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# JOURNAL



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# PRS JOURNAL

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### ABOUT THE COVER:

*Bija*, or Sanskrit "spell-letters," are discussed in the text of the article beginning on page 15. To some, such letters are regarded as a more satisfactory method of symbolizing the Divine Nature than humanized figures of Deity. See pages 32-34.

Most of the reproductions of the early books, manuscripts, and objects of art which appear in this magazine are from originals in the collection of The Philosophical Research Society.



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## THE EDITOR'S POINT OF VIEW

### THE BRAVE NEW WORLD OF TRANQUILIZERS AND TRANSISTORS

When Aldous Huxley published his novel about future conditions in *The Brave New World*, he could not take into consideration most of the more recent social trends. Broadly speaking, his story is now obsolete. The last five years have markedly changed the shape of things to come, to borrow a phrase from H. G. Wells.

Irresponsible changes nearly always complicate human affairs. We are bright enough to make new and useful discoveries but not wise enough to control the consequences of our own ingenuity. There is no doubt, for example, that the tranquilizer has been valuable in many cases of treating disturbed mentality. Its primary purpose was not curative but pacifying. Under various sedative and hypnotic drugs, it was possible for home treatment to take the place of institutional care in many instances. Tranquilizers also came to the rescue of the professional psychiatrist who could find no other way of quieting his distraught patients. After a full day of intimate contact with the mentally disturbed, the physician might be forgiven if he took a few of his own favorite pills.

The tranquilizers have opened a Pandora's Box, spreading havoc throughout Western society. The "impossible patient" was allowed to fall back upon drugs whenever he found difficulty in living with himself. It is so easy to block symptoms by sedation that it seems a total waste of time to attempt to cure emotional ailments or re-educate the psychopath, always assuming that it is possible. It is noticeable that many citizens who should be able to solve their

personal problems and gain some healthy experience along the way are now satisfied to endanger their minds and emotions with popular adult pacifiers.

According to a recent report, there are several million persons who have become habitual users of tranquilizers in the United States. They take them once, twice, or three times a day to insulate themselves against "those natural shocks that flesh is heir to"—to quote the bard. Obviously, many of these users or abusers of sedations develop allergies and other side symptoms, and it may also be assumed that the dosage will be increased as the body builds immunity to a particular medication. Among the tragedies for which tranquilizers are now indicated are driving to work, calculating your income tax, preparing for a luncheon, anticipating the homecoming of schoolchildren, an evening of bridge, or listening to a newscast on television. For many years aspirin with or without bufferin met the need, and it is still selling by the ton. But stress is becoming less endurable every day. Few realize that much of the tension is due to complete lack of self-discipline. The more tranquilizers we take, the less intelligent we become. They are emergency remedies and used wisely under professional advice may help in some cases. But they are no substitute for courage or common sense. It is also noteworthy that all these depressing drugs are increasingly expensive. By the time we advance to the more potent varieties, the cost is prohibitive for those of limited means. This is why the poor will inherit the earth.

There have always been troubles in this vale of tears. Humanity has faced tragedy and confusion since the beginning of society. It has been assumed that the proof of good citizenship was to live well, think constructively, and meet emergencies wisely. Our forefathers crossed the plains in Conestoga wagons, fought Indians, suffered numerous privations and later defended themselves against each other. No one thought of evading unpleasant duties, and when situations became acutely critical, faith came to the rescue and the afflicted resigned themselves to the will of God. It may have been a painful way of life, but most of those who left this sphere departed in full possession of their senses.

In traveling about and making discreet inquiries, I have learned that most countries are in better condition psychologically than

we are. Neurotics are not pampered, pitied, or drugged. If there is no reward for a bad disposition and no one caters to it, a far more optimistic atmosphere is likely to be found. It is true, of course, that if we attempt to civilize these people too rapidly, they lose stability and become candidates for the higher medication. One specialist was of the opinion that the best thing that could happen to American health would be an economic depression. Many turn to sedatives because they are bored and frustrated at home or in business. This does not mean that they are suffering from substandard incomes or uncongenial surroundings. The real malady that afflicts them is affluence. Middle class living has risen sharply, and it is practically impossible to keep up with the standard of luxury now regarded as a basic necessity. Income is certainly important, for the more we have the more we *can* accomplish. In too many cases, however, there is a sharp decline in accomplishment. The more money we have the less intelligently we use it. The abuse of affluence is a major factor in neurosis. We hope that money will free us from life's unpleasant facts, but instead of this it multiplies our dilemmas.

At this time, the financial outlook is rugged. It is quite possible that major adjustments and economies will be necessary in order to maintain our way of life. Fifty years ago, we could have adjusted very easily to an austerity program. We were realistic enough to know that we could not spend beyond our means—individually or collectively. Today we choose not to be thoughtful, and having developed the habit of living from day to day, we give little thought to the future. Tomorrow is just around the corner, however, and it may be only a few weeks before we suffer from our mistakes. Being improvident, we become debt-ridden, and thus turn to the tranquilizer for relief. The only way to avoid worry is to be prudent and refrain from unreasonable actions. Having failed in prevention, we seek a cure, but there can be no genuine improvement unless we correct the immaturities in ourselves. The present reckless financial trend is one of the principal causes for inflation, which in turn imperils the security of many persons, especially senior citizens.

Progressive mentalists are beginning to recognize the practical value of man's internal life. We should do everything possible to

clarify consciousness, conscience, and conduct. If truth is to be found anywhere in this mortal world, it will be in the immortal part of mortal creatures. The human mind and emotions are interpreters of the phenomena of existence. Through the understanding of experience and environment, we attain maturity and fulfill the purpose for which we were placed in the world. The only excuse for human existence is that we are here to learn, and all other considerations are incidental. Nature has so regulated things that peace of mind is impossible without internal support. Why, then, do we assume that drugs which reduce all of our mental processes have any solutional value? We are in trouble for lack of thinking, and to lower our mental level still further is no solution.

Another of our escape mechanisms is to attempt to free ourselves from those ordinary chores which now seem beneath our dignity. We are gradually mechanizing our entire way of life. The transistor is taking over and without some mechanical contrivance we cannot open a can, beat an egg, brew a pot of coffee, or make a waffle. We have gone even further, and in our affluence are depending more and more upon packaged foods. There are frozen dinners, dehydrated coffees, half-baked pies, and countless other novelties. They are legitimate labor-saving devices, but they also contribute to the rising cost of living. Under the general term "efficiency" we are approaching a state of utter helplessness. We have all seen what happens when there is a power failure in a great city, and we tremble at the thought that present conveniences might fail or fade away.

For centuries, humanity has honored the thinking person. He was not expected to be perfect, but it was assumed that he could make simple decisions that were at least relatively valid. He could decide on his life's work without an aptitude test and choose a wife without the assistance of a computer. But these things are changing rapidly, and with the perfection of the transistor, the Japanese have conquered the world. The arduous burden of winding a watch has been lifted from us, and we can turn off our television programs by remote control. It is hoped that in the near future transistorized devices will make it impossible for cars to collide on freeways, even though the drivers might be oversedated. Through computerization the citizen has been reduced to a card in a vast machine which actually

knows nothing but tells all. Many years ago there was a successful stage play about universal robots which were ultimately so perfected that they became ensouled. The moral was that Man himself might deteriorate to the degree that consciousness would be forced out of his body to reincarnate in the machine.

While we have been busy building elaborate and costly computers to carry on the business of the world, a young man in Taiwan has assembled a practical and versatile computing machine for about sixty dollars! As he could not find the necessary dials and markers, he drew them by hand. The working model was a huge success, and the government was so impressed that it has subsidized the inventor with a special grant of five hundred dollars. It has long been suspected that many computing machines are elaborations of the ancient abacus, and some Chinese are convinced that with a little special training and minor refinements of this simple instrument, many of the data processing features of the computer could be duplicated on instruments that could retail under ten dollars.

China was open to Western interference in the closing years of the 19th century with the establishment of a chain of Treaty Ports. Through these, missionaries and merchandise reached the interior of the Celestial Empire. Japan was invaded by modern progress in the years following the Enthronement of the Emperor Meiji in 1867. The impact upon the Japanese was much greater than upon the Chinese, who did not really receive the full impact of Westernization until the Republic was established in 1911. The closing of China by the communists after the Long March was somewhat protective, but Western medicine had been increasing its influence from those days when the Rockefeller Foundation brought Western medicine to Peking. Most Asiatic countries developed an exaggerated respect for the scientific progress achieved in Europe and America and unhesitatingly turned from their own ancient remedies to Western drugs. However, the actual blessings of medication could not necessarily sustain the extravagant claims that have been made for them. Due to careful observation of health conditions in the West during the last five years, the Orient has become disenchanted with the products of pharmaceutical houses and is returning to the simple folk medicine of ancient times.

It is amazing how the new republics in Africa, the sultanates of Asia Minor, the aboriginal tribes of Borneo, and the Mongol clans of Northern Asia have observed the fallacy of overmedication to which our own people, including the scientifically trained, appear to be blissfully ignorant. Although we are very gullible, our errors of judgment are distinctly noticeable to those dwelling in distant parts. It has also become evident that progress and tranquilizers have formed a strange partnership. As nations become more successful economically and industrially, more neurotics are produced and more tranquilizers are sold. We have been sending police officers from the United States to train law enforcement agents in other countries which had comparatively few neurotics and little crime until they were modernized. The cost of crime is a heavy drain upon less opulent countries which also must cope with the increasing stream of delinquents from so-called advanced nations. Recent legislation is already under consideration in several of the Asiatic countries to ban undesirable Westerners from contaminating the morals of the country.

Over here, it is being suggested by "reputable" scientists that we should relax all penalties in connection with marijuana. The latest suggestion is that all these cases should be dismissed with a light reprimand. The same newspaper also noted research indicating the possibility of serious brain damage resulting from the use of marijuana. The permissiveness goes on, and the present epidemic of narcotics may be partly traceable to the campaign against cigarettes. The neurotic must have an escape, even if it endangers his life.

The use of tranquilizers, stimulants, and other psychogenic drugs in connection with reducing programs has been severely criticized by the government. I have known several persons who were made desperately ill by appetite killers, pep pills, and the like. These folks were determined to lose their weight without strength of character or any self-discipline. We went through a similar situation with cyclamate sweeteners. By degrees we have come to depend upon drugs to meet every emergency of life. At the same time, we are creating new emergencies with astonishing rapidity. Even when all the facts are available, we blissfully ignore them, apparently on the grounds that we are immune to the tragedies which afflict all other human beings.



Most drug addicts suffer primarily from mental addictions to wrong ideas and destructive habits. While some neurotics are also psychotic, the majority are confused persons who have settled down to the regular misuse of their own mental faculties. They could correct their problems without tranquilizers or any other extreme measure if they would realize that they have been endowed with the power to solve difficulties without medical help. For thousands of years we faced emergencies with whatever inner strength was available to us. The burning of Persepolis was not a minor incident—thousands suffered and died. The fall of the Roman Empire created chaos throughout the known world. The Dark Ages were more tragic than anything we face today, and the Spanish Inquisition spread panic throughout Christendom and destroyed forever the power of Spain. We have also had all the wars we need. Some have lasted for 100 years, and there was little sedational help for the wounded and the dying. Holland was years in recovering from the tulip mania, which created a local crisis roughly equivalent to the collapse of the stock market in 1929. We had 500 years of the bubonic plague, which took a far greater toll than all the wars of history and for which the only known remedy was prayer. In spite of incredible hardships, humanity survived, and for that matter, grew stronger and was able to pass on to the present generation all of the factors necessary to build an enduring and enlightened society.

One thing that saved our ancestors was that they lived in the pre-Freudian era. Not knowing the mystery of the libido and free from the burden of the id, these underprivileged elders still believed that problems existed to be solved and would continue to arise until man himself became perfect in the sight of God. One European scholar living in the tempestuous 17th century lost his libraries and art collections, had his home destroyed, and was financially ruined in the course of less than twenty years. He rebuilt his world, wrote idealistically about the tender mercies of Divine Providence, and died firm in his faith. And—incredible as it may seem—he did it without a tranquilizer.

Since man first invented civilization, there have been wine bibbers and as a result of progress, distilled liquors were added to the list. Every small town had one or two hopeless inebriates who were pitied because they were victims of “demon rum”. No one thought

of these characters as neurotic or world-weary; it was just assumed that they were problems that would die off in the due course of time. Today, there are very few drinkers of weak character; they are all persons with noble natures whose problems are too heavy for flesh to bear in a state of sobriety. It is the unhappy home, the ungrateful children, and the underpaid job that have driven them to drink. Alcoholics Anonymous has discovered a great many interesting truths about heavy drinkers. Most of them have no idealism to inspire them and no religion upon which they can lean for moral support. They have never developed a practical philosophy of life and are inclined to feel that society is against them. Many have been cured by prayer when every other remedy failed, simply because the strengthening of faith counteracted the attitude of futility. Generally speaking, tranquilizers have not been effective with alcoholics or narcotics addicts. Even hypnosis has a poor history in these cases. In the process of medicating a neurotic successfully, his initiative and individuality may be damaged. Obviously, if a person can be kept in a somnambulistic state, his vices will be restricted, but in the end he may also lose any interest in living and be incapable of coordination. In many ways this is the condition the alcoholic and narcotics addict hope for. They want to forget that they are responsible for making their lives worthless.

The best way to rehabilitate the alcoholic and narcotics addicts is to deprive them of finances provided by family or community and remove all psychogenic drugs from them. Families should stop their financial assistance to young people who resent the older generation but are perfectly willing to be supported by a society which they denounce. It is hard to make parents believe this, but nearly all social workers know this to be the truth. If we would limit the manufacturing of tranquilizers and substitute other means of dealing with the pseudo-hysterical symptoms, the younger generation would soon show the benefit. This is not because they may be dependent on sedations, but because their parents are addicted to a variety of drugs which are dangerous and demoralizing. The percentage of young addicts is higher in families where the adults are on all kinds of unnatural medications. At the present rate, a whole generation of new young people born tranquilizer-prone may have difficulty in holding society together.

The day of the tranquilizer and transistor culture is coming to an end. We must cease to remain isolated from a universe made up of natural procedures and no longer depend upon drugs to meet our normal responsibilities. We pollute our physical bodies in the same way that we are polluting our natural resources. Pollution is an internal problem. Pollute the planet, and it becomes sick. Pollute the individual, and he becomes sick. The sedations keep our minds off of our duties to each other, and the transistors cause us to believe that the universe is a machine which man can adapt to his own purposes. Both assumptions are false. The human body is a sacred trust to be used as wisely as possible. Nearly all drugs which lower man's moral structure also lead to the physical contamination of the body. Those who have ceased to be aware of their responsibilities to life break most of the rules of sanitation and hygiene and substitute drugs for nutrition, until today there is a vast number of young people who are destroying their own health and spreading disease among other members of their generation.

In the midst of all this, we get some information from our new electronic mentors that, according to recent research, it is believed that some 3,000 years ago in Egypt, Queen Nefertiti was more popular than her husband. This is a simple example of what we do with magnificent discoveries. If we were to feed the real facts of modern living into one of these transistorized brains, we would probably reject completely any recommendation that it might make. A good computer might tell us what we need to know. We would possibly accept this information from a computer because these things are so scientific.

The ironic tragedy of the tranquilizer is that it was originally devised to help people that were really sick and made it possible for them to remain with their families with comparative comfort. Instead of that, such sedations are used by people who are actually not sick at all but lack the courage to live constructive lives. The situation is much the same as that which is burdening welfare agencies. They were created to protect the destitute, but now they have become a way of life without the responsibility of employment in many cases.

We are making gigantic strides in the improvement of commodities but have neglected the serious business of human culture.

As long as we can be completely absorbed in these physical achievements, we will have neither mind nor attention for our real needs. At the moment, our principal concern should be the unfoldment of Man's potential. He needs a better conscience more than conveniences and commodities. We can still be very tired and miserable in the midst of scientific miracles. If we will live better, we will not need sedation and will use our inventions and discoveries with wisdom and good taste.



### *A Distinguished Reign*

The reign of Antoninus is marked by the rare advantage of furnishing very few materials for history, which is indeed little more than the register of the crimes, follies, and misfortunes of mankind.

—Edward Gibbon

### *Basic Semantics*

The sublime and the ridiculous are often so nearly related, that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again.

—Thomas Paine

### *Cause for Anxiety*

Indeed, I tremble for my country when I reflect that God is just.

—Thomas Jefferson

### *Silence is Golden*

Silence is deep as Eternity, speech is shallow as Time.

—Thomas Carlyle

### *The Poor Excuse*

Ignorance of the law excuses no man; not that all men know the law, but because it is an excuse every man will plead, and no man can tell how to refute him.

—John Selden

### *Of New Acquaintances*

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man, sir, should keep his friendships in a constant repair.

—Samuel Johnson

### *A True Prophecy*

There is America, which at this day serves for little more than to amuse you with stories of savage men and uncouth manners, yet shall, before you taste of death, show itself equal to the whole of that commerce which now attracts the envy of the world.

—Edmund Burke

### *The Gentleman's Gentlemen*

Every man hath a good and a bad angel attending on him in particular all his life long.

—Robert Burton

## THE THERAPEUTAE

The only contemporary account that we possess of the sect of the Therapeutae, those hermit sages who dwelt beside Lake Mareotis, is to be found in the tract of Philo Juraeus, *On the Contemplative Life, or, On the Virtues of Suppliants*. It is believed that this book was written as a polemic against Chairemon, the teacher of Nero and one-time librarian of the Alexandrian Library. (*The Alexandrian Philo Judaeus*, by Kenneth Sylvan Guthrie 1909.) Chairemon prepared a description of the Egyptian priests which is preserved in Porphyry's *On Abstinence*, and Philo, who was opposed to all of the mystery rites of the pagans, attempted to discomfort the old librarian, a follower of the Stoics.

Although it was a common practice to consider the Therapeutae as Alexandrian Essenes, there is little real evidence to support such an association of ideas. The Therapeutae were beyond doubt an offshoot of pre-Christian Judaism, but in the philosophic atmosphere of North Africa the sect took on an appearance reminiscent of Neoplatonism, or early Egyptian Gnosticism. Like these groups, it was too scholarly to attain lasting popularity and vanished under the impact of African Christianity.

Philo evidently regarded the Therapeutae with genuine affection, and considered their community at Lake Mareotis as an ideal state of ethical Utopia. Like so many of these socialized states, however, the project failed for lack of practical foundations. For one thing, the Therapeutae were not self-supporting, for the members of the sect engaged in no profitable vocation, devoting their entire time to study and meditation. Monastic groups of this kind can survive only if their livelihood is assured by some wealthy or powerful religious institution or by the nation in which they dwell.

In every cultural system there are intellectuals who gradually separate themselves from the prevailing customs and opinions. It is inevitable that study and thoughtfulness should lead the individual to regard the conduct of those less enlightened as unreasonable and contrary to a satisfactory code of ethics. As it is impossible for a small minority to force its convictions upon the majority, a natural conflict results. If conditions permit, the minority group

will depart to some suitable place and attempt to live according to its own convictions. In substance, this seems to have been the story of the Therapeutae.

If the fragments attributed to Chairemon can be regarded as reliable, the Egyptian religion of his time included communities of recluses of both sexes. These renounced all worldliness, and devoted themselves completely to sacred studies and the service of the temples of the various gods. Having once taken the vows of holy life these ascetics remained aloof from all gatherings except the religious festivals and gave themselves entirely to mystical contemplation of divine matters. The Therapeutae certainly were inspired, at least to a degree, by the examples of the hermit brotherhoods of the Egyptians, even though their doctrines show traces of Judaistic, Hellenic, and Buddhistic influence.

Philo is of the opinion that the name Therapeutae signifies those who heal the diseases of the soul. Ignorance is the great sickness from which all mortals suffer to some degree, and wisdom is the sovereign remedy. To cultivate true learning is to restore the health of both mind and body. In order to free themselves from all worldly ties the Therapeutae gave their wealth and possessions to friends or relatives, renounced all personal attachments, and dwelt separately in small houses in remote places. They met only at night in connection with their religious observances.

But these solitary sages were not given to sorrowful or painful practices. They enjoyed simple luxuries, did not despise comforts, and cultivated laughter and optimism. To them wisdom was not a burden but a privilege, and happiness was the badge of the wise man. Both men and women of pure life were admitted to the order. The sect did not venerate age but chose their leaders for the maturity of their minds, regardless of their physical years. There is no mention of classes or degrees of advancement within the order, but such distinction must have existed. Nothing is known of their initiatory rites except that they cultivated hymns and psalms, and had responsive choruses. At their banquets each member was expected to sing either an original sacred composition or a traditional religious song.

Once every seven weeks, the Therapeutae assembled for their most solemn festival. All wore white robes, and gathered for a

philosophical feast. They reclined on crude couches, not scorning cushions if such were available, the men on one side of the room and the women on the other. The senior members were served by the novices, for it was against the rules of the cult to have professional servants. They were all vegetarians, and their food was of the simplest kind, seasoned with herbs. They drank only water. Before the meal there was a religious lecture, which was terminated by the members signifying that they had heard enough. When all had finished eating, there was what Philo calls "a sacred singing dance". The male and female choruses, each directed by a leader, joined in imitation of the songs of Moses and Miriam at the crossing of the Red Sea. They understood the deliverance of Israel from bondage in Egypt as signifying the release of the human soul from the captivity of the bodily passions. It is quite possible that this symbolism was the basis of their initiation ritual.

Efforts have been made by those eternal Doubting Thomases to prove that Philo created the Therapeutae in his own mind to serve as a pattern for a philosophical community. The principal argument advanced by these doubters is that had the sect actually existed it would have been mentioned by other historians of the period. But the consensus of opinion at the moment is that Philo's account is substantially true, though possibly somewhat colored. Even in Philo's day the cult seems to have been considered ancient, and some historians think it to be the same as the school of Egyptian scientist-philosophers mentioned by Strabo, and which Plato and Eudoxus are said to have consulted.

There is a vague report that the Therapeutae had sacred writings of their own, but no hint of their contents has been preserved. Philo's familiarity with the sect has raised the question as to whether he might have been initiated into the order. It is well established that Philo was a profound student of Greek and Judaistic esoteric lore, but he seems to differ with every group. He may have been an Essene or even an Orphic. There are several possibilities but no certainties.

It has also been suggested that the Therapeutae were gradually absorbed into the early Christian monastic orders, for these seem to have originated in North Africa. Eusebius, to whose nature all truth was foreign, cheerfully announced that the Therapeutae were

Christian monks converted by St. Mark. This was actually a pious invention by a man who had no source of information except Philo, who never made any such claim.

If Jesus spent those years which are not recorded in the gospels among the Egyptians as the Jewish records would indicate, it is well within reason that he could have visited this community of his own people which flourished beside Lake Mareotis. The Last Supper, where Jesus celebrated the Passover with his disciples, included sacred songs and dances such as prevailed during the banquets of the Therapeutae. However, other groups had similar rituals, so we cannot afford to jump to conclusions.

What little information we do have justifies the inclusion of the Therapeutae among the mystical sects of Eastern origin, which originated in the esoteric tradition. They were an initiate system, and their disciplines were designed to release the divine content in human nature to the production of the perfected man—the Adept.



### *The Certainities of Life*

Our Constitution is in actual operation; everything appears to promise that it will last; but in this world nothing is certain but death and taxes.

—Benjamin Franklin

### *Of Revenge*

Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out.

—Francis Bacon

### *The Higher Nobility*

It is yet a higher speech of his than the other, "it is true greatness to have in one the frailty of a man and the security of a god."

—Francis Bacon quoting Seneca

### *Of Youth and Age*

Young men are fitter to invent than to judge, fitter for execution than for counsel, and fitter for new projects than for settled business.

—Francis Bacon

### *The Safest Guide*

#### *Good Instruction*

I have read somewhere or other,—in Dionysius of Halicarnassus, I think,—that history is philosophy teaching by examples.

—Viscount Bolingbroke

### *"The Gladsome Light of Jurisprudence"*

They (corporations) cannot commit treason, nor be outlawed nor excommunicate, for they have no souls.

—Sir Edward Coke



# THE ICONOGRAPHY OF NORTHERN BUDDHISM

## PART III

### TANTRIC FORMS

In the case of Bodhisattvas, transcendent spiritual powers may be suggested by the multiplication of heads and arms. This is more than an artistic contrivance, for the multiplication of the members suggests the diversified activities of the principals depicted. These Tantric forms often appear objectionable to Western tourists who are offended by what they consider to be grotesqueness of the images. If, however, the expressions of the several faces, the postures of the various hands, and the attributes which they carry are carefully studied, it becomes obvious that the artist had good reason for depicting the icons. These figures are never idols in the Western sense of the word and are not intended to represent the actual appearance of any deity.

The Japanese have never been as lavish with the Tantric types of symbolism as the Tibetans. In the case of Kannon, for example, it is customary for Tibetans to represent the eleven-headed Avalokitesvara by arranging these heads in tiers, one above the other. The Japanese equivalent, the Juichimen Kannon, or eleven-headed Kannon, is depicted with one normal head and the other heads set as small ornaments in the tiara. Although multi-armed and many-headed divinities are familiar to Eastern people and are also found in Egypt, this type of symbolism was never popular in Europe. There were, however, efforts made to introduce such devices into early Christian art. Christ has been depicted with three faces, and we have an interesting Santo representing God with three heads originating among the Penitentes of New Mexico.

After the opening of Japan to the West, the Tantric forms of the deities were strongly condemned by missionaries and were the cause of some embarrassment to the native worshippers. For years, therefore, such images were seldom displayed. More recently, however, the public attitude seems to have undergone a transformation, and the various shrines are visited by persons of all beliefs.



Top L. Juichimen Kannon. The Bodhisattva is represented with the normal number of arms and the auxiliary heads arranged as ornaments on the coronet.

Top R. This Nyorin Kannon is pictured in the Lalitasana.

Bottom L. The Senju Kannon, also known as the 1,000-armed Kannon. Actually, only forty to forty-eight arms are shown.

Bottom R. The Nyorin Kannon represented with six arms and seated on the peak of the Potala Mountain, the abode of the immortals. This Kannon is shown in the Rajalilasana, or posture of royal ease.

In Tantric symbolism, the universe is represented as consisting of two conditions, one spiritual and the other material. Although the spiritual state is represented as masculine and the material state as feminine, one is not regarded as superior to the other. Westerners follow to a measure the same concept when referring to Father God and Mother Nature. Fruitfulness is the result of the union of heaven and earth, and earth is represented as a *Shakti*, or female consort of the creating power. Much of the Tantric symbolism reached Japan through the esoteric Buddhist sects, but they did not follow the more literal iconography which was established in Tibet. The Japanese use hand postures and mandara to show the relationships between the superior and inferior aspects of existence.

About all that survives from the Tantric imagery is the multiplication of the heads and arms. When one becomes familiar with this symbolism, he adjusts to it rather quickly, and careful study of these icons reveals a remarkable degree of artistic excellence. The images are not only amazing works of art, but they help to divide the Buddhas and Bodhisattvas from the familiar forms with which we are acquainted. They contribute, therefore, to the *sambhoga* quality. No effort has been made to make Tantric images of historical personages; the Historical Buddha is never represented in Tantric form, even in Tibet. In Tibet where the Buddhas and Bodhisattvas may be shown with Tantric attributes, they represent mental images of sublime truths, and every effort is made to prevent these figures from being taken as literal representations of actual beings.

## MUDRAS

About 2,000 years ago a classical school of dancing arose in India, based in part on earlier folk dances. Stylized movements of the hands, feet, and body have always been associated with the dance and gradually came to be accepted in all forms of theatre. Fluidic sequences of gesturing and posturing were used to illustrate the words of a poem or song and added greatly to the artistry of the performance and the pleasure of the audience. While dance postures are not mudras in the strict sense of the word, they came to be included in ritualistic dancing which illustrated religious themes.



Vajrahumkara  
Dorje  
Anjali  
Tarjani/Karana  
Tri-Ratna

Dhyana  
Uttarabodhi  
Bhumisparsa  
Saran  
Naraca

Amida  
Vajra (Dainichi)  
Vitarka  
Tat  
Tatkarasodhana

Dharmachakra  
Abhaya  
Gautama  
Vara (Amida)  
Tritattva

The religious use of mudras, or hand postures, can be traced to the ritualism of the Vedic priests, but there is no doubt that the sacred and secular usages finally intermingled. On this interesting subject, J.S.M. Ward writes: "Some twenty years ago I came to the conclusion that there still existed remnants of an ancient sign language, probably dating back to a period in the evolution of man when he was hardly able to put any abstract ideas into words and depended largely on gestures and signs to communicate his feelings and passions." (See *The Sign Language of the Mysteries*.) The author then goes on to say that he found similar use of gestures in the figures of the Egyptians, images in India, and the paintings and sculpturings of ancient Mexico. The same author, in his work on the Hung Society, shows the use of hand and body postures as means of recognition among members of this esoteric Chinese fraternity (see *The Hung Society*).

Albrecht Durer's world-famous drawing, "Praying Hands," corresponds exactly with the *Anjali mudra* of the Buddhists. This prayer posture is also used among modern Hindus as a sign of salutation, veneration, and worship. In Buddhism, the earliest mudras were designed to remind the viewer of incidents in the life of the Historical Buddha. While this symbolism remains, the purpose of mudras in Buddhist religious ritualism and art can be summarized as follows. A mudra recalls to mind some significant teaching of Gautama Buddha. It identifies the various Buddhas and Bodhisattvas and indicates their characteristics. It confirms ritualistic statement or thought, as the Christian sign of benediction or the sign of the cross. It reveals an intention or purpose, as handshaking seals a friendship. It serves as a *Dharani*, or charm, supporting or substituting for a spoken spell or formula. It serves as a mandara for the exhibition or transmission of the esoteric teachings of a sect or school. It becomes the physical reflex by which the body is brought into identity with the moods of consciousness, and it may substitute for a spell-letter as the seed essence of a deity.

In the Gandhara Buddhist carvings, Buddha is depicted with a variety of mudras, some which later came to be associated with other members of the pantheon. It is not possible to say with certainty which mudras are restricted to the Historical Buddha. The



Kannon Bosatsu. This Bodhisattva is seated on an elaborate pedestal which is six-sided and is sustained by symbolic clouds. Above these are the terraces of the heavenly palace from which rises the open lotus at the base of which is a circle of everted petals. The Bodhisattva is represented in the anjali mudra and is seated in the full lotus posture. The balustrades are surmounted by sacred pearls and the figure is backed by a double halo and a *mandorla*.

principal mudras found in the iconography of Japanese Buddhism are as follows:

*Uttarabodhi*, the highest perfection

The hands are placed before the breast, palms together, index fingers extending upward and touching, the tips of the thumbs meeting. The other fingers lie over each other, locked. Mudra of Gautama, especially in China.

*Vitarka*, argument, instruction, or dissertation

The hand is open, palm outward with fingers upward, one of the fingers bent downward touching the end of the thumb. This mudra was first associated with Gautama but was later used by any deity to indicate that he is teaching.

*Dharmachakra*, turning of the wheel of the law

Both hands are held before the breast to convey the impression of the turning of a wheel. This mudra is difficult to describe correctly, and there are several versions with slight differences. In the case of a Tantric image, the mudra may be formed by auxiliary arms. It is usually assigned to Gautama to symbolize his first sermon. (See "Iconography, Part I," *PRS Journal*, Autumn 1971, page 9.)

*Bhumisparsa*, earth-bearing witness

The right hand hangs over the right knee, palm inward, the third finger touching the pedestal. The left hand is open in the lap, palm upward. In most Buddhist countries this mudra is restricted to Gautama, who at the time of his illumination, made this gesture, thus calling upon physical creation to testify that his doctrine was true. Nature personified as the earth goddess then bore witness. (See "Iconography, Part I," *PRS Journal*, Autumn 1971, p. 16.)

*Dhyana*, meditation

This mudra is usually restricted to seated figures. Both hands are completely open and resting in the lap, palms upward with the right hand covering the left. Sometimes the thumbs are touching. Mudra of Gautama originally, but is now associated with other images, especially Amida. In certain cases, the hands may be covered with a fold of the robe to indicate that the mudra is secret.

*Abhaya*, protection

The arm is partly extended at the level of the chest, hand open, palm outward, fingers together pointing upward. In the Shingon sect, the tip of the second finger is slightly bent inward. First associated with Gautama, later with standing figures of Amida. Various icons, including Yakushi, offer protection through this mudra.

*Vara*, charity

The arm is lowered, hand open, palms outward, fingers downward. This mudra is usually combined with the previous one. The combination of the right hand in the abhaya mudra, and the left hand forming the vara mudra appears frequently in representations of Gautama, both standing and seated, in the work of the Gandhara School. It is also the traditional pose for the standing Amida in vision pictures.

*Amida*, welcoming into paradise

This is found most frequently in a class of paintings representing Amida crossing the mountains. The head and shoulders of the icon rise between mountain peaks to suggest the sun setting in the West. The hands are before the breast, palms facing each other. The thumb of each hand touches one of the fingers which is curled downward, and the other fingers are open but spread and slightly curled. The thumbs of the two hands may or may not touch. There are three forms of this mudra, depending upon whether the thumb is touched by the first, second, or third finger. Paintings of this scene are often brought into the presence of a sick or dying person.

*Anjali*, prayer or veneration

The hands are joined, palms together before the breast, fingers upward as in the traditional prayer form of Western religion. Most frequently found on figures of Kannon. Also used by Daiseishi in vision scenes and attendant figures in worshipping postures. This is also a Hindu gesture of greeting.

*Vajra*, the union of noumenal and phenomenal existence

The right hand is formed into a fist before the chest, and the index finger of the left hand is inserted into the fist. This is the peculiar mudra of Dainichi Nyorai and is seldom seen in association with other images unless they are reflex manifestations of this Buddha.

## THE ASANAS, OR BODY POSTURES

In Japanese Buddhism, the cult images used as objects for formal worship are presented sitting or standing in rigid postures. In the case of statues, they are carved to be seen to best advantage when the viewer is directly in front of them in a kneeling position. In India, Tibet, and Nepal the representations are less formal, often suggesting the patterns of Oriental dances, especially in the standing figures. Thai art has produced some beautiful walking Buddhas. Seated images show more variety. When seated, the image may sway from the waist, and the head forms a balancing factor by tilting against the curve of the body. For a study of the Asanas, or body poses, *The Mirror of Gesture* by Ananda Coomaraswamy is recommended. In Japan, with the exception of some images belonging to the Tantric sects, the Asanas are relatively few in number.





The principal icons of the Nison-in Temple in Kyoto. This is a rare example in which the Buddhas Gautama and Amida are placed side by side and receive equal veneration. The pedestals are exceptionally fine and clearly indicate the floral plate which supports the flattened sphere representing a quince. As the figures are standing, the open lotus is contrasted to form a fitting base. The Buddha Amida (viewer's right) has the left arm in the vara mudra, and the right hand forms the abhaya mudra. In the case of Gautama, the left hand forms the vitarka mudra.

In the case of standing figures, especially early examples, the body is erect with the weight carried equally by both feet, but some very early and important examples show a slight sway at the hips. The running Fudo should be mentioned, for he is depicted walking rapidly, and a few of the esoteric deities still appear in dance poses. It should be remembered of both the mudras and asanas that the right side of the body signifies the higher aspect of being, and the left side, the lower levels of existence. By various combinations of gestures, considerable doctrine can be communicated.

The two most common asanas associated with the seated divinities are the *Vajrasana* (diamond posture), and the *Padmasana* (lotus posture). These are so similar that they are often difficult to differentiate. In the *Padmasana*, the legs are locked, showing the soles of both feet. It is a meditation posture and is common to Buddhas, Bodhisattvas, and sanctified human beings. This asana seems to have been derived from the yoga posture of East Indian holy men. It represents withdrawal from worldliness, and whenever a sage assumes the *Padmasana* with its appropriate meditation mudra, he closes out all exterior forces, retires into his own nature, and contemplates the Eternal.

The *Vajrasana* differs in that the feet are more tightly locked, resulting in what is called the adamantine position. The being is immovable, having attained victory over all the illusionary phases of the universe. He is seated completely in the Law and in a state of abstract firmness, which to a measure suggests the quality of the Dhamakaya body. No higher asana is possible to attain without the devotee passing into a state of total non-objectivity.

The next asana to be mentioned is the *Virasana*. In this, the legs are in the same position as in the *Padmasana*, but the feet are not locked, and the sole of only one foot is visible. In this posture, the being represented is moving into manifestations. The degree of meditation is not so advanced, and it seems as though the figure is in the act of descending into the mortal world. Because of this, the powers symbolized by the image become more available to the worshiper.

In the *Lalitasana*, one leg rests horizontally on the lotus, or pedestal, as in the *Virasana*, but the other leg is pendant, and the foot

may be supported by a small lotus. In Tibetan symbolism, this posture implies that the deity is moving into physical manifestation or embodiment. The being is about to step down from its condition of complete detachment to take on the duties of ministry or to make its powers more comprehensible to the understanding of the truth-seeker. Maitreya, the Buddha to Come, is often shown in the Lalitasana or modification thereof.

The *Rajalilasna* is derived from the posture of ancient Hindu princes and is associated with the concept of luxury. It occurs in Japanese images of Maitreya and Kannon and probably reached Japan from Korea. Like the Lalitasana, this posture was denied priests and mendicants as encouraging worldliness. It gradually came to be considered appropriate for Bodhisattvas. Our illustration gives a typical example of this asana, which is also subject to several minor modifications. As Kannon may be represented as either male or female, but always in princely vestments or flowing robes, this asana is especially suitable to the graciousness of the Kannon concept.

From these asanas are derived several others which can be grouped together. The deity is represented seated in a chair in what is usually called a Western posture. Both legs may be pendant, and they are often crossed above the ankles. Buddha is found in these poses in Chinese carvings of the Wei Dynasty, in monuments in Java, and occasionally in other areas. Buddha is taking on the attributes of an earthly monarch. He is king of the world, and the ultimate ruler of the wheel of existence.

## THE PEDESTALS

Gilded Buddhas and Bodhisattvas, their bodies surrounded by radiant halos and enthroned upon their lotus pedestals, are among the world's most majestic and inspiring religious icons. The lotus is the favorite Eastern symbol of universal unfoldment. It originates in the muddy depths of ponds and lakes, rises through the murky water and, reaching the surface, unfolds its immaculate blossom. Buddhas are likened to these flowers because they evolved out of the darkness of ignorance and suffering and having passed through all conditions of illusion, became ultimately living proofs of the eternal law and the sanctified life.



Gautama Buddha.  
His elaborate pedestal includes most of the elements associated with the symbolism of Mt. Meru and the victory of perfect wisdom of the realms of conditioned existence.

It is quite proper, therefore, that the great teachers and redeemers of mankind should be sustained by the lotus of the good law, the proper symbol of their own attainment. The lotus, though deeply revered as a religious symbol in Japan, has never been popular in secular art. Its decorative use has been limited almost exclusively to objects connected with worship or ritual. It may also be found on the vestments of the clergy. As most funerals are conducted with Buddhist rites and the Amidists believe that the souls of the blessed dead are carried to the Western Paradise on lotus thrones, this beautiful flower is associated in the popular mind with the mystery of transition and is not suitable for other occasions.

The lotus pedestal, or *daisa*, of a Buddha is often very elaborate, its proportions determined by the size of the image and the shape of the halo. The base of the pedestal is often six- or eight-sided and rises in three stages, reminiscent of the Western Calvary of three steps, which supports the cross in Christian art. If the base of the lotus pedestal has eight sides, this may suggest the Noble Eightfold Path which is the proper foundation of Buddhist virtue. If it is six-sided, it symbolizes the six regions of existence which the soul passes through in the cycle of reimpodiment.

From the base rises a short length of column surmounted by a flat circular plate made of extended lotus petals. In the case of the Tamamushi Shrine, which dates from the Asuka Period, (552-710 A.D.), the structure is divided into two levels. The lower part is the *Semuru* (Mount Meru) pedestal which terminates in a flat overhanging square top on which stands the shrine proper. The brief length of column on the floral plate of the lotus bloom certainly suggests the shape of the sacred heavenly mountain of early Hindu mythology. Above this floral plate is a flattened sphere said to represent a quince. This in turn supports the open lotus flower upon which the deity is seated. The accompanying illustrations show the construction clearly. The complete design with the image and halo is markedly triangular, or flame-like, and brings to mind the appearance of a Buddhist *stupa*, (reliquary tower). In the esoteric sects the stupa is composed of the symbols of the five elements placed one above the other in the following order of ascent: earth, a cube; water, a sphere; fire, a pyramid; air, a hemisphere; and ether, a mani, or precious pearl, which ornaments the apex. This pearl is also suggestive of the shape of the nimbus behind many Buddhist images.

The typical pedestal of a Bodhisattva is often less ornate except in the case of Kannon, who is held in such universal esteem that an especially beautiful pedestal is appropriate. The more simple lotus-form thrones consist of a double row of petals; the lower row, which droops downward, is described as everted. This is the type most often seen in Tibetan sculpturing and painting. The lotus throne in one of its forms predominates in all Buddhist art. Other types of pedestals include partly draped rectangular blocks, ornate stools or chairs, and natural rock formations. Fudo, the embodi-

ment of divine resolution, may be shown seated on an arrangement of blocks said to represent a funeral pyre. Also, a deity may be seated on a lion, elephant, or ox, and some are shown riding a peacock or goose, creatures directly derived from Hindu mythology. Protecting deities are sometimes shown standing on the bodies of demons.

## FUDO MYO-O

A fine representation of Fudo (Sanskrit, *Acala*) is to be seen at the Toji Temple in Kyoto, which is one of the principal sanctuaries of the Shingon sect. At Toji, the atmosphere of mystery associated with the Buddhist school, is intensified by the gathering of Vidya images on the principal altar and is awe-inspiring and even frightening to the uninitiated viewer.

Esoteric Buddhism in Japan recognizes five *Vidyarajas*, or *Godai Myo-o*. The central figure in this group is Fudo Myo-o, a being fierce of appearance, and usually seated upon what appears to be a pedestal of rectangular blocks or rough stone. Fudo has an angry expression, and the left eye is often squinted. A braided queue of hair hangs over his left shoulder, and he wears a dark red or brown garment. His complexion is usually blue, and there may be a small gilded lotus in the midst of his tousled hair. In his right hand, Fudo holds a two-edged sword, the handle of which is in the form of a three-pronged thunderbolt. This sword is often represented by flames, with a dragon twined about the blade and biting the point. Such a symbol is equivalent to Fudo himself and is sometimes substituted for him on votive pictures. This symbol is called *Kurikara Fudo*. Actually, Kurikara was a Naga king, but the term probably applies to the dragon, who submits to the power of Fudo. This would indicate his control of universal energy. In his left hand, he carries a rope held like a lasso, and the ends of the rope are decorated with miniature thunderbolts. Fudo may be seated in the adamantine posture, as in the illustration, or he may be standing against a nimbus of flames. In the formal symbolism of the cult, Fudo is attended by eight pages, of which the two most commonly represented are Cetake and Kinkara. In Japan, these figures are called *Doji*, which implies boy-children.

Fudo Myo-o. Old Japanese religious print representing the incorruptibility of the enlightened will.



In I-Hsing's *Commentary on the Vairocana Sutra*, Fudo, at a time in the remote past, attained Buddhahood through the grace of Dainichi (Vairocana), but according to his original vow, he manifests himself in the imperfect form which he occupied before his enlightenment. Commenting on this description, Dr. Daisetz Suzuki explains that the rope carried by Fudo consists of four strands signifying the methods of preaching the Law. The sword of wisdom cuts off the interminable karma of unruly spirits, enabling them to attain the transcendental existence. Fudo's mouth is tightly closed to reveal that words are inadequate to explain the supreme mystery. He sees with one eye only because, like Dainichi, he cognizes sameness and identity. In relation to Dainichi, Fudo practices the virtues of obedience, faithfulness, and loyalty. The small lotus in the crown of his head is the throne on which he will carry souls to the Pure Land.

Fudo is regarded with great affection and admiration by devout Japanese Buddhists. He is actually an extension of Dainichi Nyorai, the Great Illuminator. Universal law has two aspects, which are beautiful to those who accept them and understand how they work.

On the other hand, they appear as adversaries to those who attempt to violate the laws of the Divine Wisdom. As Fudo, the infinite consciousness which ensouls all beings operates through the processes of karmic retribution. When we live contrary to the rules of right conduct, we bring down upon ourselves the negative effects of the law of compensation. Fudo is the schoolmaster who disciplines the wayward pupil. He is the defender of the faith, making sure that it can never be violated or corrupted. All evil destroys itself and can never control the destiny of creation.

The foundation of rocks or blockwork which supports Fudo represents his immovable nature. Nothing can change him or weaken his authority. He is supported forever by the immutable truths which guide all living things. As Dainichi Nyorai invites the truthseeker to take the Middle Path which leads to salvation, Fudo Myo-o warns the evildoer that he must repent his mistakes or suffer the consequences of wrongdoing. Pain is one of the misfortunes that eventually contributes to human regeneration. Through misery and tragedy we are taught the rules of the better life and come in the end to embrace these rules joyously.

The attendants of Fudo are also believed to be personifications, or manifestations, of the eight figures which surround Dainichi Nyorai in the Shingon mandara. The four Myo-o who accompany Fudo are Kosanze Myo-o, an aspect of the Ashuku Buddha; Gundari Myo-o, who is held to be an incarnation of Hosho Nyorai; Dai-itoku Myo-o, an expression of the Buddha Amida; and Kongo Yasha Myo-o, considered a reflex aspect of the Historical Buddha, Gautama. The Eight Doji, or boy-attendants, are manifestations of the four Buddhas and the four Bodhisattvas which surround Dainichi in the Shingon mandara.

Those worshipping at the Shrine of Fudo Myo-o experience a quality of resolution that transcends all imperfections of the flesh. They feel the fierce desire to attain the supreme state of union with the Great Illuminator. Nothing can shake their resolution; no hazards or impediments will frustrate their purposes, for they have beheld in Fudo the eternal energy of achievement. To understand Fudo is to face future embodiments with perfect determination and to pay all karmic debts without flinching or attempting evasion.



If the mind is set on the quest for truth with such dedication that all obstacles appear as nothing, it follows that the Fudo consciousness has been experienced as an unconquerable dedication. This in turn reveals that once perfect dedication controls conduct, evils fade away, weaknesses no longer imperil conduct, and the life of compassionate wisdom is a pleasant and not a difficult experience.

When considered as an independent deity, Fudo is said to have offered himself as a protector of Dainichi. He became the servant of the great Buddha, accompanying him everywhere and standing between him and any danger that might arise. Psychologically, Fudo corresponds to the mortal mind, and Dainichi to the divine mind. Both are present in the body. The mortal mind cannot attain the perfect enlightenment, but it is the protector of truths it does not fully comprehend. Mind as Fudo is the source of that self-discipline which prepares the truthseeker for the arduous journey that ends in Parinirvana. Devotees, therefore, like to think of themselves as further extensions of Fudo's unflinching resolution. While most Buddhists do not hope to attain perfect dedication in a single lifetime, they imagine that someday they shall be like the just man of the Christian Scriptures who cannot be moved. To be moved in this case means to allow inner resolution to be compromised. Fudo warns against temptation and chastises those who reveal weakness of character. As Dainichi sustains all life, Fudo sustains all enlightened effort.

In the popular Shingon religion, Tantric elements may seem to confuse and complicate Buddhist symbolism. Fudo is popularly believed to have magical powers and to bring many benefits and protections to his worshippers. The real meaning is clear, however. It is courage itself that protects us all from fear and weakness and their consequences. By inspiring the faithful to live according to their principles, Fudo bestows blessings upon them all.

As a bestower of blessings, Fudo takes on a further embodiment and appears as Aizen Myo-o. As a concept, Aizen Myo-o is extensively venerated by the esoteric sects. Sometimes considered as feminine, Aizen Myo-o is referred to as the Shatki of Fudo. This is distinctly a Tantric type of symbolism. Aizen Myo-o is represented with three eyes, six arms, and a red body. The hands hold a lotus flower,

a *vajra* (thunderbolt), a bow, an arrow, and a ritual bell. The sixth hand is tightly closed, and the fist signifies extraordinary strength of will. Aizen Myo-o is seated upon a pedestal in the form of a vase, from which coins and other treasures pour forth. He has a circular nimbus and wears a diadem shaped like the face of a lion. He is a protector of temples and a purifier of minds. In popular belief, he protects the happiness of lovers and functions as a match-maker. For this reason he is sometimes called a Buddhist cupid, and carries the familiar bow and arrow as a proof of his romantic intercessions. The proper abode of Aizen Myo-o is the sun, and his lotus throne is represented with red lotus petals. He is guarded by thirty-seven attendants who are never represented in art and are comparatively unknown.

#### MANTRA SEEDS IN ESOTERIC BUDDHISM

A discussion of the esoteric meaning of the letters, or syllables, of the Sanskrit alphabet will be found in *The Garland of Letters, A Tantric Work*, by Sir John Woodruff, (Arthur Avalon). In Sanskrit, letters and their related sounds are used in magic and to summon divine beings. These letters are therefore called *bija*, or *vija*, which translates into Japanese as *shuji*. Like seeds, these letters are believed to contain the germs of deities, elements, and conjurations. As used in Shingon Buddhism, the *shuji* letters form a kind of magical alphabet resembling Sanskrit, but so ornate as to be virtually unrecognizable. The examples shown here will serve, however, to indicate the principle involved.

The forms must be memorized in relation to the objects which they represent. Each of the deities of Esoteric Buddhism, including many of the gods derived from Hinduism, can be represented solely by a *shuji* symbol. Many worshipers regard these letters as a more pure type of representation, completely free from the stigma of idolatry. The letters have their sound equivalent, but according to Dr. Anasaki, it is not known whether or not the sounds convey any mystical meaning of their own.

At Mount Koya, most of the mortuary monuments consist of five sections forming together the appearance of a slender pagoda.



Monogram of the Amida Buddha, from an ancient Japanese embroidery.



The Dainichi Mandara. The Buddha Mahavairocana attended by four Buddhas and four Bodhisattvas. In this mandara, spell-letters are substituted for the deities. The Japanese names have been inserted in English.

Each of these segments is marked with a shuji letter corresponding with the elements of earth, water, fire, air, and ether. In the great mandara which can be seen in the Toji Temple in Kyoto and several of the sanctuaries at Koyasan, the entire pantheon is presented for meditation in the form of the shuji letter. There are also figures of deities in meditation with their illuminous shuji letters in the heart. The grand mantra seed of Dainichi Nyorai represents total existence *in abscondita*. It is therefore the primordial germ resting in the darkness of the "Buddha fields." A mandara preserved in the collection of the Asakusa Kannon Temple in Tokyo shows Dainichi in the center and eight attendant Buddhas and Bodhisattvas on the petals of a surrounding lotus. The entire design is represented by the seed-letters, but the worshiper subconsciously transforms the symbols into the likenesses of the transcendent beings and the prayers appropriate to each. As far as we know, there is no comprehensive list of the seed-letters available in English, but the *Butsu-Zo Zu-Kan* includes the shuji letter with the picture of each of the divinities. This is still another instance in Japanese Buddhism of borrowing from India, reaching China prior to the 9th century, A.D.

#### OTHER SYMBOLIC BEINGS

In addition to the principal icons, a number of other symbolic creatures have come to be incorporated into the realm of Japanese Buddhist art. Some of these originated in India, and others in the various nature cults. An especially beautiful group of heavenly beings called *tennin*, and corresponding generally with the Western concept of angels, are frequently found in both sculpturing and painting. The *tennin*, however, are rarely shown winged but fly through the air surrounded by streaming draperies of many colors. The form in which they are depicted in Japan was imported from China. They are also found in Korea and in the cave paintings at Tun Huang in the Sinkiang province of China. Among the surviving paintings originally in the kondo of the Horyuji Temple is a magnificent representation of a *tennin* in flight. These beings usually wear the Bodhisattva apparel and are often listed as Bodhisattvas. They may not wear the Bodhisattva tiara, but the hair is



Tennin, or Buddhist angel. Aerial spirits dwelling in the Western Paradise who attend Buddhas and Bodhisattvas and appear in visions of pious persons.

dressed high and may be ornamented with bright-colored flowers. The tennin are shown playing musical instruments, carrying banners or lanterns, dancing on clouds, or dropping flowers from the sky.

In the Taima Mandara, a beautiful depiction of the Western Paradise, the tennin hover in the sky over the Amida Triad; and in the Byodoin Temple at Uji, a group of fifty of these beings sculptured from wood and floating on clouds attend the central image. The tennin are said to be the embodiments of beautiful thoughts arising in the mind in moments of piety. All nature pays homage to truth, and the tennin, like the nature spirits of the ancient Greeks, pay tribute to the Buddhas and Bodhisattvas.

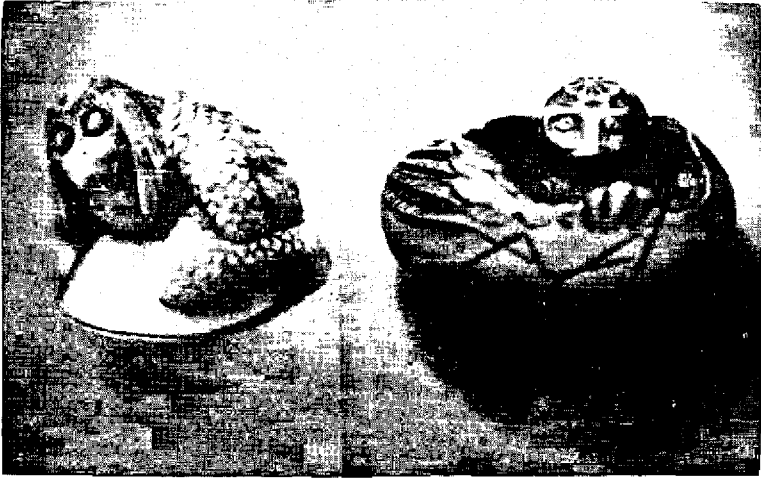
Japanese Buddhist art also includes several composite creatures, and among these are the *karyobinga* who have the bodies of birds and human heads. They may also be represented playing musical instruments, and figures of them appear in the elaborate halos of Bodhisattvas, especially Kannon. In many of the Parinirvana paintings of Buddha, a *karyobinga* is among the mourners. In the course of time, the faces have come to resemble beautiful women.



Karyobinga, from an old Japanese wood-block print.

Some feel that the birdlike body may have been inspired by the phoenix, but the form may have been derived from Greek or Persian sources. Dancers portray karyobinga in certain Japanese festivals. They seem to represent images created in meditation to suggest the higher inspirational quality of the psyche. Some have suggested that there is a similarity between the words “karyobinga” and “cherubim”, and it is quite possible that the two concepts had the same origin.

There are also a number of fanciful creatures that annoy men to various degrees. Among these are the *oni*, or demons. These imps have lost most of their destructive propensities and have come to suggest the negative and wayward thoughts that arise in the minds of those who have not attained the firmness of the Doctrine. Most of the *oni* are believed to have been converted to Buddhism, perhaps because wrong attitudes ultimately contribute to enlightenment by inspiring the person to correct mistakes. *Oni-no-samisen*, the musical demon, was a favorite theme of the old Otsu folk painters. He is a whimsical little monster, not especially terrifying, but possessing the ability to lure mortals into inebriation while playing bewitching music on the *samisen*.



Left: Kappa with his foot caught in a clamshell.  
 Right: Baby tengu born from an egg.

There was also an order of forest goblins called *tengu*. There were two types of these composita, one of human form with an extremely long nose and the other with a human body and the head, beak, and wings of a bird. Tengu were also converted to Buddhism long ago and were not considered dangerous unless ill-treated by mortals. The lord of the tengu taught the Japanese culture hero, Yoshitsuni, the art of swordsmanship. It is possible that at some early time Western sailors, shipwrecked on the shores of Japan, took refuge in the mountains and later were transformed into tengu by legendry. Until quite recently, occidental people in Japan were referred to as "long-nosed Barbarians of uncertain disposition."

There was also a watersprite called the *kappa*, who dwelt in streams and lakes and was inimical to man. The kappa combines the attributes of a turtle and a human being, and while given to destructive practices, is extremely courteous. The source of his strength is a fluid held in a cup-like depression in the top of his head. If you bow to the kappa, he must return the salute, and the water in his head is spilled. He is harmless until he is able to renew the supply. A famous subject in Japanese folk art is a kappa with one of his legs (or hands) caught in a clamshell.



Oni-no-samisen. In the Otsu cartoon, the imp is portraying a teahouse entertainer contributing to public delinquency.

Such impish mythological beings are involved to some degree in popular Japanese Buddhism, and they are interpreted to signify the elementary forces of nature and the subhuman appetites and instincts of man's composite character.

In the next article of this series, we will consider ghost lore, hero legends, and semi-historical epics that have contributed to the stream of Japanese tradition. The supernatural has always played a major part in Shintoism and the popular beliefs of city-dwellers and remote villagers alike. Even the smallest child has a profound admiration for the great Benkei, the Japanese Hercules. There is also the little boy who was born from a peach, and the Japanese Rip Van Winkle, who lived for centuries in the palace of the sea-king beneath the blue waters of the Pacific Ocean. I think you will find the stories quite as engrossing as the fairy tales of Andersen and the brothers Grimm.



## THE CULT OF ODIN

### *The Drotts.*

There can be no reasonable doubt that mystery schools flourished among the Scandinavians during the opening centuries of the Christian era. For the sake of convenience, the esoteric tradition of these people may be called the Nordic Rites to distinguish them from parallel institutions established among the Teutonic tribes, now known as the Gothic Rites.

The origin of the legends themselves is obscure, but the stories were perpetuated orally by an order of seer-women, soothsayers, and prophetesses. They were the servants of the Norns, the old fate goddesses, and like the ancient sibyls, they uttered prophetic words while seated entranced upon a cushion stuffed with feathers. The Vala or prophetess is the personification of the ancient tradition. She is the voice of past time, telling the stories of the gods and heroes who lived before the Ragnarok.

The philosophic symbolism of the Nordic secret doctrine descends to us in two important collections of Scandinavian literature: the *Elder Eddas* of Saemund Sigfusson, and the *Younger Eddas* of Snorre Sturleson. Saemund was born in southern Iceland about A.D. 1054. Christianity had been established by law as the religion of the country about fifty years before the birth of Saemund, so he was nominally Christian but inwardly dedicated to the lore and legendry of his ancestors. Although he became a Catholic priest, there is a persistent story that he studied with a famous Drott, whom he finally excelled in a trial of magical skill.

Snorre, the son of Sturle, was also Icelandic, born about the year A.D. 1178. He was raised in the home of the descendants of Saemund and has been accused of having adulterated the legendry of his people with fragments derived from Hebrew, Greek, and Roman sources. Perhaps this accusation is false and arose because of the natural parallels which exist in all the mystery schools. Saemund and Snorre rescued the legends of their people from the inevitable encroachments of time. The results of their labors are works of scriptural dignity, laden with early wisdom and dominated by the tired grandeur of a dying faith.

Both the *Eddas* contain approximately the same burden of meaning. They describe the creation of the gods and the circumstances through which the divine order was finally brought to an end. Fate, moving relentlessly, destroyed the old way of life, and the universe collapsed into chaos in the Twilight of the Gods. The principal difference between the two works is that the *Elder Eddas* gave out the story of Sigurd, (Gothic, Siegfried), Fafnir's Bane. The *Sigurd Saga* describes the adventure of the hero of the world, who slew the dragon Fafnir, and finally died himself.

The *Younger Eddas* develop in detail the myth of Balder the Beautiful and his death at the hands of the blind god, Hodur. There are so many parallels between Sigurd and Balder that it becomes obvious that the latter is the spiritual counterpart of the former. Balder is the hero of heaven; Sigurd, the hero of the world.

In reconstructing the initiatory rituals of the Drotts from the various sections of the *Eddas*, it is necessary to bear in mind that the candidate seeking initiation is identified in turn with the various divine personages involved in the stories. There is always a key to the identification, and a study of the lays themselves show that the myths have been ingeniously complicated to conceal their original purpose.

In the ritualism of the Drotts, as in most pagan mysteries, the places of initiation were subterranean. Here in caves, either natural or artificial, the candidates acted out the elements of a primitive astronomical theory. The Nordic scheme of the worlds consisted of nine spheres, so there were nine chambers. The neophyte sought in these darkened caverns for the body of Balder the Beautiful. If he could discover Balder and restore the dead god to life, the risen deity would whisper into his ear the word of power which Balder had received from his father Odin.

The one who possessed this word was a master of the mysteries. After the consummation of this masonic ritual, the candidate reaching the sacellum took his solemn oath upon a naked sword, the same sword which under the name Gram (Gothic, Notung) was mended by Sigurd and used to slay the dragon of material illusion. The candidate completed his oath by drinking mead from a bowl fashioned out of a human skull. He was then marked with the sign of the cross and given the magic ring of Balder the Beautiful.

The learned Mason, Robert Macoy, summarizes the origin and history of the Odinic rites thus: "It appears from the Northern Chronicles that in the first Century of the Christian Era, Sigge, Chief of the Aser, an Asiatic tribe, immigrated from the Caspian Sea and the Caucasus into Northern Europe. He directed his course Northwesterly from the Black Sea to Russia over which, according to tradition, he placed one of his sons as the ruler, as he is said to have done over the Saxons and Franks. He then advanced through Cimbria to Denmark, which acknowledged his fifth son, Skiold, as its sovereign, and passed over to Sweden where Gylf then ruled. Gylf did homage to the Wonderful Stranger and was initiated into his mysteries.

"Sigge soon made himself master there, built Sigtuna as the capital of his empire, promulgated a new code of laws, and established the sacred mysteries. He assumed the name of Odin and founded the priesthood of the Twelve Drottars who conducted the secret worship and the admiration of justice, and, as prophets, revealed the future. The secret rites of these mysteries celebrated the death of Balder, the Beautiful and Lovely, and represented the grief of gods at his death and his later restoration to life. The neophytes were instructed regarding the creation of the heavens and earth, and of man and woman, by three Drottars who were called 'The High', 'The Equally High', and the 'Highest'. They discoursed to the initiates the mysteries of the world, of the day and night, of the sun and moon, of the Golden Age, of the winds and seasons, of the gods and goddesses, of the destinies, the twilight of the gods, the conflagration and destruction of the world. The ceremony of initiation ended with a sublime representation of the restoration of the universe; the return of all things to purity, harmony, and peace." (*General History and Dictionary of Freemasonry.*)

As the *Elder Eddas* develop their divine theme, the foundation is laid for another great Islandic epic, the *Volsunga Saga*. In this work is developed the story of Sigurd the Volsung, and the race of the heroes. The Volsungs were the chosen children of Odin. In their veins flowed his blood, and from them must come the immortal mortal, who will defend heaven against the powers of darkness. The name Volsung here identifies a sanctified clan, a tribe

set apart by destiny to breed the preserver of men. Actually this race of heroes represents the body of the initiates themselves. Those who have received the mysteries are a race born of heaven and earth, set aside and sanctified like the Melchizedeks of old. They find their Egyptian equivalent in the Sons of the Hawks, the Golden Race of Memphis, dedicated to avenging the death of Osiris. Their mother is the temple, and like the initiates of Freemasonry they called themselves the Sons of the Widow. In the *Saga*, Sigurd calls himself a widow's son, for he is born after the death of his father and, like Horus, was hidden in a forest.

The esoteric burden was the same with the Drotts as with all other ancient mystery religions. By some strange and unexplained circumstance each candidate for initiation was deemed guilty of having murdered the sun god. The neophyte must gain the wisdom and knowledge necessary to restore this spirit to life. The Balder symbolizes truth and beauty which men have slain with ignorance and greed. The mysteries teach the raising of the hidden god within each human being by secret and magical rites. By strange rituals, by nocturnal ceremonies, by the light of torches, by the power of ancient runes, by the wisdom of the old ones, we learn of the secret way. The supreme of life is the resurrection of the divine spirit within ourselves. This is what the Drotts taught in the caverns of Uppsala, and this is the song of the *Eddas*.

In the *Younger Eddas*, the initiation of Gylfi, King of Sweden, is described under the symbolism of Gylfi's journey to Asgard, the home of the gods. As Robert Macoy has noted, it was this king who received Prince Sigge and was accepted into the mysteries of the Drotts. There is no doubt that the first section of the *Younger Eddas*, titled "The Deluding of Gylfi", is the story of the initiation of this Scandinavian chieftain into esoteric rites imported from Asia.

### *The Temple of Uppsala.*

Old Uppsala, about two miles north of the modern university of Uppsala in Sweden, was an important center of the Nordic or Odinic rites. Here in ancient times stood a magnificent sanctuary, its walls and roof overlaid with gold and surrounded with a golden chair hanging from the eaves. Near the temple stood a very large

and ancient tree which remained green in both winter and summer, and close to the tree was a sacred spring used in sacrifice. All that remains of this holy place are three huge grave mounds, beneath which, according to popular legend, are buried the mortal remains of the heroes who later became the gods of that place.

With the rise of Christianity, the shrine of Uppsala was completely destroyed and a church built upon the site. This church became the first cathedral of the bishops of Uppsala, but when the cathedral was burned, the arch-Episcopal See was moved to another place in the closing years of the 13th century. The area abounds in ancient tradition associated with the pagan mysteries once celebrated there, but reliable historical data relating to the rituals performed in the original temple is unavailable.

Although Odin was worshiped with solemn festivals in the fane at Uppsala, the high altar of the temple was ornamented with the statues of three deities arranged in the form of a trinity. The central and most important place was assigned to Thor, represented as a giant carrying a hammer. Odin stood at the right hand of Thor, and Frey at the left hand. Each was accompanied by his distinguishing symbols. The statues were carved from wood elaborately gilded and ornamented. Although such images were comparatively common in early times, few have survived, as St. Olaf and others of his persuasion consigned all they could find to the flames.

Before the altar was a massive table on which stood the oath ring, a bowl or kettle for the blood of sacrifice, and the vessel containing the perpetual fire. The shrine or sanctuary opened into a large, long room which we are assured was intended primarily for feasting. In this chamber there was also an enormous pot in which the bodies of the sacrificed animals were cooked in preparation for the banquet. In early times the favorite sacrificial animal was the horse, which was offered especially to Odin.

It is interesting that Thor should have precedence over Odin in the Nordic ritualism. Mythologists suppose that he belonged to an older dynasty of deities and was accepted into the Odinic pantheon as a necessary compromise between the indigenous faith and the foreign cult established by Sigge. Thor is a power god, symbolic of universal force, and possibly a personification of cosmic

energy. Like the Titans of the Greeks, Thor symbolized the primordial creative agencies which brought the world forth out of chaos.

In the Nordic trinity, Odin, who is armed with a spear or sword, personifies the principle of wisdom; and Frey, who carries the sun shield, is courage. Together the three exemplify the Nordic-god concept. Above and beyond the trinity of the hero gods was the secret and nameless Father of Fathers, worshiped only by those who had been initiated and had taken their oaths upon the ring. Writing of the Odinic rituals, Albert Pike says: "But above all these hero gods was the Supreme God, 'the author of everything that existed, the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things, the Being that never changeth'. In the Temple of Eleusis (a sanctuary lighted only by a window in the roof, and representing the Universe), the images of the Sun, Moon, and Mercury, were represented." (*Morals and Dogma, etc.* p. 13.)

It is important to note that the Temple of Uppsala seems to have supplied the inspiration for the description of the fabulous fane of Asgard, where the twelve Ases convened in council to govern the world. According to N. Kershaw, "The description of Yggdrasil's ash, which is said to overshadow Asgarthr, is no doubt derived from the Uppsala evergreen, as the description of the home of the gods is surely derived from some Northern sanctuary, in all probability the identical sanctuary at Uppsala". (*Encyclopedia of Religion and Ethics*, ed. by James Hastings.)

Here is the key to the entire pageantry of northern mythology. The myths are neither more nor less than the rituals of the Nordic rites. Asgard is Uppsala, and to the initiated there never was any other meaning. All of the mystery schools were microcosms of the universal government, which explains their similarity throughout the world. The initiates personified the gods or creative agencies, and the rituals were astronomical, exactly patterned after the universal machinery. These colleges of initiation were set up to restore the natural government and to inspire the restoration of that golden age when men governed their ways according to the laws of nature. It was a primary concept of the mysteries that ultimately the civilizations of the earth would unite themselves in the form

of a political solar system under the rulership of a grand master bearing the emblems of the solar power.

To the degree that men depart from the laws ruling their kind and cease to obey the edicts governing all created things—to that degree they fall away from life and toward confusion and death. To survive, the human being must understand his part in the universal purpose and fulfill that part. Initiation was dedication to truth and a high resolution to live nobly under law.

Odin was the master of the mysteries, the type of the initiating. In his early life he had devoted himself to the quest for wisdom. He had come at last to Mimir's pool at the roots of the great tree Yggdrasil. He had gazed into the face of Mimir, upon which is recorded the memory of all things, human and divine. He had asked the way of truth, and Mimir had bargained with him. From the lips of memory had come the words: "If you would know the old wisdom, pluck out one of your own eyes and cast it into my pool." Without hesitation Odin had obeyed, and from that time on he drew a lock of hair over one side of his face to conceal the loss of his eye. Thus it is that Odin discovered the mystery of the 'eye single', and his body was filled with light and he became master of the runes, the ancient records. He cut the runes into the haft of his spear, and his spear was a covenant upon which he took his oath.

Odin knew all things except the mystery of his fate. He caused the palace of Asgard with its great throne and the feasting hall of Valhalla to be built on the high mountain of the Middle Garden. Here he gathered the souls of the heroes to form the Army of the Light. He sent forth his warrior daughters, the Valkyrs, on swift-footed steeds to gather up the brave who died on the field of battle. He brought them to himself, and they feasted through the ages on the flesh of the wild boar which forever renewed itself.

All this was in preparation for the last great day when the hosts of evil, the ghosts and the demons, would cross the sea of the dead in boats made of human fingernails. When that day came, Heimdall, who guarded the rainbow bridge, would blow the mighty trumpet of war, and the armies of light and darkness would be locked in mortal combat on the plains of the Ragnarok. At that time, good and evil would perish together, and the worms would gnaw through

the roots of the world ash tree. Asgard would fall in flames; the waters would rise, and the gods and heroes of old times would vanish away. After that there would be a new heaven and a new earth, and beautiful garden land where a new race of human beings would build a new way of life.

This last great war is the Armageddon of the Christian Scriptures, and the whole account is but a thinly veiled description of the purpose for the mysteries. The heroes gathered from the battlefield of life are the initiates; Asgard is the secret school with its twelve Ases or adepts, and the great war is the struggle of light and darkness for dominion over human destiny. An almost exact parallel is found in Egypt, where Horus the avenger, the Egyptian savior-god, gathers to himself the Sons of the Golden Hawk to overcome the hosts of Typhon, who had attempted to destroy the mysteries by dismembering the body of Osiris.



### THREE TANKAS BY GENEVIEVE STILES

If Time could but stay  
 Like Fuji, ever the same.  
 But always changing!  
 Hand in hand we would walk  
 Life's paths forever young.

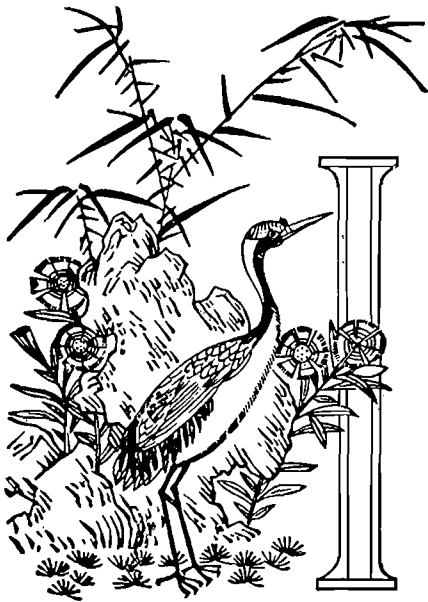
Time has touched this jade  
 Of old, turning it to brown  
 And ivory white  
 Thrilling at my finger tips  
 It tells tales of ages past.

The serried branches  
 Of pines imprison the moon  
 Low-riding the sky.  
 But not for long. She will climb  
 Night's tall ladder, star by star.



## THE "UNWORTHY" ONE

### GUARDIANS OF THE THRESHOLD



It was indeed a splendid sight. In front of the main entrance to the Miyako Hotel stood a Model T Ford touring car with shiny brass accessories. The driver wore the black and white coat favored by rickshaw men, to which he had added a chauffeur's cap and heavy goggles. In the tonneau, under a bright-colored oiled-paper parasol, sat Mr. K. Nakamura.

As I approached the car, the driver jumped from the seat, opened the rear door, and ushered me into the vacant space beside Mr. Nakamura. It was all done with a grandiose gesture. At the appropriate moment my friend rose and tried to bow, but the limited space proved somewhat frustrating. After we were comfortably settled, I asked the little art dealer if he had recently acquired this handsome vehicle, but he assured me that while he deeply appreciated my compliment, the car belonged to the hotel. They had purchased it at a very large expense to meet distinguished patrons at the Shichijo Railway Station. Having some influence with management, my friend had hired the automobile for a reasonable sum. He had planned a trip to the country, and the distance made the use of a rickshaw impractical.

Seated together and protected from the glare of a bright day by the huge sunshade, we were soon passing through the suburbs of Kyoto, headed toward the village of Ohara, one of the most picturesque communities in the Yamato area. The town was especially famous for the Oharame, the native girls who wore ancient blue and white peasant costumes and carried heavy loads on their heads. Mr. Nakamura explained in great detail the wonders and beauties

of Ohara and mentioned that the nearby temple was always presided over by a prince of the royal family. While he talked, however, his bland expression convinced me that his principal objective was not sightseeing.

“As you have probably guessed, Haru San, I am combining the pleasures of the countryside with a matter of considerable gravity. Last evening we called a special meeting of the Art Dealers’ Association. It seems that there have been several mysterious burglaries, and stores only a short distance from mine have sustained losses. The thief is evidently well informed on the value of antiques and takes only the choicest specimens. The president of our Association advised me to hire someone to sleep in my shop at night, but I am not convinced that this is the best solution. While it is proper for me to refer to my store as an extremely modest establishment, I would nevertheless regret the loss of my numerous belongings; so we are about to visit an old friend of mine who may be of assistance.”

We had now reached Ohara and saw several smiling-faced girls carrying baskets of flowers and bundles of faggots on their heads. Their expressions developed a trace of anxiety at the sight and sound of the Ford car, but they continued on their way after the dust had cleared.

About two miles beyond the village, my friend directed the driver to turn left into a narrow lane which ended at the gate of a dilapidated old temple.

“I should explain,” observed the antique dealer, “that this is an old Tendai sanctuary which was at one time the residence of a retired emperor. After the destruction of the Mount Hiei Temples, it fell into disrepair and would probably be totally deserted were it not for the industry and piety of the Reverend Mr. Sogo. He is a very dedicated man, but in spite of his tireless efforts his parish has very few regular subscribers. Fortunately he has some skill as a folk artist and supports his temple largely by preparing magical paintings and charms. According to the villagers who live nearby, he is supposed to have an infallible remedy against thievery, and it has occurred to me that this would be an excellent chance to test his ability.”

By this time we had passed to the left of the modest temple and

had come to the little house where the aged bonze lived alone, with the exception of occasional visits from a devoted parishioner. The Reverend Sogo was seated on the veranda of his thatched cottage, painting pictures on thin slabs of wood. If his work lacked genius, it had a rustic charm and considerable vitality. He had a round, smooth face, a completely shaven head, and wore a pair of gold-edged spectacles well down on his nose. He looked over them when designing his masterpieces. The bonze spoke no English but nodded his head in my direction when Mr. Nakamura honored me with a rather lengthy introduction. My friend then evidently explained his problem in great detail, and as he proceeded, the priest became increasingly animated. Every few minutes he smiled, exclaiming "Hai" and nodding vigorously. He then disappeared behind the paper walls of his rustic dwelling and returned in a few seconds with two paintings. One of these was comparatively small on a thin slab of unpainted wood. The other was of much larger size, on a thick plank which had been nicely smoothed with sand and neatly varnished.

Turning to me, Mr. Nakamura murmured in English, "In an emergency of this kind, we do not economize. We must have the best." The best in this case was the larger picture, which represented two whimsical devils which the Japanese call *oni*, one painted green and the other red. They had large protruding eyes, crumpled horns, fangs that did not quite meet, claws on hands and feet, and wore loincloths of tigerskin. Each held a vicious-looking halberd which the artist had touched with silver paint. There were some Japanese characters written along the side, and the priestly artist had added the vermilion seal of his temple. Having indicated that he wished the larger picture, my friend made an appropriate contribution for the maintenance of sanctified ground, and we departed, accompanied by the blessings and benedictions of the old priest.

The return journey was uneventful, and in due time we stopped in front of Mr. Nakamura's store. As the car vanished in the distance, my friend walked around to the back of his shop and returned shortly with a sturdy bamboo ladder. Pointing to the empty space above his front door, he explained, "In my father's time there was a large Japanese sign there; but in the cause of progressiveness, it has not been replaced. But as you can see, the peg is still there

and will be a fine place to hang my magic picture. It may not only protect the property but will be visible for several blocks." He was correct and, stepping back several paces, we viewed the store front with definite approval.

\* \* \* \* \*

The next morning, I left for Osaka to explore the marvels of the Shitennoji, founded by the great prince, Shotoku-taishi, and one of the most ancient temples in Japan. The buildings were old and somewhat dilapidated, but the chapels to Yakushi, the Buddha of healing, were still draped with the bibs of sick infants. In one of the squares an enterprising young merchant had dozens of birds in tiny wicker cages to be purchased and liberated as an act of religious devotion. Here, also, was an underground stream which carried the prayers of the faithful to the hidden abode of Prince Shotoku, who lived forever in the luminous regions beyond the grave. A number of monkeys wandered about and sat on red lacquer balustrades, looking for all the world like ancient sages. It had been my intention to remain at Shitennoji only a day or two, but before I realized it nearly a week had passed.

When I finally returned to Kyoto, I hastened to pay my respects to my good friend, Mr. K. Nakamura. As there were no customers in the shop, we retired to the back room, and it was immediately obvious that the little art dealer had important news.

"The second night after you left," he explained, "my recently-acquired picture had an opportunity to demonstrate its power. I was not present at the time, but the story was faithfully related to me by Mr. Uchida. He is my neighbor across the street, who runs the noodle soup restaurant where I frequently have lunch. On cool nights, customers come from all parts of the city to enjoy his specialty, and the sauce is a secret that has descended through his family for ten generations. Mr. Uchida sleeps above his little dining room, and on Tuesday night he was awakened by the noise of someone fumbling with the lock in front of my shop. Looking out of his window, he saw a dim figure, and it occurred to him that I might have returned late, for some reason. Actually, he is rather timid and had no desire to become involved in difficulties. The shadowy form spent several minutes trying to force his way into my shop. At last, obviously annoyed, he stepped back and threw his whole

weight against the door. As you realize, my store is very old, and the wood is rather weak. The whole front of the building shuddered; the peg was knocked out of the wall, and my magic picture fell and struck the thief on the top of the head, knocking him down and injuring him considerably. After a few moments he managed to stagger away, and since then there have been no reports of robberies in this area.

"My friend, Mr. Suramoto, who has a fine store in Osaka, dropped in yesterday to tell me of a remarkable accident that occurred a few days ago in Osaka. A dealer there who is not regarded as entirely honorable was walking around, his head heavily bandaged. According to his story, he was hit on the head by a falling roof tile—one does not know, but our Association will give the matter further consideration.

"In the meantime, I think it would be appropriate to express my appreciation to the Reverend Sogo. Winters around here are very cold, and I suspect that a cask of sake would keep his venerable bones in greater comfort!"



*A Man of Few Words*

Talk as if you were making your will: the fewer words the less litigation.

—Balthasar Gracian

*Divided Honor*

God made the country, and man made the town.

—Cowper in *The Task*

*The Only Remedy*

Against criticism a man can neither protest nor defend himself. He must act in spite of it, and then criticism will gradually give in to him.

—Goethe

*The Eighteen Karat Man*

Men have a touchstone whereby to try gold, but gold is the touchstone whereby to try man.

—FULLER in *Holy and Profane States*

*A Major Production*

History is a mighty drama, enacted upon the theatre of time, with suns for lamps, and eternity for a background.

—Thomas Carlyle

*A Sad Spectacle*

An irritable man lies like a hedgehog, rolled up the wrong way, tormenting himself with his own prickles.

—Hood

*The Quality of Mercy*

We hand folks over to God's mercy, and show none ourselves.

—George Eliot



## *In Reply* A Department of Questions and Answers

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*QUESTION: How has racial and national karma brought about present world conditions?*

*ANSWER:* Racial karma is perpetuated through the bloodstream by which medium the individual is bound to his racial type. National karma is psychological and results from vibrations set up in national institutions by attitudes and policies.

Under racial karma we have consequences resulting from racial temperament, racial virtues, racial tastes, racial cultures, racial traditions, racial philosophies, and racial religious systems. All of these together produce racial viewpoint. To the degree that this racial viewpoint is at variance with individual viewpoint, karmic reactions are set up. As one of the great duties of karma is to break up patterns, karma is eternally tearing down racial differentiations and breaking up racial patterns.

Most of the earth's races are comparatively ancient; that is, each has endured for many thousands of years and has evolved several complete social systems within itself. A number of nations may differentiate within the race, or as in the case of America, several races may be involved in the structure of one nation.

Racial karma is the law of cause and effect applied to the entire population of a race. There are three great systems of racial karma in the world today: the Lemurian, the Atlantean, and the Aryan. The karma of the Lemurians is essentially physical, that of the Atlanteans, emotional, and that of the Aryans, mental.

The principal surviving remains of the Lemurian race are the so-called Black peoples. During the greater part of known recorded history, these peoples have been struggling against physical enslavement. They have struggled for the right to possess themselves, to be free physical agencies in a world which has tried to keep them in a condition of serfdom.

This karma may have resulted from a very ancient cause. The Lemurians were the first human beings to attempt to control and dominate the resources of nature. They were the first to hunt and to kill animals for food, to raise plants and grains, and to divert the natural productiveness of nature to their own use. From this circumstance certain patterns were set up which have been transmitted to all the other races of the earth, but which have remained the true karma of the Lemurian people. The emancipation of the dark peoples and the establishment of such nations and states as Liberia give evidence that the old law of cause and effect has been satisfied and that the race is now being released.

The Atlantean problem is one involving emotion, feeling, imagination, art, aesthetics, veneration, harmonics, rhythm, pattern, and the entire range of sensuous and sensual indulgence. Most of the Oriental nations are part of the Atlantean races. War came into existence during the period of Atlantean supremacy. Atlantis was an empire of false pride, uncontrolled appetites, and inordinate ambitions. Hence, its karma is intimately associated with the whole gamut of sensory reflexes.

Even though the Orientals of today give the impression of being stoic, they are actually the most emotionally involved of all the earth's peoples. Oriental music, Oriental painting, Oriental customs are all related to religion and appetite. Their racial karma keyed to their racial temperament confronts them with problems requiring clear and direct thinking. Modern Asia is suffering the consequences of the ancient luxuriousness and languishes in a sphere of sensory excess. This probably explains why the great philosophical systems which have been given to Asia have always placed such insistence upon asceticism as the only medicine for the karmic elements which have defeated progress in the East.

Aryan karma has been developed over ages of barter and ex-

change. Shrewdness has been the curse of the Aryan psychology. Toying with the principle of mind, applying intellection indiscriminately to the various objects of its conceits, the Aryan race has thought itself, reasoned itself, and schemed itself into its present difficulties. The Aryans have built cities and have evolved elaborate systems of laws to govern them; they have developed sciences and have circumscribed knowledge with a hopeless complexity of rules. Never satisfied with simple and direct action, the Aryan mind regards complexity as synonymous with excellence. The result has been the dream of empire, the love of thinking in terms of millions, and the almost fanatical addiction to the game of accumulation. The Aryan finds pleasure, not in what he has, but in struggling for that which he has not. Uncontrolled, undirected, unenlightened mental activity has set in motion the karmic consequences which manifest as the utter conviction with which the Aryan world has inflicted itself.

The three streams of karma are related to the three principal branches of human effort. The Lemurian relates to the crafts and trades, the Atlantean to the arts and religions, and the Aryan to the sciences and professions. Each of these great systems being themselves karma-laden, mingling with the others, contributes their own unfinished destiny to the problems of the day. This is the largest and most general aspect of racial karma and underlies the more specialized forms which are familiar to us.

Within a great racial structure, are lesser racial differentiations. The Chinese, the Mongols, the Tartars, the Tibetans, the Eskimos, and the American Indians are Atlanteans. Each is reflecting some part of Atlantean culture, and *each is a differentiation of Atlantean karma*. The very existence of racial division is itself a phase of and a proof of karma. We recognize races by particularities of both appearance and temperament, and these peculiarities are consequences of a number of compensations working out through proper media.

Geographical distribution, lingual demarcation, and religious dominance are keys to the various divisions of racial karma. For example, the Chinese people have been one of the most emotionally and culturally civilized of the earth's racial groups. Their arts and their emotional literature have achieved the exquisite. Yet since



the beginning of their national existence they have been among the worst governed of all nations. Emperor after emperor wrote charming poetry while filching from his nation. The mandarin state has passed from one degree of decadence to another. Starvation, famine, and pestilence have been ignored. Individual artists have fashioned the most glorious ceramics, carved indescribable beauty in stone and marble, and woven symbols of prosperity into silks and brocades; but collectively, the people have ignored the rules of mutual responsibility which are essential to the preservation of security and racial order.

The karma has returned to them in the form of foreign invasion and exploitation, internal corruption, and everpresent poverty. These great people, ignoring the laws of life, have been defeated because they failed to use intelligently that which they had gained through previous good karma.

As races represent enduring great trends, so nations represent less permanent institutions that continue for shorter periods of time, and that become considerably modified by political changes. Nations that have a common origin in larger racial groups may often be identified through their root languages. The Latin peoples, such as the French, the Italians, and the Spanish, not only have a root of language in common, but also similarities of temperament and appearance. The same similarities are obvious among the Teutonics, the Nordics, and the Celts.

Nations often are merely political divisions arising temporarily within the larger group. They must be understood as centers of specialized karma, existing only long enough to work out a particular phase of karma. The policies by which a nation lives are the policies by which that nation will ultimately die. The records of certain patterns within national civilizations have been well pointed out by Oswald Spengler. According to Spengler, history repeats itself in fixed cycles.

Those who seek a reason for the vicissitudes which afflict nations seldom need to look further than the history of nations themselves. The Spanish Civil War bore a definite karmic relation to the Spanish Inquisition. Since effect is a result of cause, the suffering of Belgium under two great invasions in recent times was merited by the inhuman treatment inflicted by the Belgian govern-

ment upon the natives of the Belgian Congo. These primitive peoples were the victims of indescribable savagery upon the part of a so-called civilized power for the purpose of dominating the world's rubber trade. If France felt the weight of invasion and a foreign government impressed itself upon the liberties of the French state, the French people should remember the scourge of their own Napoleon who drenched Europe in blood in the glorious name of conquest. If we desire to know the reasons for things that occur, we need only remember the old adage which says that blackbirds come home to roost.

The armies of Alexander returned to become the Roman legions. These, in their turn, came back as the Crusaders, and were reborn again with the rise of fascism. Italy believed herself to be the reborn Roman Empire. In Germany the hosts of Attila and the armies of the Goths and Visigoths lived again as Nazis during World War II. It is part of the karma of nations that they fulfill to the letter of the law the policies and principles which are in the background of their national traditions.

Toward what then are the laws of nature striving so desperately? What is the end toward which all this confusion is leading? Philosophically speaking, karma must continue to operate until the causes of itself die out. Nations will struggle as long as national spirit endures, because national spirit causes nations to be born. War will continue as long as men believe that destruction can solve problems.

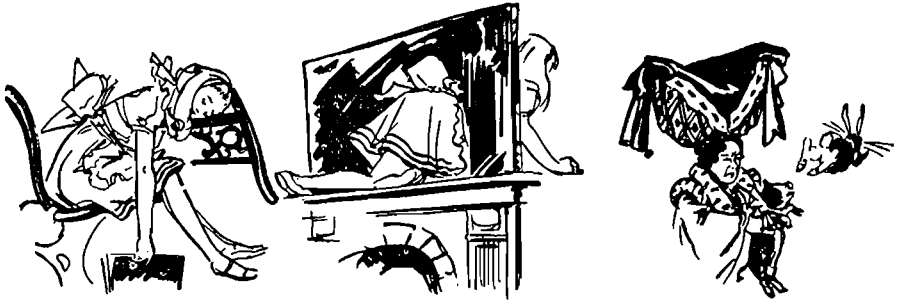
Karma will plague human affairs until men discover and apply the great universal truth that we are one people with one purpose in one world. This realization will set cycles of good karma in motion, at which time we shall abide under the benign guidance of the very law which now appears to be the cause of our suffering. Karma is simultaneously fortunate and fatalistic. If we sow the whirlwind, we shall reap the whirlwind. But if we cause peace, we shall then abide together in peace.



*Through a Cloud Darkly*

No man can justly censor or condemn another, because indeed no man truly knows another. This I conceive in myself; for I am in the dark to all the world, and my nearest friends behold me but in a cloud.

—Browne — *Religio Medici*



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## *Curiouser & Curiouser*

*A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND*

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### JAPANESE WRAPPING CLOTHS

While handbags are gaining popularity among Japanese women, they are still regarded by many as less practical than wrapping cloths. Even today, most Japanese people carry small and neatly tied bundles. These may contain almost anything, from groceries to works of art. In Japan, gentlemen carry briefcases as status symbols, but it is not easy to bring home one-half dozen grapefruit in an attache case. Various clubs and service organizations hold their luncheon meetings in leading restaurants and hotels. After the meal, each diner departs with a neatly wrapped package—he is taking home part of the meal to share with his family.

The Japanese house is small and could easily become cluttered. There is little space to store the valises, satchels, and portmanteaux, for which the American homemaker must find space. Also, the containers may be heavier than the contents and have the additional disadvantage of being inflexible. An object two or three inches longer than the overnight bag must be carried separately and either be packed in a much larger container or left behind. There is also the tendency for articles packed by Western methods to arrive crumpled and creased. None of these difficulties plague the Japanese traveler. His bundle adjusts itself easily and even artistically to the size and dimensions of the item he wishes to transport.

All this is accomplished by simple squares of fabric, called *furoshiki*. They can be bought anywhere, in department stores and outlet houses. The smallest of these are ten or twelve inches square, and the largest have the dimensions of a king-sized bedsheet. For ordinary purposes, these cloths are cotton, in attractive shades or brilliantly stenciled. For more elegant requirements, beautiful silks and brocades are used, selected to compliment a kimono or obi.

The wrapping cloth is also most convenient for travel. It is not customary for Japanese trains to check or ship baggage. The passenger brings his bundle with him and stores it under the seat or on the baggage rack. You can be certain that whatever the needs may be, all the essentials are neatly tucked away in a package no larger than a shoebox. There is no need to carry a change of linen, extra socks, or a clean shirt. The laundry will be done at the inn where you stay and will be ready when you awake in the morning. Most Japanese accommodations include toothbrushes, toothpaste, and a comb. There will also be a sleeping kimono and comfortable slippers waiting for you. A considerable space in the traveler's bundle will be used for gifts which he intends to present to his friends and relatives. With a little more space he can carry a dwarf pine tree growing in a ceramic pot or a beautifully costumed doll in a glass case.

Merchants have always been major users of wrapping cloths. One art dealer preferred to bring his offerings to my hotel so that I could examine them more leisurely. Realizing my rather catholic tastes, he brought just about everything in his store. There were scrolls, screens, small articles of furniture, religious implements, masks, teabowls, and large portable shrines. When they were unwrapped, they filled most of the space available in my hotel accommodations. There must have been more than one hundred articles, and they all arrived in wrapping cloths. Some of them were individually boxed for more convenient stacking. The largest single item was a six-drawer cabinet nearly four feet in height. It is only fair to say the dealer brought an assistant with him, but in the United States the load would have been transported in a station wagon and finally delivered to my door in a hotel truck. However, Mr. Takahashi was even permitted to ride up in the passenger

elevator with his load, for nothing is technically baggage if you can carry it or if it is in a wrapping cloth.

Nearly everything of value in Japan comes in a box. The box is usually of kiri wood, unpainted, but very neat in appearance. Where fine art is concerned, the box may be actually more valuable than the contents. No one in his right mind throws away an old box, for the inscription could be in the handwriting of a great artist, a prominent daimyo, or even a member of the Imperial Family. Boxes authenticate their contents, and it is a horrible offense to put an unworthy object in a fine old inscribed box. We mention this because boxes play an important part in the stacking up of bundles. They are fitted together like the elements of a puzzle, and when they have been properly assembled, the cloth is wrapped around them. First the two opposing corners of the lengthwise dimension are tied together at the top. Then the side corners are brought up and skillfully knotted. This is done so that the knots form a convenient handle by which the bundle can be swung jauntily at the side of its owner. A sloppy bundle would be unthinkable, and not only disgrace the careless wrapper but several generations of ancestors as well.

Some things are easier to carry than others. A twenty-five pound Kabuki wig with all the pins and hair ornaments in place provides a real challenge. A steaming lunch, including soup and the pungent daikon (pickled radish), requires skillful handling. The bundle is splendid for shoppers. It is so intricately tied that nothing can be slipped into it surreptitiously. Before leaving the store the various packages are consolidated in a larger wrapping cloth brought for the occasion.

Bundles of this kind are frequently seen at picnics and will contain everything necessary for the refreshment and convenience of a family, including cakes for several children and sake for two or three venerable ancestors. I heard a battery radio playing in one wrapping cloth that went by in downtown Tokyo. In Nogoya, several boys on bicycles rode by with neat bundles on their heads with nothing to hold them in place but the law of gravity. Food is often carried in this way, with or without cloths. A tray consisting of a pyramid of well-filled soupbowls sails along at fifteen or twenty

miles an hour, carried by a waiter on a motorcycle. Traffic congestion is working against this practice, but it still survives in less congested localities.

Moving day is handled largely with wrapping cloths. Household furniture is so scanty that it offers little challenge to the skillful packer. For centuries the Japanese people have kept physical belongings to a minimum. Even the wealthy consider ostentation a sign of bad breeding. Pictures are always on scrolls that can be rolled up, and a dozen of them can be carried under one arm. Cushions are easy to manage; and nearly all other possessions, including clothing and family utensils and equipment for the tea ceremony, are already in their little boxes. One of the reasons for this uncluttered way of life is the ever-present danger of fire. No one wants to own anything that he cannot transport at a moment's notice. He also wishes to keep his house immaculately clean, and dust-catchers were frowned upon by the Shogunal government. A person can live for ten years in the same house, and the family can gather up its possessions and depart with only four or five wrapping cloths. The oldtime doctor used one of these bundles instead of our Western black hand satchel. His medications were held in small lacquer cases, and the patient kept his pills and powders in an intro attached to his belt. This could contain his personal seal, small change, a few charms or good luck symbols, and practically everything necessary to a daily stroll in a space less than that of one package of cigarettes. More miraculously, the Japanese lady started out for a social event without even a wrapping cloth, for she kept her make-up equipment and other small items in the sleeves of her kimono. She preferred it this way because it was contrary to the Japanese concept of style to be burdened with some large and unwieldy contrivance loaded with unnecessary objects. She carried no keys, as the house was seldom locked. Things not immediately necessary were left at home.

Very few of the old wrapping cloths have survived, and these show considerable signs of wear. It is noticeable how carefully all bundles are guarded against common accidents. You never see anything dropped, and there are no collisions of packages in congested spots. If you wish to be very luxurious you can allow your bundle to be carried by one of the porters in the railway station.

He will disappear with it, and if you are a tourist, you will suspect the worst. When you get on the train, however, he will be there with the bundle and it will be in perfect condition. People have told me that they have sent bundles by express which have arrived safely. This is hard for us to believe, but it indicates a continuing thoughtfulness and respect for the property of others. Perhaps we should use more wrapping cloths in this country. There are colorful, compact, and suitable for the miniature cars of today.

The first and perhaps the ultimate use of the furoshiki is associated with the public baths. "Furo" means "Bath", and "shiki" is a verb suggesting "to spread." When you went to the bath house you undressed and stood in the middle of the wrapping cloth until you were ready to plunge into the scalding tub. At the last moment you wrapped your clothing in this same cloth so that you could identify it immediately after your ablutions. Then, taking your bundle, you went home to live happily ever after!



It costs a beautiful person no effort to paint her image on our eyes; yet how splendid is that benefit! It costs no more for a wise soul to convey his quality to other men.

Emerson, *Representative Men: Uses of Great Men*

It is for man to tame the chaos; on every side, whilst he lives, to scatter the seeds of science and of song, that climate, corn, animals, men, may be milder, and the germs of love and benefit may be multiplied.

Emerson, *Representative Men: Uses of Great Men*

Humor is the only test of gravity, and gravity of humor, for a subject which will not bear ravillery is suspicious, and a jest which will not bear serious examination is false wit.

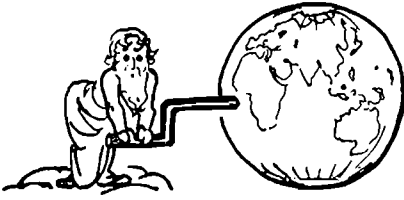
Aristotle, *Rhetoric*

Everything is funny as long as it is happening to somebody else.

Will Rogers, *The Illiterate Digest*, p. 131

Happiness, to some elation;  
Is to others, mere stagnation.

Amy Lowell, *Happiness*



## HAPPENINGS IN THE WORLD

With the surrender of the West Pakistani forces on December 16, 1971, the provisional government of Bangla Desh (The People's Republic of Bengal) assumed the leadership of the country and declared it to be a sovereign state. The Sheikh Mujibur Rahman, leader of the Awami League, was born in 1920 and attended a Christian mission school. As the head of the new country, he is already regarded as the liberator of an oppressed people. Although vigorously opposed to the policies of Field Marshall Agha Muhammed Yahya Khan, President of both Pakistans, it was not until the disastrous crisis of 1971 that Mujibur advocated complete freedom for East Pakistan. Out of the tragic conflict precipitated by Yahya Khan was born a new nation of nearly 75,000,000 persons. The Republic of India was placed in a most difficult position and intervened to prevent the savage practices of the Pakistani military authorities. As far as West Pakistan itself is concerned, recent events have also been most tragic. With the secession of its eastern province, Pakistan lost over half of its population and was brought to the brink of bankruptcy. The heartless measures authorized by President Yahya Khan, a typical militarist, caused indignation in his own country and throughout the world, and on December 20, 1971 he was forced to resign. In the meantime, India felt compelled to assist the Hindu minority in East Pakistan, which was subjected to unspeakable atrocities. Several million refugees found temporary asylum in India, overtaxing the country's available resources. International complications arose with Communist China supporting the cause of West Pakistan and Soviet Russia taking a friendly attitude toward the Hindu grievance. Other powers refrained from intervention, regarding the conflict as an internal problem. This, broadly speaking, was the stand taken by the United States.



The new state of Bangla Desh encompasses the eastern portion of the ancient region called Bengal, which was also a province of British India from 1937 to 1947. Ancient Bengal included the delta of the Ganges and Brahmaputra Rivers, an area rich in historical, religious, and archaeological treasures. Bengal was the scene of the ministry of Gautama Buddha, and many references to this area are found in early Hindu writings. It was part of the great Maurya Empire that came under the sway of the emperor Asoka. Chinese pilgrims of the 5th to 7th centuries, A.D. found Bengal to be one of the strongholds of primitive Buddhism. The Pala Dynasty, which ruled the region for 300 years (until it was overthrown in the 12th century) was Buddhistic but treated non-Buddhists with complete tolerance. Bengal was invaded by the Moslems in the 12th century, and under the new regime many Buddhist monks were massacred and their monasteries destroyed. At the present time, Bengal is remembered as the original stronghold of Tantra Yoga and has played an important part in the rise of Mahayana Buddhism, which was to spread throughout eastern Asia. In its long history, Bengal suffered periodically from invasion and conquest and at last came under the administration of the East India Company. The first British governor-general of Bengal was Warren Hastings, and he was followed in 1793 by Lord Cornwallis, the same who surrendered to George Washington at Yorktown.

The Tantrayana system early came into conflict with Hinduism, and this hastened the departure of Tantric teachers, who found in Tibet and Mongolia more congenial areas for the promulgation of their doctrines. In a sense, at least, the Tantric system is an extension of Bhakti Yoga, in which union with deity is attained by intense personal devotion to God and an affection for all creatures. Bengal was therefore a center from which several streams of mystical thinking flowed forth to make fertile the religious life of Asiatic peoples.

Bangla Desh must regard its Hindu/Buddhist heritage as its invaluable contribution to the ethical advancement of Eastern peoples and, to a measure at least, of the whole world. It does not appear that the Moslem majority (about seventy-five percent of the population) is by nature religiously intolerant. Prior to the partition of India and Pakistan, a good neighbor policy generally prevailed, not

only politically but in the personal lives of the citizenry. Political opportunities and ruthless autocrats precipitated the recent catastrophe. There are so many sacred traditions and noble monuments to spiritual conviction throughout Bengal that we may hope Bangla Desh will be inspired with its new liberty to join other prominent nations seeking world peace and understanding.



*The Three Sufferers*

All offenses are either against our Maker, our neighbor, or ourselves.  
—Steele

*The Hollow Victory*

Opponents think that they refute us when they repeat their own opinions and take no notice of ours.  
—Goethe

*Special Classification*

Painting is the intermediate somewhat between thought and a thing.  
—Coleridge

*Profit and Loss*

Learning hath gained most by those books by which the printers have lost.  
—Fuller, *Of Books*.

*A Little Overdone*

There are men that will make you books, and turn them loose into the world, with as much dispatch as they would do a dish of fritters.  
—Miguel de Cervantes

*The Divine Architect*

Every man is as Heaven made him, and sometimes a great deal worse.

*An Appropriate Note*

They that can give up essential liberty to obtain a little temporary safety deserves neither liberty nor safety.  
—Benjamin Franklin

*The Blind Spot*

Of all the causes which conspire to blind  
Man's erring judgment, and misguide the mind;  
What the weak head with strongest bias rules,—  
Is pride, the never-failing vice of fools.

—Alexander Pope

There is no life so noble that someone else cannot demolish it.

—Friedrich Nietzsche

*The View from Pompey's Head*

"I say with Didacus Stella, a dwarf standing on the shoulders of a giant may see farther than a giant himself".

—Robert Burton



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## Happenings at Headquarters

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During the Spring Quarter Lecture Series, The Philosophical Research Society was privileged to host members of the Board of Trustees as guest speakers. On April 16th, Dr. Marcus Bach spoke on "The Changing and the Changeless—Sociological Aspects of the Contemporary Spiritual Scene." On June 11th, we will hear from Dr. Robert Conostas regarding "The Uses and Abuses of Meditation—Finding the Point of Peace in the Midst of Riot"; and on June 25th James C. Ingebretsen will deliver "Ways of Growth—Modern Man's Effort to Resume the Inward Search."

Mr. Hall began the Spring Quarter Lecture Series with his Easter talk April 2nd on "The Mystery of Pentacost — The Descent of the Holy Spirit." On April 23rd, Mr. Hall lectured on "Adventure in Curiosity—Learning through the Experiences of Living"; and all of the Sundays in May were devoted to ensuing lectures by Mr. Hall. Dr. Henry L. Drake presented three lectures this quarter: "Beyond Psychotherapy—Health as Native to Man" presented April 30th; "What Are We Looking For—Answers to the Quest for Well-Being" to be given June 4th; and "The Cosmic Presence—Interpreting Man's Relation to the Infinite" to be given June 18th.

Our old friend and member of the PRS faculty, Dr. Framroze A. Bode, was well received at his lecture April 9th dealing with "Meeting the Challenges of Today—Solutional Values of a Wholistic View of Life."

Dr. Stephan Hoeller was our first Wednesday evening lecturer of the Spring Quarter and presented "The Psychology of Immortality," "Exploring the Unconscious," and "The Tarot Cards" on April 5th, April 12th, and April 19th respectively. Born in Hungary, Dr. Hoeller has lectured and written extensively in the fields of religion, philosophy, and parapsychology.

Beginning April 26th, Dr. Henry L. Drake continued the Wednesday evening lecture series with "Healing, The Divine Art—Mys-

tery Teachings on Restoring Wholeness," followed by "The Guru—A Story of Discipleship" on May 3rd, and "Self-Unfoldment — The Development and Release of Inward Perceptions" on May 10th.

Beginning Wednesday, May 17th, Taizan Maezumi Roshi, Director of the Los Angeles Zen Center and a frequent lecturer at our Society, presented a group of lectures on the theory and practice of Zen. Dr. Roshi's first lecture dealt with a general interpretation of the Koan, followed subsequently by lectures on "Tozan," "Rinzai," "Unmon," "Kyuhō," and terminating June 21st with "Dogen—Realization of the Koan." As in the past, Dr. Roshi was well-received, and those hearing him derived many interesting facts regarding the concept of Zen.

On Thursday evenings the Society was pleased to welcome back Joen Gladich and Gisele Dallan as they once again gave a series of lectures on graphology and graphotherapy. Beginning April 6th with "Handwriting—Its Subconscious Relationship to the Writing Space," many interesting aspects of handwriting were explored, including "Opinion of Self" presented April 20th, "Honesty and Dishonesty" on May 11th, and culminating with "Graphotherapy—Hope for the Future" on June 8th.

Friday evening, April 7th, Dr. Framroze A. Bode talked on "The Universal Language of Religions—Enlightenment through Meaningful Symbols." The next day, Dr. Bode gave a seminar in honor of Sri Aurobindo and his birth centenary year, 1972. This was Dr. Bode's last appearance at the Society before his departure back to his native India. As usual, we consider it a privilege to have been able to have Dr. Bode speak to us during his stay in the United States.

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On Saturday, April 15th, Dr. Wu Shui Wan presented a most interesting and unusual lecture on "Acupuncture, Its Methods and Cures." The morning portion of the lecture began with a general outline of the theory of Yin and Yang energies and how these energies can be controlled through the application of acupuncture needles and heat. The morning question and answer period was followed by the first acupuncture demonstration of the day. The subject suffered from rheumatism, and Dr. Wu showed how the needles were to be inserted and then heated the needles with hot

Moxa. After the noon break we returned to hear the portion of the lecture pertaining to the twelve meridians and were shown slides depicting the flow of the meridians through the human body. Dr. Wu then lectured upon the theory of the five elements, showing how certain emotions can affect the various bodily organs and the effect of outside environment upon the function of our bodies. The afternoon session also contained a question and answer period, in which many questions were put to Dr. Wu. The day then terminated with another demonstration of acupuncture technique.

Dr. Wu was received most enthusiastically, and we would like to express our appreciation to Dr. Joshua Wong of the engineering department at California State College, Los Angeles, for his expert assistance as interpreter.

Dr. Wu is Director of the Acupuncture Association of Hong Kong and Supervising Associate Editor of "Hong Kong Chinese Acupuncture." Having lectured in Japan, Australia, and the United States, Dr. Wu is currently instructing at the North American Acupuncture College, 4306 Fraser Street, Vancouver, British Columbia.

"Wisdom and Happiness through Yoga" was the title of the day's lectures presented by Swami Venkatesananda on Saturday, April 22nd. The author of fifteen books on Yoga, Swami Venkatesananda entered the Order of Sannyassa and has established centers of his order throughout the world, including South Africa, Australia, New Zealand, and parts of Europe. During the morning session, the Swami talked on "The Art of Becoming Awake," and the afternoon was devoted to "The Science of Mind."

Among the PRS lecturers was Dr. Rex G. Stanford, who presented "The Psychology of Psychic Phenomena" on April 20th. Dr. Stanford is considered an authority on the scientific investigation of extrasensory perception and is the author of twenty-two articles on the subject of parapsychology. He is currently involved in parapsychological research at the University of Virginia's school of medicine. We were pleased to hear Dr. Stanford and benefitted greatly from his knowledge.

On Saturday, May 13th, H. Saraydarian came to PRS to lecture on "Discipleship and Service in the New Age." The author of several books, including "The Science of Becoming Oneself," Mr.

Saraydarian has studied the philosophy of the ages and has lived with sufis, dervishes, and Christian mystics. His morning session topic, "Characteristics of a New-Age Disciple and How to Apply Them in Daily Living" was followed in the afternoon by "Psycho-spiritual Transformation of Man through Service," and both were informative and inspirational.

We were happy to welcome Dr. Shafica Karagulla to PRS on Saturday afternoon, May 20th, when she presented "Higher Sense Perception, Key to Creativity." The interesting three-hour lecture considered the study of vortices of energy and the glandular system in disease and in health, as well as the healers and their effect on the patient.

The last Saturday of the Spring Lecture Series will consist of a seminar given by the PRS librarian, Mrs. Pearl M. Thomas. This is the second of such seminars; the first was received with such acclaim that a second had to be scheduled in order to encompass those people who had to be put on a waiting list. Although an overall general view of the library will be given, this particular workshop, meeting on June 3rd, will deal especially with the written word in conjunction with the June library exhibit.

### IN MEMORIUM

The Philosophical Research Society deeply regrets the passing of Dr. John Douglas Low on March 3rd, 1972. Dr. Low is survived by his wife, Nancy, and sons, David and Steven. A good friend of the Society, Dr. Low was a popular lecturer and graded the lessons of our correspondence courses. As a tribute to his memory, a fund has been established to purchase books for Chapman College in Orange County, dealing with philosophy and comparative religion, the two major fields of Dr. Low's interest.

On March 26th, The Philosophical Research Society held its semiannual Open House. After Mr. Hall's inspiring talk on "The

Christian Mysteries as Restored by the Early Church Fathers," the guests delighted in partaking of the scrumptuous variety of refreshments prepared by members of the Hospitality Committee and of the PRS staff. The friends of the Society were also able to view the exhibit of Penitente relics in the library, explore among the many recently received items in the gift shop, and discover hidden bargains at the white elephant sale. In the afternoon, Dr. Hisashi Ohta presented a most informative talk on the Sumi-e drawing technique, which was followed by a question and answer period. At this Open House, we received a visit from Mr. Harry Steinberg and members of his study group from Seattle, Washington. The presence of an entire study group from out of town at PRS is an unusual occurrence, and we were most happy to display our Society for our Seattle friends.

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The Philosophical Research Society's Spring Quarter library art exhibits began in April with the engrossing "Magic, Myths, and Medicine" featuring a collection of items concerned with ancient methods of healing and casting out of evil spirits that cause sickness. In deference to Dr. Wu Shui Wan's lecture April 15th, we exhibited early charts on acupuncture, including drawings used to instruct pupils and figures illustrating the various nerve centers in the human body which are involved in the acupuncture technique. This display was designed to provide insight into a variety of obscure fields of healing arts.

"The Art of Ando Hiroshige," exhibited from May 7th to May 30th, featured a limited edition of unique Hiroshige prints. Hiroshige has been called the master of rain, mist, and clouds. Nearly all of his work also shows some understanding of Western perspective. There is great whimsy in Hiroshige's compositions, and his double sheets and Surimono are extremely rare.

The June library exhibit, to be coordinated with the library workshop (June 3rd), is entitled "History of the Written Word," and will be concerned with material relating to the art of writing. Among the unusual items displayed will be a book written on birch-bark by the only literate Cannibals in the world, Coptic Greek manuscripts, and cylindrical seals from Chaldea, including one from the reign of Hammurabi (who compiled the world's first legal code).

The Philosophical Research Society recently purchased for its gift shop a set of revolving vertical screens, the purpose of which is to display the vast number of diversified works of art in our sales department. By means of these screens and with the help in the future of various large display scrapbooks, we hope to exhibit the great wealth of drawings and paintings which Mr. Hall personally selected in Japan. Many of our friends have not seen the countless original Sumi-e drawings, prints of great masters, incidental decorative art, and the wide variety of scrolls, both religious and secular; which we can now bring to the attention of our visitors.

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During the week of April 3rd, Dr. Henry L. Drake was one of seventy-five persons from around the world to attend a meeting sponsored by the Research Department of the Menninger Foundation dealing with the Voluntary Control of Internal States. Interest polarized around the causes, conditions and control of altered states of consciousness. The meeting proposed and endeavored to answer four basic questions: 1. For what purpose do we wish to control internal states? 2. Do we need a new, contemporary discipline for self-realization or enlightenment? 3. If we need a new discipline, how can we construct it? 4. What should the role of the scientist of this field be in our society?

The Group Psychotherapy Association of Southern California had its annual meeting May 7th. The overall theme for the meeting was "Creativity and Psychotherapy—A Challenge for the 70's." At this meeting, our vice-president, Dr. Henry L. Drake, led a seminar entitled, "Overall Patterns of Creativity—Exploring the Common Denominators of Vital Expression."



### *Progress*

We are invited to remember that while man has been struggling for supremacy over his natural environment, and in the process has developed a number of interesting survival techniques, he is not alone. Reports are that microbes are also doing very well. Germs, bugs, bacilli, and other pests have launched a powerful counter-offensive, which some fear may become victorious.





## LOCAL STUDY GROUP ACTIVITIES



My old friend, Harry L. Steinberg, is acting as president of the PRS Study Group in Seattle, Washington. The first textbook used by this group was *Words to the Wise*, and each member purchased a copy. It is the policy of the group to read at home prior to attending the meetings, and the result has been brisk and relevant discussions. The meetings are held weekly on Sundays at 1:30 p.m. and last for approximately two hours. There are no auditors, and all present are expected to participate. Most of the members are under twenty-five years of age, but there are no age requirements or age limitations. We had the opportunity to meet several of the members who came down from Seattle to attend my Palm Sunday lecture at headquarters in March.

Due to the rapid increase in the distribution of our literature, our publications are now being used in a number of religious and educational centers. We are happy to cooperate with all such activities and can supply study outlines for a number of our books. We will send further information upon request.

The present issue of the Journal contains several articles which could provide material for group research and discussion. "Iconography of Northern Buddhism, Part III" deals with material comparatively unknown in the West. The emphasis upon symbolism is a constant reminder that all visible things bear witness to invisible principles. Religious art is a language for conveying overtones of meaning that cannot be communicated by words. Of interest also is our essay on "The Therapeutae", a little-known ancient society from which such modern words as "therapeutics" and "therapy" are derived. The following questions may be useful to those who wish to give these subjects deeper thoughtfulness.

### THE ICONOGRAPHY OF NORTHERN BUDDHISM, Part III

1. Consider the language of gesture as a means of expressing inner religious convictions.
2. Give some special thought to the grim-faced Fudo and why you think Japanese people view him with sincere regard.
3. The tennin are Japanese angels. Why have people all over the world used similar figures to represent a class of angelic beings?

### THE THERAPEUTAE

1. In world medicine what do you feel to be the unique position of the Therapeutae?
2. Both the Essenes and the Therapeutae faded from history shortly after the beginning of the Christian era. Is any connection between the two groups possible?
3. What is your opinion as to the probability of Jesus having visited the Therapeutae community of mystical healers?



#### *The Majesty of Law*

Of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage,—the very least as feeling her care, and the greatest as not exempted from her power.

—Richard Hooker

#### *The Best Companions*

They are never alone that are accompanied with noble thoughts.

—Sir Philip Sidney

#### *The Tie That Binds*

There is, nevertheless, a certain respect and a general duty of humanity that ties us, not only to beasts that have life and sense, but even to trees and plants.

—Michael de Montaigne

#### *The Darling of Nature*

Why may not a goose say thus: "All the parts of the universe I have an interest in: the earth serves me to walk upon, the sun to light me; the stars have their influence upon me; I have such an advantage by the winds and such by the waters; there is nothing that yon heavenly roof looks upon so favorably as me. I am the darling of Nature! Is it not man that keeps and serves me?"

—Michael de Montaigne

#### *Courage*

I speak truth, not so much as I would, but as much as I dare; and I dare a little the more as I grow older.

—Michael de Montaigne

#### *A Hopeless Cause*

A learned man who has got into an argument with the ignorant can have no hope of supporting his own dignity.

—Sadi in the *Gulistan*.

# *Library Notes*

by PEARL M. THOMAS

## MAN OF MANY FACETS



F. MAX MULLER  
Professor at Oxford

F. Max Muller, the great Oriental scholar who never traveled to the East, could have made a name for himself in a number of fields. He had the great good fortune to be the god-son of Felix Mendelssohn and was originally intended to be a musician. His father, Wilhelm Muller, was a well-known German lyric poet, and young Max could very well have followed in his father's footsteps. However, at eighteen he took up the study of Sanskrit; at twenty-one ancient Persian absorbed his interest. As a result of his studies he became aware of the need to translate into the English language the great religious texts of the Orient. Although a German by birth, he lived in England most of his life and became an English citizen. He taught at Oxford and ultimately was given the newly established chair of Comparative Philology. He continued his professorship at Oxford for a number of years but eventually gave up that post in order to devote all his energies to the editorship of his famous

*The Sacred Books of the East.* These volumes, which ran to fifty-one when completed, are still the outstanding collection of Eastern religious literature.

In the P.R.S. Library literature section there is a slim, leather-bound volume written by Max Muller. This little book presents still another facet of a man usually remembered for his great scholarship. Although *Memories: A Story of German Love* has no great plot or outstanding situations, it contains a sad, yet sweet, tenderness which keeps the reader enthralled. The second chapter of the romance has brought the story of a little boy up to age six when he is full of imagination and delight for life. The family lived near a great castle and the boy was familiar with the sight of carriages bringing ladies and gentlemen there for festivities. His parents often talked of the goodness and grace of the prince and princess so this highly imaginative child created his own stories about them and felt that he knew them as old acquaintances. When told that his father planned to take him to the castle, his delight knew no bounds.

*My heart beat quickly as I ascended the high stairs with my father, and just as he was telling me I must call the Princess 'Highness' and the Prince 'Serene Highness', the folding doors opened and I saw before me a tall figure with brilliantly piercing eyes. She seemed to advance and stretch out her hand to me. There was an expression on her countenance which I had long known, and a heavenly smile played about her cheeks. I could restrain myself no longer, and while my father stood at the door bowing very low-- I knew not why--my heart sprang into my throat. I ran to the beautiful lady, threw my arms around her neck and kissed her as I would my mother. The beautiful, majestic lady willingly submitted, stroked my hair and smiled; but my father took my hand, led me away, and said I was very rude.*

Needless to say, the sequel worked out very well and the little boy grew up in the aura of the castle and all its glamour. The story continues with delightful vignettes of further scenes of his childhood, youth and young manhood. Included are many brief essays contained in the dialogues between the lad and his heroine, the young princess. All in all, it is a story that leaves the reader with a definite rapture and one that cannot lightly be set aside.

The Library has a number of books by the celebrated Max Muller and all bear a certain stamp of eloquence and scholarship.

He was truly one of the pioneers for the cause of East-West understanding and his *The Sacred Books of the East* stand today as the largest and most celebrated collection of sacred writing of Oriental literature. Other materials by F. Max Muller in the PRS Library are as follows:

- Comparative Mythology—An Essay*  
*Lectures on the Science of Language* (2 vols.)  
*Chips from a German Workshop* (2 vols.)  
*Lectures on the Origin and Growth of Religion*  
*The Six Systems of Indian Philosophy*  
*India: What Can It Teach Us?*  
*Three Lectures on the Vedanta Philosophy*  
*Selections from Buddha*  
*Science of Religion*  
*Theosophy: or Psychological Religion*  
*Notes from Egyptian Mythology*

## THE SECOND WORKSHOP . . . . .

. . . on the P.R.S. Library has been filled but we are planning other programs which will be given more regularly in the near future. Those who have attended are agreed that keeping the Workshops small is very beneficial. Everyone has the opportunity to participate and to observe at close hand the rare books and items of interest which are shown. Perhaps one of the most gratifying results of the Workshop has been the continued interest displayed by the participants. Several, who have free time during our visiting hours, have acquired the habit of using the library each week, continuing the specialty they pursued at the Workshop and finding their interests deepening and broadening as they work with them.

The Second Workshop, on June 3rd, will carry the theme of the Art Exhibit for the month, namely a review of "5,000 years of Writ-

ing." Manly P. Hall had such an exhibit at Robinson's in downtown Los Angeles a number of years ago and it was extremely well received. The examples on display will be discussed as well as other items which do not necessarily lend themselves well for display purposes. Early Chinese, Korean, and Japanese manuscripts will come from the vault, as well as incunabula from European sources. We will also show some fine examples of modern printing, including works by the celebrated typographer John Henry Nash. We anticipate a good meeting.

## RECENT ADDITIONS TO THE LIBRARY

1. *The Canonical Textbook of Won Buddhism* (Won B—Ikyo Kyojun)  
Printed in the Republic of Korea, 1971  
This is the Official Korean Buddhist Text.
2. *Strangers at the Door* by Marcus Bach  
Abingdon Press, New York, 1971  
Countries around the world to whom we have been sending missionaries are now sending missionaries to this country. Dr. Bach examines many of their messages.
3. *The History and Origins of Druidism* by Lewis Spence  
Samuel Weiser, New York, 1971  
Lewis Spence, famous for his penetrating studies of mythology and ancient civilizations, here explores Druidic priesthood, theology and the magical arts.
4. *Tibetan Religious Art* by Antoinette K. Gordon  
Columbia University Press, 1952  
A rare book and a welcome addition to our Tibetan Art collection.
5. *The Grail Legend* by Emma Jung and Marie-Louis von Franz  
(Translated by Andrea Dykes) G. P. Putnam's Sons New York, 1970  
Emma Jung, wife of C. G. Jung, worked for thirty years on the study of *The Grail Legend* and its powerful symbolism.
6. *Young American in Japan* or the Adventures of the Jewett Family and their friend Oto Nambo by Edward Greey. Boston, 1882  
Essentially a book of fiction the author draws on his personal observations of Japan in the 1880's. Quite a charming story. Reading it some ninety years later allows for interesting comparisons.
7. *The Ten Tribes of Israel*—Historically Identified with the Aborigenes of the Western Hemisphere by Mrs. Simon  
London, 1836

## A GOOD FRIEND . . . . .

. . . of the PRS has recently given the Library over 130 books with the stipulation that if these volumes are duplicates, or if for any reason we felt that we could not use them, then we were to feel free to sell them at the Headquarters. Over one-third of the books were immediately placed in our collection and are very worthy additions. The others—good books also, but either duplications or in categories which we don't attempt to cover—were put on sale in the front office. Therefore, everyone benefitted and we are most grateful.

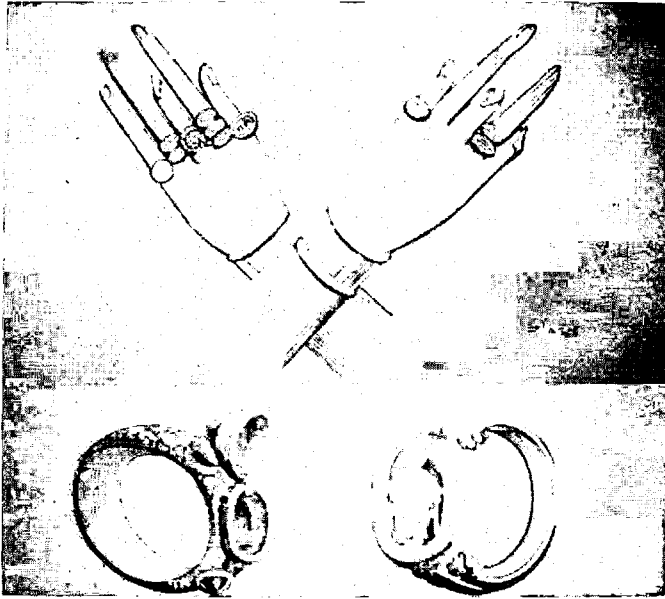
## VISITORS TO THE LIBRARY . . .

We were recently privileged with a visit by Sister Mary Victoria and five other nuns from our neighbor, Villa San Giuseppe on Waverly Drive. This is the new Immaculate Heart Retreat House and is truly a beautiful and restful place. The sisters expressed great delight with our Library and assured us that they would be frequent visitors.

We likewise enjoyed meeting Professor Avedis K. Sanjian, Chairman of Far Eastern Languages at U.C.L.A. The good professor is preparing a Catalogue describing and locating Armenian Gospels and Manuscripts and for such information he has done considerable traveling, visiting libraries and museums wherever he can find books of Armenian origin. He was made aware of our copy of *The Armenian Gospels*, written on vellum in the year A.D. 1684 (Armenian era, A.D. 1133) from a publication prepared in Tokyo, Japan. Truly, it's a small world!

## THE LORE OF FINGER RINGS

At a time when wearing multiple rings is taking on such tremendous popularity, it seems appropriate to mention the fact that this present craze is far from new. The accompanying illustration of a woman's mummified hands is a case in point. There are thumb rings on both hands; the left hand carries nine rings while the right only three. In the days of Horace, the great Latin poet, wearing three rings on the left hand was considered the mark of a man



of excellent taste, but gradually their numbers increased to include the wearing of multiples of rings on each finger so that all the finger-joints were covered. It even became necessary to censor the wearing of rings, especially seeking to abolish the habit of wearing rings on the top joints of the fingers.

One of the oldest rings extant is made of gold, engraved with hieroglyphics, and was the property of Cheops, the founder of the Great Pyramid. Signet rings date back at least to Egyptian days and represented seals of authority. Signets, at first, were worn on the arm or around the neck but gradually became finger rings. Many types of rings have been found in tombs, some in the form of a knot or of a serpent, others fashioned of gold and oftentimes of iron. In ancient Rome, the wearing of rings was governed by law. During the Republic, every Roman citizen had the right to wear iron rings and during the reign of Tiberius, gold was indicative of a badge of civil or military authority. Later, the gold ring was reserved for freeborn citizens, silver for freedmen, and iron was the lot for slaves.

Early Christians in the 2nd century adopted the betrothal ring used by the Egyptians, Greeks and Romans and this later became



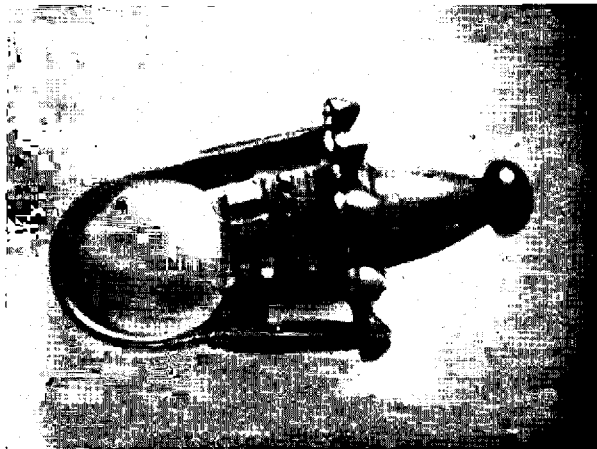
the wedding band. The engagement ring set with a precious gem dates from the Middle Ages, while the diamond became popular in the 15th century.

Poison rings have played a considerable part in history. Both Hannibal and Demosthenes wore rings which contained poison which they each took rather than suffer the humiliation of surrendering. Poison rings took on a different aspect in the Middle Ages when they became famous—or infamous—by the Borgias who used them to eliminate objectionable people. Poison was contained in a covered receptacle and was quickly transferred to the wine of their unfortunate and usually unsuspecting victims, (See illustration).

Rings have been made for a number of purposes. For quite some time, mortuary rings held considerable popularity, and were often listed in wills. George Washington, in his will, left several mourning rings as “mementos of my esteem and regard.” After the death of Lord Nelson, a small number of mourning rings were assembled with a half-bust of the Admiral using portions of the ball which gave the fatal wound at Trafalgar.

Thumb rings have had frequent popularity. During Queen Elizabeth I's reign, it became a fad for Englishwomen to wear their wedding rings on the thumb.

In our P.R.S. Library collection, we have a large bishop's ring which, incidentally, was secured from the sale of the personal effects



of the late Rudolph Valentino and was worn by him in the movie "Son of the Sheikh." This silver ring has thirteen knobs, twelve forming a circle and representing the twelve Apostles, while the thirteenth is a much raised knob in the center indicating the Christ. The ring was further used as the means of opening the sanctuary.

Talismanic rings have a long history and are credited with bestowing health, strength and well-being. The prophet Mohammed wore on the little finger of his right hand a silver ring set with a carnelian engraved for use as a seal. In this way, the carnelian gained great favor as a talisman bestowing upon the wearer a sense of well-being and freedom from envy for his health or his wealth.

The wearing of rings with zodiacal symbols or gems is said to be most fortunate. Apollonius of Tyana (first century A.D.) owned seven rings named after the planets and wore them, one by one, in the order of the weekdays. As it was the custom of the time, it is quite likely that these rings were set with the appropriate stones.

According to tradition, it is said that the ring always worn by Plato bore the inscription, "*It is easier to prevent ill habits than to break them.*"

#### Bibliography (from P.R.S. Library):

*Horizon*: Vol. 15, No. 2 (Autumn 1955) p. 8, 59-62

*The Curious Lore of Precious Stones* by G. F. Kunz

*Information Roundup* by George Stimpson

*Finger-Ring Lore* by William Jones

*The Book of Talismans* by William Thomas Pavitt

*Antique Gems and Rings* by C. W. King



Man is so essentially, so necessarily, a moral being that, when he denies the existence of all morality, that very denial already becomes the foundation of a new morality.

Maeterlinck.

# STUDIES IN CHARACTER ANALYSIS

By

MANLY P. HALL

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The ancient arts listed above have stood the test of time, and there is abundant evidence that they have made important contributions to the field of character analysis. If properly studied, understood, and applied, character analysis may be of real value to you in estimating the temperaments of others and revealing your own inner powers and aptitudes.

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This essay is available bound in heavy paper with an interesting cover design, 87 pages, price: \$1.50 plus prevailing California sales tax.

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