to them after the Resurrection. He therefore doubted that the Master had risen, declaring that he would not believe it unless he could put his finger into the print of the nails, and thrust his hand into the wound on the side of Jesus. Eight days later Jesus appeared with the apostles, Thomas being now present. The Master then told 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 believing.” It is reported that Thomas was not present with the other apostles when the Virgin Mary ascended to heaven. Refusing to accept the testimony of the other apostles, Thomas asked that the tomb be opened so that he might see it to be empty. That he might be entirely satisfied, the Virgin dropped her belt to Thomas from her throne in heaven.

Apart from the early legends, Thomas was probably a most devout and sincere man, and 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 relates the journey of the apostle to India and his missionary labors in that region. His final martyrdom was in Asia. The Acts of Thomas, one of the oldest monuments of Syriac literature, is strongly sustained by the ancient Christian church in southern India. Thomas is said to have founded churches in Malabar, and at Mylapur, now a suburb of Madras. It is assumed that these churches were the work of Nestorians, but the congregations still call themselves Christians of St. Thomas. It is known that there were also Christians in Ceylon and in the region near Bombay in the sixth century. The Portuguese supposedly found in Mylapur an ancient inscription indicating that Thomas was pierced with a lance at the foot of a cross which he had erected in that city. The shrine to his martyrdom 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 circumstances surrounding his death.

## MATTHEW

In early writings, Matthew, apostle and evangelist, was a tax collector, and is probably identical with Levi, mentioned in Luke 5:27-29. Collecting tax money was an unpopular task, and this may have impelled Matthew to seek spiritual consolation among the followers of Jesus. The early church historian, Eusebius, noted

that Matthew preached in Judea after the Ascension of Christ, and other authorities of the time included Ethiopia and Persia among the regions of his ministry. Clement of Alexandria stated that Matthew died a natural death, and Origen and Tertullian accept this account. References to his martyrdom seem to have come into the writings of later authors. Matthew is attributed with the authorship of the Gospel which bears his name, but this is uncertain. He is also believed to have written other works which have not survived.

### JAMES THE YOUNGER

The background of James the Younger is extremely obscure. He is variously called James the Son of Alphaeus, James the Brother of the Lord, or James the Just. He seems to have been called "the Less" to distinguish him from James the Greater. The references to James the son of Alphaeus as "the brother of the Lord" occur in Matthew 13:55 and Mark 6:3. It is difficult to escape the implication that James the Younger was actually related to Jesus as a brother, half-brother, or cousin. Some writers have attempted to prove that James the Younger was a son of Joseph by a former wife, and that he lived to great age.

According to the Acts of the Apostles, James the Younger exercised considerable authority over the other apostles, and in Galatians 1:19, St. Paul says directly, "Others of the Apostles saw I none, save James, the Lord's brother." This James shared equal authority with Peter on the occasion of the admission of St. Paul into communion with the Church at Jerusalem.

There are many legends relating to James the Younger. He suffered martyrdom during the reign of Nero. When he survived an assault by stoning, he was killed by a blow with a club. He was at that time between seventy and eighty years of age. Hegesippus declares James the Younger to have been holy from birth. He drank no wine, nor did he eat animal food. He cut neither his hair nor his beard, and spent much of his time alone on his knees praying in the temple of Jerusalem.

## THADDAEUS AND SIMON THE CANAANITE

Very little information is available about the apostles Thaddaeus (also called Jude) and Simon the Canaanite. According to the *Golden Legend*, Thaddaeus and Simon were brothers of St. James the Younger and therefore kinsmen of Jesus. They were both men of Cana in Galilee, the place where Jesus changed water into wine



St. Matthias as the constellation Sagittarius and St. Simon as the constellation Capricorn.

at a wedding feast. Eusebius, in his *Ecclesiastical History*, relates that after the Ascension of Christ, Thomas the apostle sent Thaddaeus to King Abgar of Edessa (in Macedonia) who had become a leper. Thaddaeus touched the face of the king with a letter written by Jesus, and Abgar was immediately cured.

Thaddaeus preached in Mesopotamia and Simon in Egypt. Later, both traveled to Persia where they opposed the local religion and denounced the miracles of local magicians. Many legends have

sprung up bearing witness to the wonderful occurrences associated with the lives of these two saints. Thaddaeus and Simon were both martyred, but the details of their deaths are uncertain.

## MATTHIAS

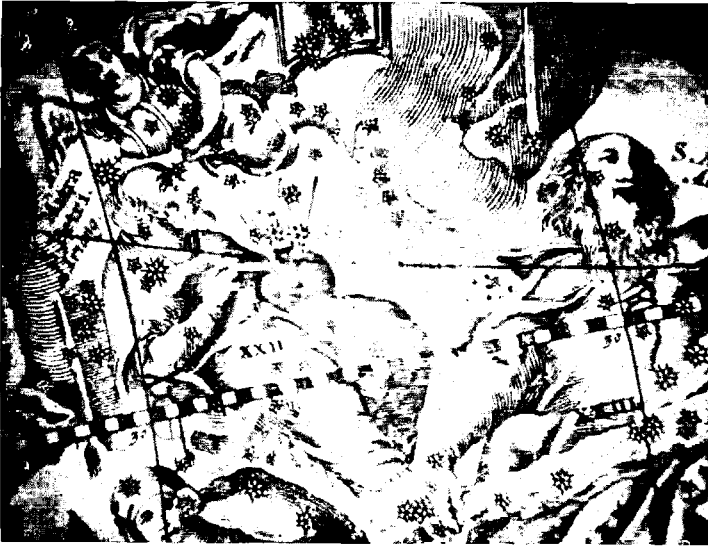
Matthias was selected to take the place left vacant by the perfidy of Judas. After the Ascension of Christ, it is said that Peter arose in the midst of the brethren, declaring that the number of the twelve should be restored. The one selected must be a personal follower of Jesus from his baptism by John to his resurrection. The candidates were finally selected: Barsabbas and Matthias. After prayers, the eleven apostles cast lots, and Matthias was numbered with the twelve apostles. This occurred before Pentecost, and the Venerable Bede writes that Matthias was therefore selected according to the old law by which a high priest was chosen. This law was not followed after the descent of the Holy Spirit. It was at Pentecost that the apostles received the gift of tongues so that they could teach all men in all languages. Matthias preached in Judea, and after a long life attested by many miracles, he "fell asleep in the peace of the Lord." Some authors, however, claim that, like most of the other apostles, he suffered martyrdom. It is stated in the *Golden Legend* that his remains are buried under a slab of porphyry in the Church of St. Mary Major at Rome.

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In early Christianity, Christ was directly associated with the Sun as the source of solar light, and from this naturally followed that his apostles should be identified with the signs of the zodiac. It must be understood that this association was purely symbolical, as the birthdays of the apostles are unknown. This assignment has no bearing upon the days upon which they are venerated in the Calendar of Saints. The oldest system that we know for a Christian zodiac resulted from the piety of the Venerable Bede. He was ordained to the priesthood about A.D. 707 and considered it little better than a mortal sin to permit heathen constellations, based

upon Greek mythology, to surround a Christian earth. He therefore attempted a wholesale renovation of the entire celestial region, substituting appropriate symbolism from the Old Testament for the pagan emblems of the southern constellations, and various figures from the New Testament for the northern constellations.

His final triumph was the transformation of the twelve zodiacal constellations into representations of the twelve apostles of Christ.



St. Peter as the constellation Aries and St. Andrew as the constellation Taurus.

His arrangement is as follows: St. Peter, Aries; St. Andrew, Taurus; St. James the Elder, Gemini; St. John, Cancer; St. Thomas, Leo; St. James the Younger, Virgo; St. Philip, Libra; St. Bartholomew, Scorpio; St. Matthias (who was elected to fill the place of Judas Iscariot), Sagittarius; St. Simon the Canaanite, Capricorn; St. Thaddaeus, Aquarius; and St. Matthew, Pisces. There are other arrangements of the apostles in relation to the zodiac, but that attributed to the Venerable Bede is the earliest and best known.

## ST. PAUL

Although St. Paul was not one of the original circle of twelve apostles, he was so intimately involved in the early promulgation of the faith that his life and work should be briefly considered. He was perhaps the best educated and most eloquent of the early Christian leaders. When under siege by Rome, the city of Tarsus surrendered without resistance and as a result, the inhabitants were made honorary citizens of the Roman Empire. Among those so distinguished was Saul's father and his descendants. Saul therefore was entitled to bear a Roman name and selected to be known as Paul. It is believed that he studied in a rabbinical school in Jerusalem, and we know that he spoke Greek. Critics have compared his writings with the orations of Cicero.

Because of his Roman citizenship, Paul had certain privileges. He was able to travel, had considerable freedom of speech, and could not be sentenced or condemned without trial in a court of law. Once while he was in prison, a centurian came to flog him, and when Paul reminded the soldier that he was flogging a citizen of Rome, the centurian stopped immediately.

Before the year A.D. 60 there was a noticeable division within the body of the Christian community. One faction, the Jewish-Christian communion, was under the leadership of St. Peter and others still strongly bound to Judaism. The other branch, which came to be known as the Hellenistic, or Greek, Christian communion, was under the leadership of Paul and the Pauline teachers who followed him. This division was never completely overcome, and as a result of the Councils of Nicea and of Constantanople, this breach was widened, resulting in the gradual emergence of the Eastern and Western Churches. The Western Church had its See at Rome, and the Eastern Church (the Greek Orthodox) had its See at Byzantium. The division of the Roman Empire into the Empires of the East and West further isolated the two systems so that in the course of time their doctrines, rituals, and arts revealed many essential differences.



## *In Reply*

### A Department of Questions and Answers

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QUESTION: Would you please comment on suicidal tendencies and whether the impulse to kill oneself can be inherited?

ANSWER: It would be difficult for me to believe that the impulse to destroy oneself could be considered hereditary. Of course, it is possible for certain dispositional characteristics to be transmitted; and under certain conditions, this might result in a predisposition to melancholy, frustration, self-pity, or anxiety. There are several recognized causes for suicide, the most common being a sense of futility or defeatism. For example, in countries where there are few provisions for the care of the aged, the suicide rate is noticeably high among older persons. Today, however, futility is not necessarily a matter of years. Young people, disillusioned by the prevailing patterns of economic warfare, may choose to depart from a life offering very little genuine fulfillment. Suicide also appears attractive to the hopelessly ill or incapacitated, who resent their uselessness and their burden upon others.

Nations in different periods of history have developed their own concept of what circumstances justify self-destruction. The Greeks, for example, held that an individual could justifiably take his own life if he could no longer live with personal honor and dignity. If faced with torture or required to perform a dishonorable deed (such as revealing the secret rituals of the Mystery systems) a man might choose death to dishonor, with no disgrace to himself or his family. This concept also prevailed among Asiatic peoples and was an essential tenet of Bushido, the moral code of the samurai of Japan. Although Western religion and social mores condemn sui-

cide on any grounds, there are about ten thousand suicides a year in the United States alone.

Suicide does not have to be hereditary to recur several times in one family. Such incidents tell us that the basic family situation is unsound and that too many persons involved in the particular domestic pattern are emotionally unstable. This means that children raised by neurotic parents will almost certainly become neurotic in due time unless corrective measures are applied. The average modern home is not secure; the members are highly selfish and self-centered. As all selfishness must end in some form of unhappiness, those striving desperately to protect their own rights and privileges are all potential neurotics. I have known a number of instances in which suicide has been committed over trivial reverses of fortune, indicating complete inability to cope with everyday challenges. A teenage boy kills himself because he is deprived of the use of the family car, and a sixteen-year-old-girl finds death preferable to attending a social function without a new and expensive gown. A New York socialite kills herself because she failed to receive appropriate publicity on the social page of a major newspaper. There are reports of parents killing themselves because they could not face the responsibilities of raising the children they had brought into the world. I know of one case where a mother committed suicide because her son married a girl with a different religious background.

Three basic dilemmas of our time have a direct bearing upon suicide. First, and most important, is the lack of close home life and sympathetic understanding between family members. Second, is the weakening of religious influence and the failure of the nominal believer to gain spiritual strength and inspiration from his particular faith. To this group may be added those subscribing to no religion, and therefore less capable of assuming moral responsibility for a good life of patience under adversity. Third, is the absence of moral or ethical training in schools, as well as the prevailing indifference to developing strength of character.

Today's person is equipped for a nonexistent way of life. He takes it for granted that upon graduation from high school or college, he will automatically obtain decent employment and will be congenially and productively engaged until the time for his retire-



ment. He will marry a pleasant person of the same social bracket as himself, compatible mentally, emotionally, and physically, and will raise at least three children who will be paragons of virtue, never causing a moment's anxiety to their parents. He will be healthy until he suddenly drops dead from a heart attack, but until then his credit cards will permit him to live very much as he pleases. His earthly career will not be marred in its closing years by senility, chronic ailments, or the loss of faculties or functions. If such is the case—and frankly it seldom is—there is no real need for philosophy or religion. The individual can do as he pleases, and all will go well with him. To live with such an attitude, and believe in such a paradisaical state of affairs, is to drift along without developing inner strength against emergencies. Then, when the unexpected does occur, however minor, life becomes a series of unpleasant shocks. The job does not work out, and employment is a source of continual anxiety until the day of pensioning arrives. The blissful marriage suddenly disintegrates, and as a result the precious children may turn out to be juvenile delinquents. The cost of living rises, the strain of providing and enduring undermines health, and for these inevitable crises the modern family has made no provisions. It is therefore easy to understand why a person who believes that the principal reason for existence is having fun can become bitterly disillusioned and discouraged. The question, of course, remains how young people can reach maturity in a world like ours without realizing that life itself is a serious business, requiring a great deal of stamina and insight.

Cultivating helplessness ends in tragic bewilderment. The person who does not know how to do things, who has never gained the skill required to provide for the personal necessities and luxuries, can also find life a frustrating experience. Our forefathers initiated their children into the seriousness of existence at an early age. By the time children were six or seven years old, they were expected to help in the maintenance of the family. A farmer's wife in western Pennsylvania told me that she was washing the family dishes when it was necessary for her to stand on a chair to reach the sink. The family dishes included the plates of several children, the parents and grandparents, and from eight to fifteen hired hands from the farm. Obviously, this woman did not expect to go through life with-

out any responsibilities, nor would she be shocked, disillusioned, or demoralized if in due time she became a farmer's wife and followed the same pattern. Boys helped in the fields and became apprentices in the town shops run by their parents. A cobbler's son could make a good pair of shoes himself by the time he was twelve years old. Everyone had his job, and found fulfillment in learning to be helpful, efficient, and obedient. This was the only way in which a family could exist in times when wages were low, with little economic security for middle-class persons.

For a long time, American parents were resolved to liberate their children from all the odious chores common to previous generations. Young people must have every possible advantage. Many parents were neurotic, and their children became the instruments of the wish-fulfillments of their ancestors. Recently I saw an article in the newspaper discussing the cash allowances appropriate to young people of today. Of course, the kindergarteners must have adequate spending money. The amounts increased as the youngsters grew older; but one "authority" strongly recommended that children from twelve to eighteen years of age should have a private purse about which no questions were asked, of from ten to twenty-five dollars a week. This is absolutely ridiculous! If something prevented him from obtaining the allowance, the broken-hearted, disillusioned, and underprivileged adolescent would possibly take an overdose of sleeping pills or close the doors and turn on the gas.

The money is not the only important factor: millions of young people have no responsibilities and too much time on their hands. Quite probably, if allowances were cut to the bone, many of the disgraceful situations that now disturb communities would cease immediately. One thing is certain: these young people do not seem to be developing self-discipline or moral stamina. Actually, the psychological maturity which is innate in a normal person will ultimately reveal itself, and a portion of the generation will adjust in time to the responsibilities of adult life. However, a larger number than ever before will fail to make the adjustments. To be weak is so simple, and there are too many inducements toward vanity and personal gratification. Our psychology of life is strongly influenced in formative years. The individual who knows little but pleasure until he reaches his majority cannot mature overnight. He will dis-

cover that life is bewildering and will be tempted to turn to alcohol and narcotics. Worse than this, he will have the money to indulge his negative habits to excess.

If we want to prevent suicide from becoming part of a family pattern, every member of the household must set an example of poise, strength, and self-control. As this is practically impossible under existing conditions, greater inducements must be found to impress the need upon homemakers and family planners. World conditions today are far more precarious than they were even during World War II. Responsible thinkers everywhere are convinced that we must face many rugged years before we can hope to solve the confusions peculiar to our way of life. No solution has been found for war, and sabre-rattling is heard in almost every part of the world. The economic situation is insecure, with the probability of increasing unemployment. Inflation is attacking the standard of living, with no relief in sight for further escalation in taxation and scientific projects. Educational competition is keener than ever before, and the curriculum is now so exhaustive that many young people cannot meet its requirements without endangering health and sanity. Crime and delinquency are increasing; the moral scene is most depressing; and ethics in general are continually disintegrating. How can young people be launched into life without being equipped for a future which demands courage, strength, and resourcefulness?

In a self-centered household, a home may break up over petty causes. Since most of the members are interested only in self-gratification, with no inclination to stick together if things go badly, children learn to be completely selfish themselves. These types of parents believe that if they pay their children's bills, the children have no right to expect more. In a recent poll, a large number of parents were unable to account for the whereabouts of their ten- to fourteen-year-old children while the adults were away from home. The belief that we are in this world not to learn responsibility but to gratify the whim of the moment, provides little to strengthen the individual. Living is a serious business, and those involved must realize that genuine happiness and success results from proper acceptance of responsibility.

In the course of years, I have worked with many persons who

had suicidal inclinations, and the thinking of some of these people is unbelievable. Most of them were helpless in a situation that could have been easily handled by a normal, fourteen-year-old child. Several of those contemplating self-destruction were led to this emergency totally by financial considerations. The first suicide I personally witnessed was on the steps of the New York Stock Exchange. A man rushed out of the building and shot himself because his investments had been wiped out by the old practice of margining. He could not face life without the money upon which he had learned to depend so heavily. It never occurred to him that the consciousness within him was far more important than any financial consideration. In the course of time, several others who came to me with their problems took the same general attitude. To them, life was only endurable if they could enjoy more than reasonable luxury.

The suicidal impulse does not necessarily follow bankruptcy; however, some people I talked to could not survive the social humiliation stemming from reduced income. Status was more important than survival. The individual would rather be dead than drive last year's car, move into a smaller home, or put his children in a less expensive college. Everything was invested in social standing, and more modest financial circumstances were considered sinful. One person told me that if his depleted financial situation came to be known, he would lose all his friends. This would lead one to speculate on his choice of friends, and why he would consider them worth keeping in the first place.

Another group was made up of alcoholics. These had gradually destroyed themselves, disgracing and impoverishing their families until they could not face the censure which they richly deserved. Very few who had come to this desperate degree of despair ever considered the possibility of overcoming their alcoholism. It was easier to kill themselves than to refrain from drinking. Obviously, alcohol is a great underminer of moral courage, but paradoxically, it also takes considerable moral courage to commit suicide—probably more than it would require to stop drinking.

There is no doubt that many suicidal tendencies arise from actual mental sickness. But when we inquire as to why the person is sick, we usually discover a cultivation of personal weaknesses. The

selfish person who does not have his own way may gradually transform himself into a neurotic. He may feel also that he can revenge himself upon those whom he regards as responsible for his unhappiness by an act of self-destruction which may disgrace the survivors. However, under proper psychotherapy, the mentally ill can often be restored to a reasonable degree of normalcy. Mental illness of this kind nearly always results from one of two basic attitudes, those arising from willfulness and those arising from weakness of will.

A prime prospect for suicide is the person who refuses to accept graciously his proper place in society. He begins as a willful and wayward child, resenting discipline, rebelling against all curtailment of attitudes, and obviously determined to dominate his own parents. He will use every contrivance possible to force his family to submit to his demands. In school he is the difficult pupil. He must dominate, and as he very often lacks executive ability, he tries to advance himself by various destructive means. He resents all achievements which excel his own. He criticizes and condemns everything and everyone who differ from him or stand in his way, and he is perfectly willing to sacrifice other persons for his plans and schemes. He has a very strong will and is remorseless and relentless in forcing his purposes.

Until he goes out into the larger world, which cares nothing about him, this unadjusted person may seem to be able to have his own way. Later, however, his disposition becomes his greatest handicap; and very often, when reverses come, he falls apart mentally and emotionally. A small person behind a big bluff, he cannot endure the humiliation when his bluff is called. Totally chaotic, his life may ultimately become so painful that he finally seeks escape through self-destruction.

The weak-willed person is simply unable to cope with circumstances. He passes from one domination to another because he actually brings out the dominating instinct in everyone he meets. He is dominated by his parents and his friends in school; he is dominated by his superiors in business and usually marries a dominating wife. He has dominating children; and because he never is able to gather his resources, he becomes a quiet, patient martyr. After many years of such frustration, a major outburst is inevitable.

Sometimes the dominated one turns viciously upon those who are restricting every phase of his activities. Or if he is not strong enough to escape the pattern, he may develop a sense of total futility, seeking relief through self-destruction.

Neither of these conditions is essentially hereditary. We must assume that the individual brings his own disposition into the world with him, and careful investigation supports this belief. Children are born into this world adjusted or unadjusted. If they are basically adjusted, albeit somewhat damaged, they will be able to rise above weaknesses and obstacles and find a reasonable place for themselves in contemporary society. Those basically unadjusted continually add to their own difficulties. They build resentments in those around them, or they encourage their associates to become despotic.

Everyday, the unadjusted person is doing something that will make his own future less hopeful. He is mishandling his own resources. He never knows when to be firm and when to adjust to prevailing patterns. He is a victim of emergencies which he reacts to with little or no discrimination. His first freedom must come through attainment of some skill or ability by which he makes a bridge with his environment. If he is a skilled technician, he will gain respect for what he knows, and this will gradually help him to become socially adjusted. If, however, he remains neurotic and resists the training of his mind, he will simply perpetuate the negative conditioning which has already seriously damaged his character.

It would seem to me that a suicidal tendency is a result of karma rather than heredity. The person may bring into the present life a pattern of circumstances which requires immediate acceptance and solution. If necessary experiences are again rejected and character weaknesses continue to be tolerated, karmic pressures build up rapidly. Panic may set in, resulting in the unwise decision to prefer death to growth. An ego may come into incarnation with a deep-seated rejection of reality. This will complicate its childhood relationships and support the tendency to develop a profound neurosis. Parents can do very little to cope with the child's refusal to accept facts. Home life becomes confused and disturbed, and such factors can intensify a suicidal tendency. Always, however, the real fault lies in ourselves; otherwise, the Universal Plan is unjust and unfair.

I have been able to persuade a number of persons contemplating suicide to fight against the impulse toward self-destruction by taking greater interest in the social problems around them. One of the best ways to break some lifelong pattern that has bound us to an intolerable situation is to direct our attention to those whose troubles are greater than our own.

The easiest way to change environment is to change ourselves. Environment is little more than our own point of view toward conditions around us. Any project that assists us in self-expression or causes us to look with cheerful expectation upon some future achievement will be helpful. Self-destruction is usually an impulsive act, even though under some conditions a long period of premeditation may exist, indicating pathological despondence. Usually, however, if we can avert an impetuous attempt at self-destruction, further attempts will be indefinitely postponed. Most people who feel impelled to kill themselves would never commit the act if they would resolve to live one more day. It is important to see what tomorrow brings; and the strength to resist a destructive impulse—even for a short time—proves that we can control ourselves and rise above our own weaknesses.



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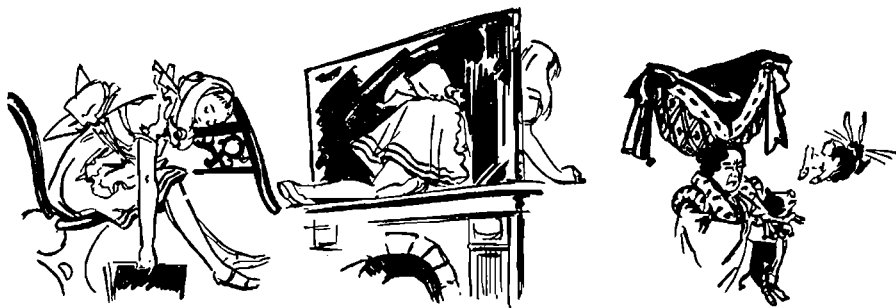
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## *Curiouser & Curiouser*

*A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND*

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### RELIGIONS OF THE WORLD ON POSTAGE STAMPS

The trend that developed several years ago of featuring Christian religious subjects on stamps has continued to increase, and issues of 1971 have been especially beautiful and colorful. In our library exhibit of December 1971, we have decided to honor a number of major religions, including Judaism, Moslemism, and Buddhism. Expo '70, the international exposition held in Osaka, Japan, resulted in several nations honoring great Japanese works of art in special commemorative issues of their stamps. As most classical works of Japanese art are devoted to Buddhist or Shinto subjects, Buddhism has received special recognition on postal paper.

The stamps of Israel include many subjects familiar to Bible students of all denominations. In 1965, Israel celebrated its New Year 5726 with a series of symbolical stamps depicting the days of creation as described in Genesis, Chapter One. These stamps were issued in sheets of twenty, which we will be exhibiting. Among the issues of 1971 is a delightful series of a rather archaic design showing Noah's Ark floating upon the surface of the deluge. As might be expected, Israel has included on its stamps views of Solomon's temple and representations of the banners of the Twelve Tribes of Israel. There is a charming miniature sheet publicizing the First Israel International Stamp Exhibition. This reproduced the Mosaic floor of the Alpha Synagogue Mosaic, featuring the twelve signs of the zodiac.



Many countries, including Ceylon; Burma; India; the Indo-chinese states of Cambodia, Laos, and Thailand; Korea; Japan; and Free China (Formosa) celebrated with postal issues the 2,500th anniversary of the birth of Buddha. Of these stamps, perhaps the most beautiful is the design selected by Laos. Laos also issued a very colorful series of air mail pictorials representing various Buddhist images in Laotian tempies.

Numerous Japanese Buddhist paintings and sculpturing of the 8th to 14th centuries have appeared on stamps for the first time.



Russian stamp depicting  
the Madonna and Child.

Almost immediately, the same pictures were used on the stamps of other countries. Shintoism also found favor, and the Torii at Miyajima was reproduced in twenty-two carat gold leaf on a stamp of one of the African republics.

The Persian religion (Zoroastrianism) has been rather neglected philatelically. In 1915, however, Persia (Iran) issued four stamps showing King Darius enthroned with the supreme deity, Ahura-Mazda, in the sky above.

China honored Confucius with an attractive set of four stamps in 1947. The series contains a portrait of the Master, his lecturing

school, and his tomb. The set concludes with the temple of Confucius as it appears today. Formosa remembered the great sage, Mencius, who is pictured receiving instruction from his mother. Formosa also honored Confucius in 1965.

Stamps honoring the Islamic religion are relatively scarce, but the United Arab Republic (Egypt) favored stamp collectors with a beautiful miniature sheet featuring the "glorious Koran" issued to commemorate the 1,400th anniversary of the writing of this sacred book. The same country recently prepared a set of four vertical stamps picturing celebrated minarets. The South Arabian State of Mahra actually portrays the face of the prophet on a



Arabian religious stamp portraying Mohammed's ascent to heaven on Al Borak.

traditional Islamic theme, Mohammed's ascent to heaven on Al Borak (the lightening flash). Several Moslem states have issued views of mosques, and Turkey has gone so far as to include early Christian churches.

Primitive tribal rites are featured on the stamps of African republics, and there are a number of series of pictorial stamps showing various types of tribal masks. From the beginning of its postal history, Egypt featured the ancient deities of the country, religious architecture, and scenes from old temple carvings on its stamps. Greece recorded its mythologies, and several Balkan states honored icons, frescoes, and mosaics dealing with religious themes.

In our exhibition last year, we featured a Japanese Madonna, a detail of which was reproduced by Vatican City on a stamp commemorating the Osaka exhibition of 1970. This summer, while in Osaka I tried to locate the original painting. After many phone calls I learned that it was a wall painting, a part of a series of



Japanese Madonna. The original painting from where this stamp is derived is in the Cathedral of the Immaculate Conception at Kobe. Part of a series of murals by Insho Demoto. (See illustration of Koyasu Kannon in "Iconography, Part II.")

murals by Insho Domoto, fellow of the Academy of Arts, Japan; and that the paintings were actually in the Cathedral of the Immaculate Conception at Kobe. A Japanese gentleman graciously offered to bring me full color reproductions of the Madonna, which were available only in Kobe. We are therefore able to reproduce

here the complete painting, which has great charm and religious integrity.

In 1971, the world honored the 500th anniversary of Albrecht Durer. It was only natural that several nations, including Germany, should remember the celebrated painter philatelically. As most of his paintings are of a religious nature, they have contributed strongly to sacred themes on postage stamps.

Possibly the outstanding event of the year was the publication of a miniature sheet by Soviet Russia reproducing "The Little Madonna" by Leonardo Da Vinci from the original in the museum in Leningrad. Even during the days of the czars, religious art was never featured on Russian stamps, and since the revolution this is the first completely sacred picture to appear. The set of stamps of which this is a part, includes two other religious subjects. A somewhat similar sheet with a Madonna by Andrea del Sarto was prepared by the Moslem state of Ras Al Khaima to honor Christmas, 1970.

The People's Republic of Mongolia has begun to issue stamps with a religious flavor, including one featuring the White Tara, a deified wife of the first Buddhist king of Tibet. Yugoslavia, also in the Soviet sphere, has reproduced several ancient works of art: one showing Jacob's dream of angels descending from heaven on a ladder; and another depicting Jesus baptised by John.

So far as subject matter is concerned, there is no end to available religious art, and it is especially effective on stamps because of the greatly improved methods of color printing. Many modern religious stamps have the beauty of original miniature paintings and may exercise a constructive influence among the 9,000,000 teenage stamp collectors in America and Europe.



January 10, 1798

Married, at Bridgewater, 16th ult., Capt. Thompson Baxter, of Quincy, aged 66, to Miss Whitman, of the former place, aged 57, after a long and tedious courtship of 48 years which they both sustained with uncommon fortitude.

—CURIOSITIES OF MATRIMONY, David Ainsworth, Editor



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## Happenings at Headquarters

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Our fall lecture series opened October 3rd with Mr. Hall's talk on "An Esoteric Explanation of Drug Abuse and its Consequences." This was followed by "The Five Virtues of an Elephant Trainer — The Qualifications for a Spiritual Teacher," which gave a new point of view to a familiar subject. On October 24th, Dr. Douglas Low returned to our Sunday lectures to share with us his study of Mr. Hall's book, *Man, The Grand Symbol of the Mysteries*. Dr. Low was followed on October 31st by Dr. Arthur Lerner, who presented "Adventures in Poetry and Poetry Therapy," a discussion of the poet's contribution to man's well-being. Mr. Hall lectured during the month of November, beginning with "Security through Obscurity — The Blessings of the Quiet Life" on November 7th. "Nutritional Support as a Protection against World Tension" was presented November 14th, followed by "The Mystery of the Middle Path that Leads to the End of Suffering" on November 21st; and "Religious Conviction as a Source of Personal Courage" November 28th. In December, Mr. Hall will give talks on "Changing Ideals of the East and their Effect on World Culture" December 5th; "The Peaceful Coexistence with our own Past, Present, and Future" December 12th; and concluding with "The Hidden Church of the Holy Grail" December 19th.

We would like to mention how much we appreciate Byron Bird's organization of the Headquarters Study Group after many of the lectures. Mr. Bird is a very able discussion leader, and his insights into the subject matter are most helpful in the total understanding of the material.

Our friend, Dr. Zipporah Dobyns, returned to PRS for two classes on astrology. On Monday evenings she presented a course in beginning astrology. This course commenced with "Overview of Astrology — A Brief History of the Subject and How It Works" on October 4th. Dr. Dobyns then proceeded to give her class "The Tools of Astrology — The Four Categories: Zodiac, Signs, Planets, Aspects, And Horoscope Houses" on October 11th. On December

6th, Dr. Dobyns will conclude the classes with a discussion of "Less Frequently Used Systems of Current and Future Life Patterns—Minor (lunar) and Radix Progressions."

Dr. Dobyns' Tuesday evening advanced astrology series was most enlightening. On October 5th, she presented "Psychological Complexes through the Horoscope," followed by "Astrology as an Adjunct to Medicine" on October 12th. Dr. Dobyns then talked on astrology relating to karma and time perspective; and on November 2nd, demonstrated "Rectification of the Horoscope where Time of Birth is Uncertain." Dr. Dobyns' concluding lecture of the series will be on December 7th, when she will present "What Makes an Astronaut — Charts of Space Heroes, Revealing their Role, Daring, and Determination."

On Wednesday evenings we were delighted with Dr. Douglas Low's "Servants of the Secret — The Teachings of the Hawaiian Kahunas," a series of four lectures presented during the month of October. Dr. Low had the fortunate experience to work for twelve years with the Hawaiian priest recognized during his life as the greatest of the healers and chanters of the Kahuna orders. This priest taught not from books or lectures but by forcing his few students into direct encounter with the ills of humanity and their solutions. Dr. Low's most unusual talks began October 6th with "The Origin of Human Destiny and the Keepers of the Secret — The Source of Spiritual Wisdom and the Special Gifts of the Hawaiians"; and terminated October 27th with "The Healing Art of the Kahuna — How the Sacred Secret is Used, and therefore why It must be Served and Entrusted to Those who will Give without Seeking Reward."

Joel Gladich and Gisele Dalan have once again returned to us for their lecture series on graphology, presented Thursday evenings. On October 7th, the series opened with "Graphology: A Link with the Subconscious," followed by three more lectures in October. In December, they will present "practical uses of Graphology: Choice of Spouse, Personnel, and Friends," December 2nd; "Medical Graphotherapy: Warning Signs of Physical Problems in Script," December 9th; and "Graphotherapy: Its Effectiveness as an Aid to Self-Change," December 16th.

Recently, Vice-President Dr. Henry L. Drake appeared on radio stations KLAC and KMET, at which time he talked on "The Nature of Man and His Integration." This talk included a discussion of the organization and dedication of PRS to understanding man's nature and integration with the world around him. There have been many mystery schools and organizations through the centuries which have perpetuated fundamental principles dedicated to helping man understand his problems and grow wise as a result of dealing effectively with all situations. Dr. Drake concluded that the good state or organization is dependent upon good men, and that men become good only by establishing causes which produce beneficial effects.

On Sunday, November 14th, Dr. Drake spoke before the International Cooperation Council. The function of this body is to stress the points of unity rather than points of differences between various basic systems, including religions. Dr. Drake's subject was, "Coming Changes in Psychotherapy — Philosophy and Comparative Religion as Essential to Psychological Health." His point of view expressed in this lecture is that psychotherapy contains a simple core of unity which is our safeguard against psychological concern, producing the greatest therapy where concern already exists.

\* \* \* \* \*

Our September art exhibit, commemorating the 500th anniversary of Albrecht Durer, featured excellent examples of this great artist's work. Beside the stamps, postcards, old engravings and large originals, we also displayed our first edition of the Nuremberg Chronicle, open to a most interesting artistic portrayal of God in His heaven.

The Ukiyo-e exhibit of October depicted popular scenes in Japanese daily life. Fortunately, as shipments arrived from Japan in time to be included in our show, there were many prints never seen before at the Society. The variety of subject matter and amusing Western concepts from the Japanese imagination, made this exhibit very well received.

In November, we were most happy to be able to exhibit Sumi paintings by our friend, Dr. Hisashi Ohta. Of particular interest were Dr. Ohta's new textbook on Sumi art, very beautiful hanging

scrolls, and a magnificent four-fold screen. Dr. Ohta, who has exhibited here before, is always a most welcome figure in our gallery of artists.

December's exhibit will feature the portrayal of comparative religion on postage stamps. We anticipate a very well received exhibit, as the types of stamps shown are unique.

\* \* \* \* \*

We are always happy to hear of students attending our lectures, and on September 26th, thirty-five Grant High School students heard Mr. Hall's talk on "The Noblest Experiment of All Time — The unknown history of America." These young people were from the college preparatory American Literature classes of Miss Nancy Rampendahl, who encouraged her students to attend. Although the visit was unofficial, extra credit was given those individuals who heard the talk and submitted summaries. The thirty-five students made up about one-third of Miss Rampendahl's classes, and they provided their own transportation from the San Fernando Valley to the lecture. Reactions were most favorable; and as the students are simultaneously enrolled in American History classes, they felt that Mr. Hall presented a unique twist to the history of our nation, not usually found in a regular school course. We hope that opportunity will again present itself for these students to supplement their learning through the knowledge perpetuated at PRS.

\* \* \* \* \*

Recently, students from the International Children's School visited the PRS library to view our exhibit on East Indian miniatures. The children attending this private elementary school come from every possible ethnic and economic background, and learning about international customs and beliefs is an intricate part of their daily lives. The school, founded in 1966 by the well-known educator, Mrs. Gloria H. Searls, is a unique endeavor, both in scholastic innovation and in the positive personal development of each student. Highly successful, the International Children's School is growing so rapidly that lack of room is approaching the crisis stage. The School expressed deep interest in our exhibits and has asked us to keep them informed of all future showings.





## LOCAL STUDY GROUP ACTIVITIES



We are most happy to report the formation of a new study group in Seattle Washington. Anyone living in the Seattle area and interested in participating in our study group program may contact Mr. Harry L. Steinberg, 500 Wall Street, Apartment 1012, Seattle, Washington 98121.

As the Christmas season approaches, we would like to convey special greetings and regards to the leaders and members of the PRS study groups. The new year will soon be with us, and it is traditional to review the experiences of the past year and move forward with faith, confidence, and resolution, determined to make 1972 the best year of our lives.

In ancient times, New Year's Day was essentially a calendar festival, being the first day of a system of reckoning by the cycle of the year. The ancient Egyptians and the peoples of Asia Minor opened their year at the Autumnal Equinox, about September twenty-first; and the old Greeks, at the Winter Solstice, December twenty-first. Caesar, when adopting the Julian Calendar, postponed the festival to the first of January. Most medieval Christians considered March twenty-fifth as the important day.

Thus, we have the broad symbolism that New Year's Day corresponds with the termination of an old cycle of life and the beginning of a new one, the time of the year in which it falls being of secondary consideration. And from the beginning, the festivities of this occasion were twofold: to be grateful for the past and to have hope for the future. On this day, persons of every class and nationality united to celebrate the blessings they had enjoyed during the previous year so that it was a day of kindly and generous memories of gratitude and appreciation. This was the time to remember with a full heart all kindnesses, however great or small, and to forget and forgive any slights or indignities that may have been suffered.

It would be very good for all of us to set aside an appropriate time for the simple counting of ever-present blessings. Life is not always easy, nor are all days rich with joys. But when we review the year, allowing it to slip quietly into the past, there is always something good to bring forward in the heart and mind if we sincerely desire to find the good.

We have grown in many ways, have learned important lessons, have experienced the maturing of our own natures, and have had countless opportunities to bring joy and security to the lives of others. We should always remember that life itself is good, for out of gratitude comes peace of heart and tranquility of mind. What better way can we protect the future than to make peace with the past?

A new year is born. This means new opportunity to grow, new wonders to understand, new responsibilities which it will be our privilege to bear cheerfully and hopefully. Most of our beautiful dreams depend upon the New Year, for the future is the time of all fulfillment. We give thanks that we have come safely across the span of time and have the right to move into a better future — one that we have earned by graciousness of character and dedication of purpose.

Even though the uncertainties of life crowd upon us, we are glad that we live because life gives us the right to progress our best purposes and find new interests and values to enrich our thoughts and emotions. But we can be glad for a new year only when the spirit of gladness is in our own natures.

The New Year is the symbol that we live in an ever-new universe, where old things give way to greater expectations, old faults become only shadows, and new virtues are possible to us all. Thus, it is customary to make New Year's resolutions our guides of conduct. Let us resolve wisely, therefore. Let us determine that we shall labor together for mutual understanding and respect. Let us try to so conduct our own lives that we can contribute some small part to the glory of the God of all years. Out of the mystery of life, man has been given a little part of time. Let us accept with gratitude the gift of a future that with love and wisdom will be fashioned closer to our hearts' desire.

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AIMEE WILT—2223 35th St., Apt. L-1, Kenner, La. 70062

P.R.S. HEADQUARTERS GROUP:

BYRON BYRD—21114 Chase St., Canoga Park, Calif. 91304