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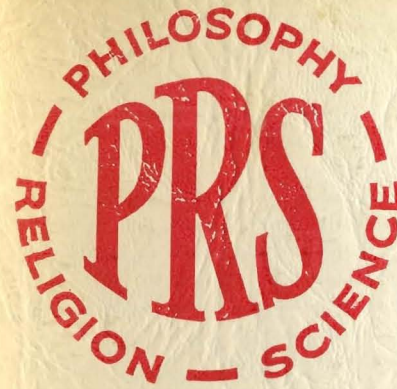
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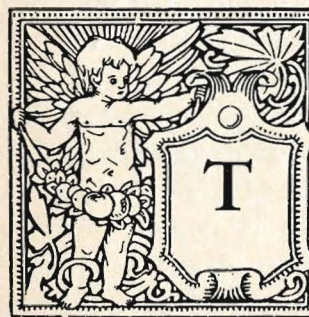
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A CHRISTMAS EDITORIAL

THE BIRTHDAY OF THE SOUL



he religions, philosophies, and even sciences of mankind have come to regard the *three* as the most sacred and significant of all numbers. Triads are to be found everywhere in nature, and our observing ancestors were convinced that such recurrences could not be accidental, but bore witness to some lawful and immutable pattern. Among the faiths of men, the concept of the trinity is also broadly disseminated. In some cases, there were three principal deities worthy of special veneration. In Christianity, the Godhead consists of a trinity of powers or attributes referred to as "One God in Three Persons." Pythagoras regarded the three as the first of numbers, for he considered the one and the two as figures representing unity and duality and therefore superior to and apart from the normal sequence of numerals. He also held the three to signify equilibrium, or the union of one (God) and two (nature). Creation itself resulted from the union of divine and natural powers. For this reason, the triad, represented as an equilateral triangle, bore witness to the entire creation, and was an-

drogynous, typifying the harmonious mingling of the male and female energies of space.

In the speculations of Western mystics and philosophers, the divine trinity mirrored itself in every part of the universe and in every state of living things. The three logoi of the Greeks became the Father, Son, and Holy Spirit of Christian theology. This Holy Trinity brought forth the world in its own image, divided into a tri-form structure called heaven, earth, and hell. Heaven was the abode of the gods; earth, the realm of man and nature; and hell, the dwelling place of the souls of the dead. In the earlier times, hell did not convey the concept of punishment or retribution. It was merely a shadowy land, usually regarded as subterranean, populated with ghosts and specters, and ruled over by dark-visaged Hades. The early Christians proclaimed the Church as exercising sovereignty over the three regions or worlds, as shown by the triple-crown tiara of the Bishop of Rome.

As men grew more philosophical, they began to explore the qualitative universe of principles, energies, and forces. They associated heaven with universal consciousness, earth with cosmic reason or intelligence, and hell with the struggle of elementary forces. Thus, Deity was revealed as possessing three primary attributes—consciousness, intelligence, and force. Other schools referred to the same triad as will, wisdom, and activity. In due course, it became popular to consider man himself as a miniature of the universe, possessing likewise three natures—spiritual, mental, and physical; or spirit, soul, and body. Medieval anatomists taught that the spiritual life of man was seated in the heart, the mental in the brain, and the physical in the reproductive system. The speculative chemists used the symbols of their art to distinguish this basic trinity, referring to spirit as sulphur, soul as mercury, and body as salt. The perfect equilibrium of these elements was the goal of alchemy, and was referred to as the formula of regeneration.

Originally, many of these speculations led to the formation of extravagant and fantastic theories, but as practical knowledge increased, the concepts were rationalized, and many have survived to our time as essentially irrefutable. The Platonists came to some rather interesting conclusions about the heaven-earth-and-hell triad. They believed that man dwelt in three conditions of his own na-

ture, ascending from one to another according to his growth and enrichment of insight. To them, hell simply represented physical existence in the material world. To the ignorant person, mortal life is a purgatory, a region of trial and error, of hopes and sorrows, of dreams and frustrations. To exist here in a benighted state is to be dead to all true value, unconscious of truth, and unaware of the sublime realities which make existence meaningful. By this thinking, the middle region, earth, was the sphere of rationality. Here, mind regulated the activities of the body, reason guided conduct, and imagination inspired intellectual and moral progress. The thinking man alone is human, and those who attain to thoughtfulness were the proper citizens of the earth region. The heavenly state was reserved for the illumined, the emancipated, and the redeemed. These were the ones who, by the immediate experience of consciousness, had risen above time to dwell in the presence of eternity. The mystics dwelt with God, as did also those most truly wise and virtuous. Although they might still live in the flesh, these elected ones were more than human, and were referred to as heroes, or demi-gods. The Platonic concept very largely influenced the Western descent of idealistic philosophy, and enjoys considerable acceptance at the present time.

In the related fields of religion, philosophy, and psychology, the word *soul* still presents certain difficulties. It is a name for something that defies immediate examination. In most religions, the soul is the higher part of man's nature, invisible but real, and that part of man which survives death and may ultimately be united with God in heaven. The corruption of the soul is a far greater offense than the evils which can afflict the body. The soul is the seat of character, of moral virtue, and of ethical dedication. Its integrity preserves and protects the flesh, but if its nature is polluted, it also profanes the body.

In philosophy, the soul is generally regarded as the rational part of man, the seat of the mind and the depositary of learning. It is here that experience, reflection, and observation mingle to produce the condition of essential knowing. It is by the power of his soul that man is superior to the beast, for it includes the faculty of self-knowing and those faculties by which man can plan a future destiny or advance sequentially scientific and industrial projects.

In psychology, the soul is a kind of subjective self, held to be more valid in many ways than the objective personality. Probing the psychic life of man has convinced most psychologists that the soul is heavily burdened with memory, and that within its subtle substances, numerous abnormal patterns of impulse, instinct, and pressure can develop, contributing to mental-emotional illness and physical insecurity. For the most part, it has been assumed that, as a subjective energy-structure, the soul is merely the invisible person, having no existence apart from the objective personality. This, however, is open to question, and questioning is more frequent than ever before among advanced psychologists.

Oriental philosophy has covered most of the ground recently explored by Western thinkers, and has arrived at some conclusions having practical significance. The soul is a kind of heroic self. It originates in the objective life as a pattern of overtones, but once engendered, it has a continuing existence extending beyond the grave. In Buddhist philosophy, it is the soul that is the reincarnating entity or unit. Rebirth is simply a re-emergence of psychic stress patterns. By this concept, the human soul, though originating with the objective personality, has long endured, and does not have its beginning with the phenomenon of birth. Behind the present embodiment, are countless previous incarnations. In each of these, the body perished, but the psychic life continued. Thus modern man is born with a complex, heavily burdened psychic nature. Much of the conditioning now regarded as caused by heredity originates in previous lives rather than merely preceding generations. Again, however, there is a formula which will help to clarify the concept.

Socrates considered the fountainhead of life to consist of the One, the Beautiful, and the Good. The One was God; the Good was nature or earth; the Beautiful was suspended between these polarities as the agent of reconciliation. Beauty was therefore the redeeming power, suggesting order, harmony, rhythm, and equilibrium. This suggests again a triad favored by the old Cabalists. According to them, there are three foundations of the world: wisdom, beauty, and strength. By wisdom, God ordained and foresaw the world; by strength, he brought it forth, establishing its immutable laws; by beauty, he perfected that which he had

fashioned. Thus beauty came to represent the love of God by which all opposites are reconciled, the peace of God which surpasses understanding, and the patience of God which extends beyond all generations.

In most religions, including the ancient Egyptian, the love of God is revealed as a person embodying the redeeming powers of the Creator. In his nature, this person is two-fold, for he is the Son of God and the son of man. In him is made manifest the compassion of Deity and the aspiration of humanity. The love of God, therefore, perfects the kingdom, making all things new. It triumphs over the perversions of selfishness and ignorance, and bears witness to the infinite tenderness of the Eternal Father. In beauty, which is the only begotten of truth itself, Divine Essence or Being is most perfectly made manifest. The Creator is revealed through his creation, but the moral nature of God is most directly apprehended in the most beautiful parts of the revealed world. Law bears witness to the power of God; but beauty, to the compassion and tenderness of Divinity. The human being seeking the consolation of faith, is more immediately moved by the revelation of God's love than by the manifestation of his law.

Applying this concept also to man, the soul becomes the seat of love; therefore, of the redeeming power. The soul, as the only truly begotten of the spirit, becomes the intercessor between mortal life and the immortal state. Through the soul, the workings of the spirit may be experienced by the mind and the emotions; and by the powers, faculties, and propensities of the soul, the material life of man, with its experiences, lessons, opportunities, and responsibilities, contributes to the enrichment of character and the maturity of conviction. The soul as the son of Heaven, is therefore intuition; and the soul as the son of earth, is insight from experience. When these meet, the soul attains its maturity and becomes the leader of the body.

In Christian mysticism, there is a symbolic birth of the soul, and this symbolism is associated with our concept of Christmas. In every human being, the soul has two births, or beginnings. As a principle, it was born when the worlds were fashioned and the principle of soul emerged from the divine archetype. But primitive man did not consider the soul as more than a source of energy

or temporal activity. He used the psychic faculties merely to advance his temporal ambitions. Thus, the power of the soul made possible the advancement of human society, but also war, crime, and misery. The ingenuity of the soul promoted enterprise, made men inventive and resourceful, caused them to dream of wealth, and allowed them to nurture their fears, passions, animosities and grievances. It did not occur to these people that the life which made it possible for them to think and feel and believe, had a purpose and destiny beyond selfishness and ambition. This is the story behind the Biblical account of Samson, who was one of those who judged Israel. After Samson was blinded, he was chained to the millstone of the Philistines to grind the grain. When the soul, blinded by ignorance and materialism, is no longer aware of its true birthright, or permitted to practice its natural, constructive functions, it is simply bound to the mill of physical purposes, unable to accomplish its redemptive purpose.

The Neoplatonists, and many other classical groups of thinkers, regarded it as a sacred duty that man must redeem his own soul. The resurrection of the soul is the restoration of the moral life, with its spiritual implications. Soul is buried within body, but mostly within the materialistic code which prevails in the mortal world. Ignorance is therefore the grave, and the resurrection of the dead is the restoration of the soul. According to classical thinking, the soul was liberated from the body not by death, but by the cultivation of the contemplative virtues. The cleansing of the heart and mind, the rededication of conduct to the service of the works of heaven, and the recognition of the final triumph of soul power over the energies of the body, were among the basic teachings of ancient religions.

If the soul has an eternal birth with the world, it also has a particular birth in time. The true birth of the soul in man occurs when man himself becomes aware of the meaning of his own soul. When he becomes conscious of soul, the psychic nature is given authority, assumes its proper proportions, and is accepted as the shepherd of the flesh. The soul is therefore the Good Shepherd which leads the flocks—the thoughts and emotions—into the ways of righteousness. As the faithful shepherd, it also discovers and saves the lost sheep that have wandered away. When the soul is

given authority over life, then beauty, love, friendliness, and integrity are established within the heart as the rulers and governors of conduct.

In the Christian faith, the personal acceptance of Christ as Savior originally implied the acceptance of divine love as the redeemer of life. It meant that the person moved his internal foundation from ambition to aspiration, from selfishness to service, and from worldliness to holiness. It was this interior dedication that was true confirmation. In the course of time, the original meaning was obscured. We base religion upon the acceptance of a doctrine, rather than upon a revelation of that doctrine from within ourselves. Paul says, "Christ in you, the Hope of Glory," and there can be no reasonable doubt today that the early Christians understood Christ to be the soul of God abiding in man.

The annual birth of Christ came to represent a celebration by which the true believer restated firmly and clearly to himself his devotion and dedication to the service of truth and beauty. It happens that even the most devout must struggle for a time in a world of darkness, passing through what St. John of the Cross called "The Dark Night of the Soul." There is, however, that moment of victory when the inner light, growing stronger, illumines the purpose of existence. In that moment, all things become new in spirit, and at the same moment, the Christ in each of us has its new birth and glory.

The same happens in other faiths, where other venerated teachers have come to be identified with the noblest powers of the soul. In every case, the truth men serve by faith alone ultimately becomes the living truth by which they are redeemed. The moment of illumination, or of Christening, may thus be described as the birth of the conscious soul in man. In a way, also, this includes the symbolism of the second coming of the Messiah, for that which came first in the world must come the second time in the human heart.

To symbolize the solemn occasion in which the human soul gains dominion over the life of the individual, it was customary in olden times to bestow a new name. The soul's coming of age was an occasion for solemn festival, accompanied by spiritual rejoicing. The man born of Adam ceased to exist, and in his place stood the new

man, born of Christ. Oriental peoples, especially the Buddhists, have a similar custom. To depart from worldliness, was to leave behind the old personality and all its attributes. Having taken religious vows, the devotee shaved his head, put on priestly vestment, and devoted his life entirely to the service of his religion. He was given a religious name, and it was assumed that his old identity was forgotten. This was a new birth without death, with new purposes for existence, new and nobler convictions, and a higher standard of conduct than was formerly required.

We no longer make these outward changes, but it is true, nevertheless, that unfolding consciousness works a mystical transformation. The real proof of religion is this change within the self. Such improvement cannot be assumed or attained merely by an intellectual determination. We cannot merely affirm that we are enlightened, or demonstrate soul power by words alone. True growth is a slow, continuous process, in which character, bearing continuous witness to conviction, moves us along the path that leads to liberation from ignorance and error.

In the Greek and Egyptian Mysteries, the story was revealed through rituals of death and resurrection. The initiate rose triumphantly from the sepulcher of his own materialism. He "came forth by day," radiant with the luminous powers of the soul. He became as a lantern, within which the light of truth burned steadily. The old initiates who received the homage of their fellow men, were worthy to be considered venerable, and were said to walk with God. Such were the prophets of old and the saints of earlier times.

The essential process has not changed. We give our allegiance either to the kingdoms of the world or to the Kingdom of God. No man can know the hour of his new birth, that mysterious and eternal moment when truth becomes the ruler of his life. The soul is therefore the ever-coming one. Somewhere in the world, human beings reach their psychic maturity, even as they reach physical maturity. As this process goes on forever, in some way and in some form, evolution itself bears witness to the unfolding of consciousness within body. The Chinese also have an expression to cover this concept. "When the best rules, the kingdom is well governed." The best part of man is the soul, and when it becomes

the guide of conduct, then the kingdom, composed of the mental, emotional, and physical factors of life, is indeed well governed.

Christendom has set aside the period of the winter solstice as sacred to the miracle of regeneration. At this time, we honor the truth of the soul's reality, its origin, and its destiny. We affirm our belief in the sovereign reality of an internal psychic nature, and we pledge ourselves to the release of that nature through the building of character, the improvement of the mind, the maturing of the emotions, and the practice of good works in honor of the soul. By thus re-affirming our spiritual heritage and destiny, we become increasingly mindful of our place in the universal plan. We are convinced that we are not merely bodies wandering about in the ghostly regions of the mortal sphere; we are not merely creatures struggling to live even as we die. We are living souls, bearing witness to divine wisdom and beauty, and we have a right to claim our immortal birthright.

In the beginning, Deity ensouled the world. Then, according to legend, he fashioned a man, and breathed into him the breath of life, and that man became a living soul. Having received this priceless heritage from heaven, it is the right and duty of every man to guard the soul, to bestow upon it all honor and respect, to protect it, nurture it, and bring it to perfect fruition. This is not a strange destiny for a few mystics or saints, but the common purpose for which man was fashioned. Some have felt that it is only when man brings his outer life under the discipline of his soul powers, that he becomes truly human. As the Greeks said, the unenlightened person is a man living in a world of beasts; but when the soul has wrought its works, he is then a god living in the world of men.



Ich Diene

In this life no man reaches the point at which he can be excused from practical service.

—Meister Eckhart

Temperamental Economy

If you are in the right, you can afford not to lose your temper, and if you are in the wrong, you cannot afford to lose it.

—Ruskin

Beliefs about birthstones are comparatively modern. Most authorities assume that the practice is not more than four or five hundred years old. It may well have coincided with the intense revival of the astrological arts in the 16th and 17th centuries. George F. Kunz, an outstanding authority on gems, and associated with the Morgan and Tiffany collections, devotes considerable space to the problem of birthstones in his valuable book, *The Curious Lore of Precious Stones*. He points out the several lists of nativity gems which have been compiled in various countries of Europe and the Near East. It is not possible to reconcile all the differences of opinion, and Dr. Kunz himself feels that a revision, in light of our greater knowledge of precious stones, would be well in order. Also, of course, many gems comparatively unknown in the ancient world are now available, and we can gather these precious objects from many parts of the earth.

By comparing several lists of birthstones, it has seemed practical to select the stone or stones attributed to the various months by the greater number of authorities. This will also have some effect upon foreign traditions, as the different European countries will emphasize the traditions of their own areas. In general, however, we can come to a reasonably satisfactory summary. The following list is representative.

January	Garnet	July	Ruby
February	Amethyst	August	Sardonyx
March	Jasper or Bloodstone	September	Chrysolite
April	Sapphire	October	Beryl
May	Emerald or Agate	November	Topaz
June	Onyx or Pearl	December	Lapis lazuli

The garnet was the favorite gem of the Merovingian kings of the 7th and 8th centuries. These stones were cut with flat surfaces called *tables*, and inlaid in patterns of copper-gilt. The best

garnets were said to have the color of the wine of Burgundy. It was believed that these stones had the power to capture the solar light and energy in the same way that the human soul captures the light of grace in its depths. The polished plane of the garnet possessed unusual reflecting powers, and when held at the proper angle, surrounding scenes and views appeared in miniature on the surface of the stone. It was associated, therefore, with the reflecting faculties of the mind, which it was believed to strengthen. It was also said to possess therapeutic virtue in the treatment of diseases of the blood. It would allay hemorrhages and the bleeding of wounds, and cause inflammations to subside. The yellow garnet subdued the emotions and, in early medical practice, was used in the treatment of jaundice. As a birthstone, it conferred upon the wearer power and authority, graciousness of mind and nature, and victory over the pressures of circumstance. The Romans believed that garnets helped the persons wearing them to be more patient and moderate in their emotions, and to enrich their inner lives through meditation and contemplation.

The amethyst, according to Leonardo da Vinci, assisted its wearer to control evil or negative thoughts, strengthened the intellect, and contributed to success in business. Crafty merchants wore this gem because it made the mind active and shrewd in transactions. In medieval times, the amethyst was regarded as a charm against witchcraft. In the necromantic arts, sorcerers also used the stone to advance their evil designs. But the ill could be remedied by another amethyst worn on the person of noble character. Rings set with amethysts were favored by individuals asking assistance of princes or favors from superiors. For some reason not entirely obvious, it was a guard against hailstorms, tempests, and seismic disturbances. The name of the gem was derived from a beautiful Grecian maiden named Amethyst, who was turned to stone while worshipping at the shrine of Diana. The god Bacchus, who was responsible for the tragedy, was grief-stricken when he realized the injury he had done, and poured the juice of the sacred grape upon the gem, causing it to gleam with a deep and wondrous color. Because of this very color, the amethyst came to be associated with royalty, and later with the dignitaries of the Christian church. St. Valentine wore an amethyst ring said to have been

possessed of numerous virtues. In the symbolism of birthday stones, the amethyst has come to signify spiritual love, devotion of the highest kind, and the protection of the soul against temptation.

Beliefs about the power of jasper have descended to us from some of the most learned men of the ancient world. The Greek physician Galen held that it benefited the chest and stomach when applied directly to these regions. Orpheus, the Greek bard, is accredited with advising that those making sacrifice to the deities should carry in their hands a piece of polished jasper. This rejoiced the hearts of the gods, and would cause them to favor the earth with spring showers and seasonal rains. This stone has therefore always been associated with the restoration of life after winter and the glad promise of a pleasant spring. Pliny, the Roman scholar, considered the jasper as favorable to the development of athletic prowess, and representations of Hercules were engraved upon the surface of this stone. Naturally, it was worn by soldiers, and those whose arduous labors required abundant physical strength. It was also credited with the power to drive away evil spirits and to protect the wearer against the bites of serpents and poisonous insects. In birthstone lore, jasper signified courage derived from wisdom. It was a bond of remembrance with friends who had passed into the other life, and protected loved ones in this world, especially those at a distance.

There is a most curious legend about the bloodstone. According to this old tradition, there was a heap of stones lying at the foot of the cross at the time of the crucifixion of Jesus. Blood dropping from the wounds of the Savior stained these stones, which thus became an enduring testimony to the suffering of Christ. As a result of this well-remembered account, the bloodstone was frequently used in the religious art of the Byzantines, and was regarded by early Christians as a symbol of martyrdom. It was also worn as a charm against deceit and dishonesty. It was called the wish-granting stone, protecting men from false imprisonment. It strengthened the faculties of the mind and soul, pacified anger, restored friendship, and when engraved with certain magical devices, was said to possess oracular power. It helped to restore victims of the plague, and according to Robert Boyle, the celebrated chemist, he had used it personally with great success in checking the nosebleed. As

a birthstone, it was held sentimentally to signify courage in the presence of temptation, wisdom in the concerns of the spirit, and all the Christian virtues.

There is some confusion about the sapphire, for the gem bearing this name among the ancients was probably lapis lazuli, for it was described as of a rich blue, flaked with gold. It must be remembered that there is very little certainty as to the nature of gems in the older records, where appearance alone was used to determine the character of the stone. The true sapphire, as we recognize it today, came to be known as the "royal stone," and was worn by kings as a charm against the plottings of their enemies. It was a protection against all deceit. It was also held that this stone could preserve life against poison, an important consideration in those days when the Borgias and the Medicis gained distinction for their skill in poisoning their rivals and enemies. This stone was also regarded as a test of virtue, for if worn by an evil or immoral person, it lost its luster. The star-sapphire was called "the Star of Destiny," for it bestowed the highest honor and preferment. According to Kunz, the three lines forming the star signify hope, faith, and charity. Sir Richard Burton, the translator of the *Arabian Nights*, lived long in the Near East. He possessed an important star-sapphire which he found most useful in his dealings with the Arabs. Old physicians used the common sapphire as a gem to restore the health and energy of the body. It was regarded by the Church as the jewel of St. Paul. The birthstone sentiments associated with the sapphire are constancy, faithfulness, truth, and virtue. Those living by these principles enjoyed the continuing brilliancy of this gem.

The virtues of the emerald were both numerous and strange. According to an old Cabalistic legend, the emerald was among the four stones bestowed upon Solomon the King by God as symbols of sovereignty over the four corners of creation. Though associated with the goddess Venus in Greek and Latin mythology, this gem was said to exercise a powerful discipline over the emotions, conferring moral chastity and general excellence of character. The crest jewel of Lucifer the Archangel was anciently believed to have been an emerald, and this was struck from his helmet by the Archangel Michael during the war in heaven. Later the



Persian Amulet with text from the Koran engraved into agate. Undated, probably 18th century.

Holy Grail, from which Jesus and his disciples drank at the Last Supper, was said to have been fashioned from this same emerald. The healing power of the emerald was universally recognized. Because of its color, it was favored by Islamic peoples, who regarded green as the sacred color of their faith. It was believed that emeralds sharpened the wits, strengthened the psychic faculties, and conferred upon those who wore them powers of second sight. Ground into a powder, and taken internally, it was a powerful antidote against poisons, and used externally, in the form of poultices, it was a remedy against leprosy. It was also famous as a protection against possession by evil spirits. In the popular lore of birthstones, the emerald is associated with the love of God, peace and harmony in the home, and victory over the trials and problems of life.

The agate, though not among the more precious of stones, was highly valued, especially among the Magi of Persia, because of the unusual patterns which often appeared in its structure. Occasionally, these designs seemed to resemble, with startling accuracy, various objects and creatures. Stones so marked were considered of miraculous origin, and were held to confer magical virtues. This stone has been called one of the most astonishing products of the workshop of nature. It was held that the wearer of an agate was protected from all dangers and accidents, and there is a legend that Aeneas was guarded in his wanderings after the fall of Troy because he always wore a talisman of this substance. The

agate drew the rays of the sun, thus increasing courage and strengthening the heart. It was associated with the works of science, and those in learned professions favored the agate as a decoration. It helped in the solution of mysteries and the discovery of lost or secreted objects. It encouraged a restlessness of mind and body, impelled persons to travel, and stimulated curiosity. As a birthstone, it was said to preserve health, protect the financial resources of the owner, and contribute to longevity. It was mentioned as a stone of enthusiasm and determination.

Although the onyx is one of the first stones to be specifically mentioned by ancient writers, and was one of the jewels set in the breastplate of the High Priest of Israel, the tendency has been to regard it as unlucky. The Romans gave the name *onyx* to two totally different materials—one a species of marble, and the other, a siliceous gem (see *The Natural History of Gems* by C. W. King). The marble variety was associated with honor, distinction, and respect, and was used for pedestals, columns, bases of various kinds for statuary, vases and boxes. The gem onyx was cut and polished by the Romans so as to resemble, to a degree, the human eye, a central disc of color surrounded by a different shade. This may have been considered a form of the Egyptian amulet called the Eye of Horus, for the onyx of this type was associated with Egypt. Later this eye-like marking could easily have been confused with the evil eye, which terrorized Europe for a thousand years. The onyx was said to make persons more prudent and careful in their conduct, encourage thoughtfulness and thrift, and protect the wearer from flattery and conspiracy. In birthstone symbolism, it suggests happiness through usefulness, a busy constructive mind, and sincere attachments to friends and family.

Although the pearl is entirely different in origin and nature from other gems, it is usually included in ancient lists of precious stones. The diamond was associated with the sun, and the pearl was allotted to the moon. It was therefore endowed with many of the characteristics attributed to the lunar orb. It was long noted that some persons have a special affinity for the pearl, and favor it above all other jewels and adornments. Others, however, seem to be repelled by it and consider it to be a gem of ill fortune. It was said to compel imagination and fantasy, to cause dreams, and to



The celebrated "Cup of the Ptolemies" believed to have been executed for Ptolemy XI, surnamed Dionysos. Onyx, four and four-fifths inches high, beautifully decorated with Bacchic masks and emblems. From King's *Gems or Decorative Stones*.

impel powerful emotional moods. It has also long been regarded as a symbol of the human soul, as explained in the legend of the pearl of great price. As men dive into the sea in search of pearls, so the human spirit descends into the darkness of mortality in quest of experience. In the medical chemistry of old times, physicians compounded powdered gems to create remedies, and in such compounds, pearls were usually included. They were also dissolved in wine as a protecting medication against poisons and enchantments, and for such bodily ills as especially involved internal secretions. In birthstone symbolism, the mystical virtues of the pearl are emphasized, and it was regarded as representing the noblest qualities of the enlightened soul, purity of life, and innocence of spirit.

Apollonius of Tyana gives a most intriguing account of rubies which he saw in India during his celebrated journey to that country

in the 1st century A.D. He says that the gem was found about four cubits underground, and could be brought to the surface only by magical rites and charms known to initiated Brahmins. So powerful was the ruby that it caused the earth above it to burst asunder, leaving breaks and crevices in the ground, thus assisting in its discovery. It had the power of attracting to itself all other precious stones, and under certain conditions, was said to become luminous in the dark. It was considered as conferring protection against fire, burns, and scalding. The Hindus believed that there were four classes of rubies, conforming with the four levels of the caste system. Rubies of the highest caste protected their wearers from all physical harm, preserved the household, and guarded crops and possessions. The Burmese had similar beliefs. The therapeutic power of the ruby caused it to be prescribed for inflammation, swellings, fevers, deliriums, and emotional frenzies. It calmed the body and brought peace to the mind. To suddenly acquire a ruby, was fortunate because it would bring new friends and restore broken friendships. In birthday symbolism, its keywords were dignity, affection, generosity and divine help.

In early Christian lore, the sardonyx was said to signify the humility of saints, whose virtues never led to pride or arrogance, and who remained of steadfast spirit even in the presence of adversity. It belonged to the class of stones that gave protection against witchcraft, was used by early physicians to combat diseases of the eyes, and was carried as a charm to prevent miscarriage. The sardonyx came into favor among Europeans because, when engraved as a signet or seal, it did not adhere to the wax when impressions were taken from it. As the stone usually occurred in three layers of different colors, it was highly regarded by the Romans for the making of cameos. The sardonyx was supposed to partake of the natures of the planets Saturn and Mars. It was therefore of a brave and heroic quality. Its negative attributes may be suggested by the word *sardonic*. In Revelation, chapter 21, v. 20, the sardonyx is listed as one of the foundation stones of the New Jerusalem, and suggests the gravity and dedication of the prophets and patriarchs, and the virtues of patience and resignation to the will of God upon which the spiritual life must be built. In birthstone lore, the sardonyx strengthens the ties of home and

family, causes a person to be respected and trusted, and bestows advancement in honors and estates.

Chrysolite, also called *olivine* and *peridot*, is another stone about which there is a great deal of confusion among early writers. According to Kunz, the variety called *peridot*, of a rich olive green, was found in Egypt. The chrysolite seems to have been introduced into Europe by the returning Crusaders. Many fine examples are to be found in churches and cathedrals, where they are set in religious articles, and are generally confused with emeralds. The mystical virtues of the chrysolite were enhanced by setting it in gold and wearing it upon the person. It was a protection against blind fears and the negative attitudes resulting from loneliness and lack of social adjustment. It was considered as a guardian of travelers journeying into desolate and dangerous places, and in superstitious ages, was believed to preserve the soul from the conspiracies of evil spirits. It broke spells and enchantments, and rescued the mind from hypnotic pressures. It is quite understandable, therefore, that it was highly prized throughout the ancient world. It was a stone sacred to the sun, and spread light, hope, and comfort, and was also associated with fertility. Its attributes suggest that it was influential in most psychological ailments. In birthstone lore, the chrysolite was said to bestow wisdom and clarity upon the mind, and brightness and gladness upon the heart.

It is reported that the beryl was the only stone that was faceted by the Romans, for it is only by this manner of cutting that its full beauty can be revealed. King observes that the name *beryl* is from the Low Latin *beryllus* signifying a magnifying glass, and when it was properly shaped and polished, one looking through it was able to see clearly things otherwise too small to be closely examined. Also, objects at a distance could be made to appear closer to the observer. The Emperor Nero had a lorgnette cut from emerald which he used for the same purpose. A beryl lens could also be used to gather the rays of the sun, thus serving as a burning glass. The solar power, focused in this way, was frequently employed to light the sacred fires of shrines and altars. Beryl was said to sharpen the intellect, make a person heroic in battle or emergency, but at the same time, peace-loving and good-natured in normal situations. It was also a sovereign remedy against laziness,

ness, which is said to have afflicted all generations. The beryl gained special power when various forms were carved into its surface, and it thus became a talismanic gem. It bestowed insight into the secret motives of other people, helped to cure ailments of the eyes, strengthened memory, and increased vitality. In birthstone symbolism, it conferred happiness of disposition, and helped to keep one young in spirit and body.

The Moslem emperor Aurungzeb was the proud owner of an Oriental topaz having the weight of 157 and $\frac{3}{4}$ carats. It was cut into the shape of an exact octagon and was the only jewel that Aurungzeb wore when giving public audience. In recent times, however, this gem has lost public favor because it so closely resembles cheaper and more common stones. According to St. Hildegarde, topaz was useful in the treatment of failing vision. It was placed in wine, and later, either the stone itself or the wine in which it had been immersed was rubbed upon the eyes. An Italian physician reported that a topaz that had gained special sanctity because it had belonged to two popes, was used successfully in the treatment of the bubonic plague. Some have held that the sacred association, rather than the stone itself, was responsible for the miracles attributed to it. Because of its connection with sight, the topaz was also related to spiritual vision, and early Church Fathers were of the opinion that it quickened faith and brought insight to the soul. It cleansed the minds and hearts of the sinful, and caused evildoers to repent their deeds and seek forgiveness. In birthstone beliefs, the topaz symbolizes pure and faithful friendship, trustworthiness and dedication to works of charity, and unselfish affection toward all in need.

There is an old legend that the mysterious stone *sapphirus*, upon which God wrote the Ten Commandments which he gave to Moses on Mt. Sinai, was actually lapis lazuli. This is indeed one of the most beautiful of all precious stones, and exists in two colors—one imperial purple, and the other royal blue, both sprinkled with specks of gold. It has long been regarded as possessing medicinal virtues by both Eastern and Western peoples. If powdered and used as a poultice, it heals sores and boils, and if mixed with milk, it is good for the skin, helping to remove blemishes and scars. Among the Egyptians, a low grade of lapis lazuli was used for

making amulets and symbols of deities. Medieval magicians used this stone in the treatment of melancholy and periodic fevers. It encouraged and sustained all works of true love, and bestowed strength to make great sacrifices of self in the service of loved ones. Also, in Egypt, lapis lazuli was associated with the goddess Maat, or Ma, the personification of truth. Judges wore an image of this deity, cut from lapis lazuli, suspended on their breast by a golden chain when giving judgment. Ornaments of this stone were buried with the Egyptian dead to signify the hope of resurrection. The Sumerians believed that whoever wore this gem carried the presence of a god with him at all times. In birthstone lore, lapis lazuli signifies ability and resourcefulness. It protects against accidents, and gives a noble and just mind and the instinct to serve good causes.

It is quite possible that the beliefs about the influence of various gems may have been derived, at least in part, from their colors. Even in modern psychology, color symbolism is recognized as a key to temperaments and characteristics. Under mental stress, complexes result in certain color affinities, and persons of different dispositions are drawn to certain shades and hues and repulsed by others. Research in color therapy has shown that various tones affect moods and may assist in the correction of negative attitudes. For the most part, however, the beauty of precious gems delights the eyes, and when we possess them, they give a feeling of success and security.



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THE PURSUIT OF UNDERSTANDING

PART 1

Religion today is the greatest available source of those ideals, principles, and convictions necessary to understanding and good will among men. Philosophy is too profound to exercise a dynamic force in the lives of average persons; and science, though it can and does contribute to intellectual fraternity on its own level, is deficient in any clear concept of the moral, ethical, and spiritual needs of man. The faiths of humanity, from the most primitive to the most advanced, are dedicated to those very concepts and principles which must be accepted and practiced if a civilized state of existence is to be preserved.

I would like to point out a few facts which will help us to evaluate the reservoir of spiritual power which exists in the world today. While the figures we mention must be considered approximate, they have been recently compiled and will provide us with a reasonably accurate picture of man's religious resources. In terms of numerical strength, five faiths exercise enormous influence over the peoples of the earth. These are Christianity, with 850 million followers; Buddhism, with 500 million adherents; Islamism, with over 300 million believers; Hinduism, with about 300 million devotees; and the composite sects of China, with over 400 million members. In addition are several other sects, including Judaism, Shintoism, and Jainism, with large spheres of influence. These figures do not count primitive cults still flourishing in remote areas, most of which also exercise constructive ethical force in tribal life.

It is interesting to note that the five larger religions total 2 billion, 350 million human souls. As the population of the earth is estimated at between 2¼ and 2½ billion, most of the human race must be considered at least nominally religious. The Chinese situation is difficult to analyze at this time, but we know that their culture was enriched and refined by the ethical teachings of Confucius, the mysticism of Lao-tse, and the austere morality of Buddha.

All faiths have sectarian subdivisions, but for our purposes, we will point out only the principal branches of Christianity. These are: Roman Catholicism, with 480 million; the Eastern Orthodox

Church, with 150 million; and the Protestant denominations, numbering approximately 200 million. Christianity and Judaism are the dominant faiths of Europe and the Western hemisphere, with some followings in other areas.

In spite of the spread of so-called godless beliefs, these figures would indicate that agnosticism and atheism have few adherents, and if we may believe the well-documented proof of the rapid religious growth within the last ten years, we can suspect that many persons who have attempted to live without the consolation of faith, have revised their attitudes. Experts in the field are convinced that so-called materialism is largely a pose and its advocates rebels without very much of a cause. It would be remarkable indeed if we could factually demonstrate that even 5% of the world's people are actually atheistic.

Religious conviction is far more powerful than a mere intellectual acceptance. The 2 billion 350 million members or adherents, though apparently divided, hold most of their essential doctrines in common. All unite in affirming the existence of a Divine Being, or universal principle of good, worthy of worship, veneration, and respect, whose laws must be obeyed, and whose will, consciousness, or mind is omnipotent and all-pervading. These faiths also unite in the belief that the human soul is immortal, is superior to the body, and has a conscious existence of some kind after death. There is also an all-pervading faith in the ultimate victory of good over evil, and that in the fullness of time, the brotherhood of man will be recognized as a sovereign truth, and a kingdom of righteousness and virtue will finally be established upon the earth. So-called sectarianism therefore represents division within faith, but not the division of faith. We already have a world religion, but the fact is obscured by the over-emphasis upon minor points of difference.

We deeply admire and respect the religious loyalties of our fellow men. It is easy to understand why the followers of religions are convinced of the unique superiority of their own doctrines. We must regret, however, that such devotion weakens the religious structure of mankind at a time when spiritual unity and concord are so vital to our survival. If we are of one mind on the three essential principles of worship which we have just mentioned, we really have everything in common. In the presence of these points of agree-

ment, lesser points of disagreement are of slight importance. We regret that nations, as political entities, are unable to solve their differences. It is a matter of apprehension that economic and industrial competition prevents full cooperation in the preservation of our way of life. We are saddened by the thought that private citizens, with their diverse interests and ambitions, find it difficult to overcome isolation due to selfishness. These human frailties, however, we accept as inevitable evils due to lack of understanding and insight. There is something infinitely more tragic in the failure of religious tolerance. If man's faith is weakened, if he cannot find the consolation of spiritual truth, he is deprived of the one force which is strong enough to reconcile his other differences.

Religion changes man from within himself. It refines his thoughts, purifies his emotions, and regulates his conduct. The inspiring influence of a noble belief reaches into every phase of behavior and relationship. It unifies both the nation and the home; it guards the lives of our children, and makes possible real and enduring friendships. It bestows the courage to correct faults, both collective and individual, enlarges vision of duty and purpose, and impels to a solution of those differences which, if allowed to continue, undermine the mutual respect of countries and races.

We can apply this principle to the individual. If he is physically sick, this is unfortunate. If he is morally or psychologically sick, this is more unfortunate. If he is spiritually sick, this is most unfortunate. With many beautiful religions, teaching noble and exalted principles, man today is spiritually sick. From this spiritual sickness many misfortunes flow out into the world. We recognize spiritual truth to be the highest form of truth available to human consciousness. We further believe that spiritual insight alone can bind up the wounds of strife and discord. It is the universal medicine for the universal sickness. To be fully available, the healing power of faith must transcend all creedal differences and permit persons of good spirit everywhere to live and labor toward a common good without prejudice or intolerance.

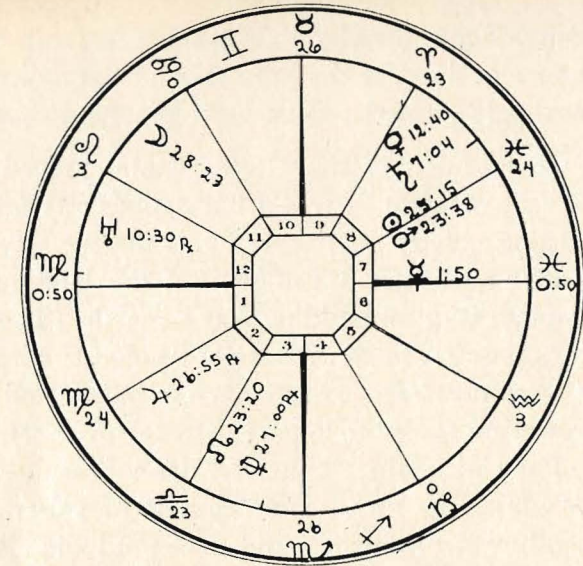
Religious unity does not need to imply that faiths must sacrifice their identities, compromise their principles, or conform to the dogmas of each other. The variety of religious experience enriches spiritual living and provides a magnificent opportunity to share the

wonders and beauties of the devotional life. The difficulties that beset various creeds are not parallel in other departments of human knowledge. Those who love music may also have composers, conductors, and artists whom they particularly admire. When the time comes to build a music center in a great city, one does not hear such remarks as, "I will not contribute unless Beethoven is featured," or "I will have no part of this if Wagnerian operas are going to be presented." Love and respect for music come first, and it is assumed that compositions old and new will be performed for the inspiration and entertainment of the public.

By the same thinking, there is no reason why religion should not build its house in this world. All those of good faith should unite for the survival of religious principles as such, fully aware that each sect and creed can contribute to the enrichment of society and the perpetuation of institutions and policies which we all love and admire.

The pursuit of understanding means to me the search for those eternal principles by which the world has been created and is sustained, and through which the well-being of men is assured. I cannot recognize honesty as a sectarian quality; I cannot believe that personal virtue is a matter of creed. Everywhere among our fellow men, there are human beings aspiring to conduct themselves in a just and equitable manner. They seek the help of God as an ever-present support in days of tragedy. They pray as we pray. They receive the Sacraments as we do; and they trust the Divine Power to lead them out of error and toward obedience to the eternal laws of Heaven and nature. The members of all faiths are born as we are born, live as we live, and die as we die, firm in the hope of immortality. They bring their problems, great and small, to the altars of their churches, mosques, shrines, temples, pagodas, and synagogues. Man's religious need is one indivisible need; his anxiety, one indivisible anxiety. Today we face the greatest challenge we have ever known. We must meet it with the greatest faith we have ever practiced.

(This article is the text of Mr. Hall's radio talk given on September 10th, 1961, on the program "The Pursuit of Understanding," presented by Olive Conway on station KPRI-FM, San Diego.)



DEDICATION CHART FOR THE CITY OF
WASHINGTON, D. C.

THE HOROSCOPE OF WASHINGTON, D. C.

The first stone to be set up to mark the boundary of that land set apart as the site for the new Federal capital of America was placed March 15, 1791, with a Masonic ceremony.

The members of the Alexandria Masonic Lodge gathered at Mr. Wise's tavern at 3 p.m. and opened the business of the day with appropriate toasts for the success of the future capital. A parade was then formed, led by the Master of the Lodge accompanied by prominent citizens of Virginia. With flags flying, the group marched through the town and, proceeding a considerable way, finally reached the stone, which they dedicated with a simple but solemn Masonic ritual. Their task accomplished, the Masons returned to Wise's tavern, where further toasts were indulged in, followed by a banquet.

Estimating the time required for the first toast, the forming of the procession, and the march to the stone, it would seem that the actual dedication ceremony must have taken place about 4 p.m., or very shortly thereafter. As this was the first official act upon

the actual ground where the city of Washington stands, we believe this to be the correct time for the horoscope of the nation's capital, and have accordingly erected a chart for a few minutes after 4 p.m.

When the Government of the United States moved to Washington, in the year of 1800, it was a backwoods settlement in the wilderness, existing chiefly on paper. Plans for the city had been skillfully executed by Major L'Enfant, but the land surrounding the partly complete Capitol building was a marsh. (The fixed star Fomalhaut in opposition to the Ascendant suggests climatic problems.) There were no streets except narrow paths, and the members of Congress were forced to lodge in Georgetown, some distance away. Some of the nicknames bestowed upon Washington in this period were "wilderness city," "the capital of miserable huts," "a city of magnificent distances," and a "a mudhole almost equal to the great Serbian bog." For years members of Congress offered resolutions for the removal of the seat of government.

Having decided upon the horoscope of Washington, let us check the Ascendant and other points against outstanding dates in connection with the city's development:

On February 27, 1801, the Act for District Government was passed. On this date, the Moon was entering Virgo; Jupiter was in 25° of Cancer, sextiling the radical Jupiter and trining the radical Sun and Mars.

On May 3, 1802, the Act for the Incorporation of Washington was passed. On that day, Saturn went direct in 1°39' of Virgo. Mars was in conjunction with the radical Mars, and Neptune was sextiling the radical Jupiter and trining the radical Mars and Sun.

On August 24, 1814, Washington was captured by the British and the Government buildings burned. On that day, the Sun was conjunct the Ascendant in Virgo 1°, and Mars was conjunct the Ascendant in Virgo 3°. Jupiter was in 16° of Virgo, and Uranus was in 28° of Scorpio opposing the Midheaven.

On July 9, 1846, a portion of the District of Columbia was retroceded to Virginia. On that day, Saturn was in 0° of Pisces opposing the Ascendant and retrograde. Jupiter was in 4° of Gemini

squaring the Ascendant. Neptune was in 27° of Aquarius opposing the Moon.

On February 21, 1871, the Act for Territorial Government was passed. On that day, the Sun was conjunct Mercury, the ruler of the chart, and the Moon was conjunct the Sun and Mars of the chart.

On June 11, 1878, the permanent Act for Government by a Commission was passed. On that memorable spring day, Mercury, the ruler of the Washington chart, was by transit conjunct the Midheaven while Uranus was conjunct the Ascendant.

On July 19-22, 1919, there were serious race riots in Washington. On the 19th, the Sun was 25° in Cancer, squaring the radical Neptune and conjunct the radical Moon. Neptune was in 8° of Leo, conjuncting the radical Uranus. Uranus was in 1° of Pisces, conjuncting the radical ruler and opposing the Ascendant. Saturn was in 27° of Leo, approaching a conjunction with the radical Ascendant.

In the financial crash of 1929, Neptune was passing through the first 3 degrees of Virgo, transiting the radical Ascendant, and opposing the radical ruler.

At the beginning of the Roosevelt administration, Neptune, Jupiter, and Mars were in Virgo. Venus was in Pisces, conjoining Mercury and opposing the Ascendant of the Washington horoscope.

From these testimonies, it will be seen that the leading events in the history of the city are clearly shown by the transits of especially the major planets over the vital points of the Dedication Chart.

Now let us compare this chart with the horoscopes of the various presidents. We believe that this comparison reveals the close harmony existing between the natiivities of these men and the horoscope of the nation's capital. It is quite possible that this chart for Washington, D. C. is the long sought for key to the mystery of presidential elections and the political and financial life of the country.

Consider the horoscope of George Washington. Venus, his ruler, is conjunct the Sun and Mars; his Part of Fortune is conjunct the Ascendant; and his Sun is conjunct the ruler of the Washington,

D. C. chart. Is this not ample reason why the city should have been named for him? Also, the inauguration of George Washington to the Presidency of the United States was the first important political act of the new Government. At the time George Washington took the oath of office in New York, 1° of Virgo was rising, the same degree that was ascending when the Federal city named after him had its inception.

Thomas Jefferson had his Sun conjunct the Venus of the D. C. chart which is the ruler of the city's Midheaven; and his Jupiter was conjunct the Jupiter of the capital's chart.

Madison had his Sun conjunct the Sun of the Washington, D. C. chart.

Jackson had his Sun conjunct the Sun and Mars of the D. C. chart; his Venus was also conjunct the capital's Venus; and his Neptune was conjunct the Ascendant of the D. C. chart.

Harrison, the first of the Aquarian Presidents, and the first to die in office, had his Saturn in Virgo conjunct the capital's Ascendant. His Moon and Neptune were also in Virgo and were opposed by his Jupiter in Pisces.

Buchanan had his Jupiter conjunct the Jupiter, and his Sun trine the Ascendant of the Washington chart.

Lincoln, the second President to die in office and also an Aquarian, had his Venus and Ascendant conjunct the Saturn which is in the 8th house of the capital's chart. His Jupiter was conjunct the Sun of the Washington horoscope and his Mars conjunct the Neptune. His Ascendant conjunct the Washington Saturn in the 8th house is ample astrological testimony for his death in the capital.

Johnson had Virgo rising and Mercury, his ruler, was trine the Jupiter and sextile the Sun and Mars of the Washington chart.

Grant had his Moon conjunct the Washington Moon; and Venus, his ruler, conjunct the Washington Sun.

Garfield had Virgo rising and his Sun trine the Sun and Moon of the Washington chart.

Cleveland had his Sun conjunct the Sun of the Washington chart.

McKinley had his Mercury conjunct the Washington Mercury; his Uranus conjunct the Washington Sun and Mars; and his Moon

opposing the Washington Moon. He was the third Aquarian President to die in office.

Theodore Roosevelt had his Sun and Mercury sextile to the Washington Ascendant.

Taft had his Sun conjunct the Washington Jupiter.

Wilson had a most unusual train of aspects to the capital's chart. His Saturn was square the Washington Saturn; his Neptune conjunct its Mars. His Moon opposing its Moon; but his Moon was trine its Jupiter and his Sun trine its Ascendant. He also died in Washington, but not in office.

Many astrologers give Harding the last degrees of Aquarius rising. This seems likely, making him the fourth Aquarian President to die in office. His Moon was trine the capital's Ascendant, but his Neptune was conjunct the capital's Saturn in the 8th house. The capital's Saturn fell in Harding's 1st house.

Coolidge had his Ascendant conjunct the Washington Ascendant.

Hoover had his Ascendant conjunct the Washington Midheaven in those last fatal, financial degrees of Taurus.

Franklin D. Roosevelt had Virgo ascending; his Pluto conjunct the Washington Midheaven; his Uranus opposing the capital's Mars; and Mercury, his ruler, trining the capital's Neptune.

The recent presidents have also been strangely linked by their horoscopes to the planetary positions in the Washington, D. C. chart. Truman had his Jupiter conjunct the moon and his Uranus and probably his Ascendant (birth hour not certain) conjunct the Jupiter and sextile the Moon of the Washington, D. C. chart. These positions testify to the extraordinary influence of his personality and rather blunt mannerisms in the political life of the country.

Eisenhower, a military president, probably had his Ascendant (birth hour not certain) on the Mars and Sun, his Uranus on the Neptune, his Pluto and Neptune sextile the Saturn and Venus, and his Moon sextile the Mercury (ruler) of the Washington, D. C., chart. These placements sustain the ancient rules and show the personal admiration and respect which he enjoyed and also the numerous serious decisions he was required to make.

The horoscope of Kennedy is bound almost fatalistically with the Washington, D. C., configuration. His Mars, Mercury, Jupiter, Sun, and Venus are in the Midheaven of the chart of the national

capital. His Saturn conjuncts its moon, squares its Neptune and trines its Mars and Sun. All these placements testify to the prominent place Mr. Kennedy will occupy in national affairs and, combined with his personal chart, indicate the international importance of his administration.

The other presidents, whom we have not mentioned for the sake of brevity, had in every case aspects to the capital's chart of equal significance with those listed. It appears that no one has reached the executive mansion whose horoscope was not in sympathy with the Washington, D. C., horoscope. Those whose terms have been unfortunate show in each case appropriate afflictions. In the horoscopes of William Jennings Bryan, Alfred Smith, and Stephen A. Douglas, probably the most important of the defeated candidates, the positions of the planets indicate clearly why they failed to reach the Presidency.

To sum up a few of the outstanding points in the Washington, D. C., chart itself:

The involved mercurial sign of Virgo is rising. This sign is usually associated with the complicated red-tape type of intellect, greatly prone to over-estimate the importance of details, and to lose sight of major issues. As an example of the mercurial Virgo impulse, we can remember that the city was laid out in the finest detail, probably the most elaborately planned community on earth. Mercury, the ruler of Virgo, has particular dominion over ambassadors and commerce, long-distance talkers, the press, and all forms of propaganda and publicity. The ruler of the chart being in opposition to the Ascendant, indicates the city's life to be plagued with these problems. Committees, bureaucracies, and filibusters are modern examples of the Mercury-Virgo proclivity. The tone of the community is unsettled, and most of the residents suffer from a bad case of nerves. Washington is also a city of innumerable grapevine rumors.

The size, growth, and development of the community from a humble and inauspicious beginning is clearly indicated by Jupiter in the 2nd house. The city's financial influence, and through it the whole financial life of the nation, is afflicted by Jupiter being retrograde and opposing the Sun and Mars, the Sun, in this case, being ruler of the 12th, the house of self-undoing. The horoscope

warns that the economic policies of the nation could precipitate a grave crisis.

Neptune occupies the 3rd house and is squared by the Moon. Strangely enough, the 3rd house rules postal organizations, and the post office department has been run at a loss for over 100 years. Also, the position of Postmaster General is usually the reward for a Neptunian type of political support.

The 4th house is the house of political opposition. The ruler of the 4th being in opposition to the Ascendant of the chart reveals, in picturesque terms, modern political tendencies. It has never been possible to overcome the instinct to factionalism and general depreciation of existing conditions that is characteristic of Washington politics. No matter what president is elected, various factions begin to make plans for a "necessary" change.

The 5th house, which governs educational facilities, is ruled by Saturn, which is in the 8th house. For many years, all efforts to get a secretary of education in the Presidential cabinet failed for Saturnine reasons. The 5th house also governs theaters and places of amusement, which do not seem to flourish in Washington. The greatest tragedy in the city's history, the assassination of Lincoln, took place in a theater. Saturn, the ruler of the city's 5th house is in the 8th.

Uranus, ruler of the 6th, is in the 12th, representing Civil Service, the working classes generally, and aviation. Here we find the key to the continual concern with labor problems and subversive activities. Also, the location of Uranus may explain why the American government has been so reluctant to create an independent department of aviation. The 6th house also rules the Naval Service.

The 7th house is the house of international relationships, war, and foreign trade. Mercury, the ruler of the chart, being placed in the 7th house, exactly opposing the Ascendant, may have been the celestial stimulus to the Monroe Doctrine. Our relations with foreign powers have always been unprofitable and disillusioning. Although Mars is in the 7th, it is so near to the cusp of the 8th that its warlike effects are greatly modified. As the 8th has particular dominion over financial relationships with other parts of the world, we are not surprised to find the Sun placed therein, representative of our dominant financial position in world affairs.

It is easier to lend money than it is to get it back, as legislators have discovered. That is due to the fact that the Sun is in exact opposition to Jupiter, and money which travels far will return slowly if at all.

Saturn in the 8th is a further warning against foreign financial entanglements. Venus in the 8th has had a very beautifying influence upon the city in recent years. An interesting example of this is the gift made by the Japanese of cherry trees. Also, the 8th is the house of monuments and ceremonials to the dead, and Venus therein may explain two of the world's most unusual and beautiful memorials—the Washington Monument and the Lincoln Memorial.

The 9th house represents the Supreme Court, scientific institutions, commerce and traffic with distant places. The ruler of the 9th being in conjunction with the Sun, finally got the Supreme Court a building of its own. Scientific institutions are numerous in Washington, and the city abounds in churches. Our foreign trade has been enormous in recent years, but our efforts to make sincere friends of other nations have been notably unsuccessful—Mars opposition Jupiter.

The 10th house signifies the ruler, the dominating force in the government, our national trade, and the national integrity. Our first president had Taurus rising, and was a man of wealth for his own time, and technically speaking, an aristocrat. The 27th degree of Taurus rules Wall Street, high finance, and the theory of large profits. From the time of Alexander Hamilton and the conclusion of the Revolutionary War to the present day, this nation has never been able to escape the complicating influence of great private wealth. Ex-president Hoover has 27° of Taurus rising; Dougherty had his Sun in the latter degrees of Taurus; Morgan, Jr., had his Ascendant conjunct the nation's Midheaven; and Mellon had his Sun opposing its Ascendant. The latter degrees of Taurus upon the cusp of the house of leadership indicate the prevailing American psychology that money is the symbol of merit and superiority.

The 11th house governs the Senate and House of Representatives, legislations, and international friendships. The Moon, the

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In Reply

A Department of Questions and Answers

QUESTION: Do you consider that a universal language would contribute to the solution of world problems in the years that lie ahead? How do you feel that such a program could be advanced in a practical way?

ANSWER: The need for a universal language has long been recognized, and over the course of centuries, nearly two hundred systems have been advocated. Most of these, however, never proceeded further than the state of theory, because of the complex nature of grammatical structure, and the need to memorize an extensive and unfamiliar vocabulary. At various times, in the development of human society, dominant language groups imposed their own speech upon ready or reluctant vassals. Greek became widely accepted among intellectuals, but with the rise of the Roman empire, Latin increased in favor and was for centuries the language of scholarship. Less known, but for a time highly influential, was Arabic, which even penetrated into Southern Europe and has contributed many words to modern English.

Local efforts to devise a practical means of communication along racial and national boundaries have been interesting, if not especially solutional. The American Indian developed a sign language, and early white settlers in Indian territories also made use of this form of cultural exchange. The Lord's Prayer in the sign language is dramatic and impressive, and conveys meaning where ordinary words would certainly fail. The Chinook people of the Northwest

developed a limited but expressive vocabulary by which they could barter with traders, and pidgin English is quite official in Malaya and the Chinese Treaty Ports.

When scholarship took over the problem, there was a marked increase in confusion. Each inventor of a universal language devised his own, and the result was a chaos of arbitrary methods which had slight interest for the uninitiated. Inventing a language was a challenging experience, but most of the inventors drowned in their own notions. The effort to popularize a simple type of shorthand, partly based upon pictographs, might have succeeded in the Stone Age, but was frustrated by the number of objects of similar appearance but totally different meanings.

The tendency has been for various nations, particularly those with colonial empires or special claims to cultural distinction, to consider their own language as proper for all other civilized human beings. Here, French is a good example. For more than three hundred years it was considered the standard of gentility, and was regarded highly in educational and diplomatic circles. A Frenchman, rising in his seat in the Academy, summarized the prevailing spirit when he announced gravely that English is nothing more than French mispronounced.

The only universal language which has succeeded in making a serious bid for popularity is Esperanto. This was introduced in 1887 by Dr. L. L. Zamenhof. It has numerous advantages, for its rules are simple and can be comprehended in a few hours. It draws heavily upon familiar words and terms, and can be used successfully by the members of many language groups. As might also be expected, Esperanto has been revised several times, but has managed to survive both the enthusiasm of its followers and the indifference of its opponents. In one of its forms, it is still undoubtedly the most satisfactory of the systems advocated up to now.

It cannot be denied that lack of communication and adequate transportation have permitted many culture groups to remain isolated far longer than has been mutually advantageous. It is also true that even the most accomplished linguist cannot hope to master not only the many languages of mankind, but their countless dialectical subdivisions. In 17th-century England, the dialectic problem was so great that even in the narrow confines of the



PORTRAIT OF DR. ZAMENHOF, AND SEALS OF ESPERANTO CONGRESSES

British Isles, there was no common speech. Men from the north of England had to use interpreters when they visited London.

It seems to me, however, that improving communication has revealed another weakness for which even the most satisfactory universal language has no immediate solution. Communication is not an end in itself. It is a means for the dissemination of ideas. Radio and television are the most rapid and popular forms of communication in the world today. Granted, they do not entirely remove the language barrier, but with the aid of pictures, they penetrate into the most distant regions, and their message is generally comprehensible. One old scholar pointed out that grammarians seldom make any contribution in the creative field of letters. They perfect a system, but they cannot ensoul that system with important ideas.

A common language might advance trade, make possible more skillful diplomacy, strengthen friendships between individuals, and make travel easier and more pleasant. This rather slow medium for the spreading of human understanding is inadequate, however, to the rapid pace of our electronic age. If we use an international language merely to perpetuate the old animosities, bigotries, and intolerances which have long disfigured history, the end product may be more harmful than beneficial. We already recognize the

serious results of the circulation of our motion pictures among foreign peoples. Exposed to this communication medium, they have come to an entirely false conception of our way of life and the principles which we seek to disseminate. Our first concern must be a genuine and sincere interest in a one-world cooperation for survival. Interchange must be for the support and dissemination of ideas, facts, and ideals that will unite us in the major objectives which we all recognize to be necessary.

In many respects, English has become a world language. It is spoken by minorities in nearly all foreign countries, and it is a remote region indeed where someone cannot be found with some knowledge of the English language. Of course, there will always be objections to the generalization of a foreign language among people long accustomed to their own speech. In this respect, Esperanto is fortunate. It did not appear to be forcing the language of a powerful nation upon others who might object to many phases of an alien culture. At the present time, no other national language seems to be threatening the use of English. The Russian language, for example, is far too complicated and difficult to learn to attain general popularity. The same is true of Hindic, Chinese, and Japanese. These tongues are also highly influenced by centuries of specialized cultural meaning, and would be subject to intense prejudice. Spanish has some advantages, and has bound together most of Latin America, with the exception of Brazil, which clings to Portuguese. It cannot be said, however, that the group of Spanish-speaking nations reveals any extraordinary evidences that their common language has resulted in close cooperation, culturally or economically. Language remains, as it has long been, a medium of convenience rather than of insight.

Experience also tends to prove that language barriers are not insurmountable obstacles to the communication of essential knowledge. Important ideas are speedily translated, and significant facts are soon available throughout the world. Perhaps we may mention something of the Bible in missionary fields. The Old and New Testaments, or extensive extracts therefrom, have been translated into over two hundred languages and numerous dialects. This task has been a favorite endeavor of nearly all churches, Catholic and Protestant. There is some doubt, however, as to the practical results

attained. A Chinese gentleman I discussed this with was of the opinion that missionary literature very rapidly revealed to intelligent pagans the innumerable unsolved controversies of the Christian religion. It also, to a measure, contributed to difficulties. Assuming that the Bible was the official textbook for Western man and his ethics, the non-Christians were appalled by the un-Christianlike attitudes and practices of nominally Christian persons.

Again, we must emphasize the responsibility of communication. When we solemnly declare something to be true, it is assumed that we practice our own convictions, and live by the principles which we hold to be right and sacred. It might be well, then, to integrate our own lives before we attempt to universalize our opinions. Until we really have something to say that is worth saying, a halting speech may be a blessing. There are always many ways of subtle communication between thoughtful and sincere persons, even if language barriers remain. Art and music perform useful functions in disseminating admiration and respect. There must be a right motive behind our desire to communicate with our fellow man. This right motive is not to sell him our products or impress him with our superiority.

The security of the world cannot be attained by armament or the more rapid dissemination of our industrial or economic theory. The pressing need is on the level of religion and philosophy, but we overlook this and drive relentlessly toward the distribution of our scientific findings. Nations are like individuals. A child must be taught more than a pattern for physical survival. If the young person does not have a straight philosophy of life and a clear insight into spiritual values, he merely becomes another unadjusted individual. By extension, this is true of nations. To bring to a so-called backward people merely a methodology for physical advancement, may raise its standard of living, but not its values.

It would be nice to hope that when people eat better, have better shelter and clothing, more doctors and nurses, and modern educational facilities, they will, in due time, flower into a great and noble country; but this is optimistic thinking, which we cannot demonstrate to be an inevitable fact. With the most rapid industrial development of any nation in history, with more conveniences than the rest of the world put together, and with the finest

medical and educational opportunities ever offered, we are not a happy and adjusted lot. Each day we grow more neurotic, our fears mount, and our securities evaporate. There has to be more than a formula for rapid modernization. Without religion in some form, and philosophy to some degree, communication loses its true purpose and leaves us often poorer than before.

Prior to the advancing of an intensive program for a universal language, we must have universal ideas. Men are united in their hearts and minds and souls, and not by speech alone. Before we press our way upon new peoples seeking their rightful places in the sun, we must correct the condition that plagues us here and now. We do not want these young countries, carved from ancient continents, merely to perpetuate our way of life. We would like to share with them useful ideas, but we must not indoctrinate them with concepts that have never really been useful to us, and are actually responsible for most of our troubles.

Consider religion for a moment. We know perfectly well that a belief in a divine or universal principle at the source of life is important. We know, also, that we live in a world of laws which must be obeyed. These are not the laws of man, but the laws of God and nature. We believe in the sovereign dignity of virtue, the importance of honesty, friendship, and mutual respect. We cling to the belief in the immortality of the human soul, and we desire to live in a way that is acceptable to conscience and character. We can help other people to understand these principles, but when we go far afield in search of converts, we also make a difficult discovery. These strange and underprivileged folks, dwelling on the outer fringe of culture, actually believe the same principles that we believe. They have their own religions, and for the most part, these religions are good. It appears to me to be very poor psychology to tell them that our kind of honesty is good, and their kind of honesty—identical in every practical respect—is not good, or at least very much inferior to ours.

The communication of prejudice will only hasten the day of general downfall. Years ago, in Siam, this issue was brought up between a Christian and a non-Christian. The non-Christian said, "You have a commandment—'Thou shalt not kill.' We have a commandment—'Thou shalt not kill.' Why, then, must we be con-

verted when already we both believe the same thing?" Some will say that if we had a universal language, we would have understood this Siamese gentleman better, and would have appreciated the importance of his ideas. The missionary we mention, however, spoke and read Siamese fluently, but it did not end the controversy. It was not a language barrier, but a doctrinal barrier that divided these two sincere persons. Let us get rid of such barriers, so that a universal language, when it does come, will promulgate the truths we hold in common, and not the differences we strive so desperately to maintain.

A large nation with an advanced culture has overcome most of the language barrier for its own people. Here in the United States, we have some dialectic groups, but we can all communicate. What has this done for the ancient feud between the North and South? Does the West really understand the Eastern Seaboard? Has the Middle West solved its industrial problems with other areas? Have we actually reached a degree of constructive insight by which religious difficulty, racial prejudices, and social conflicts have been solved? More frequently, we use words as unsemantically as possible to justify and sustain bigotry and intolerance. Our tongues form the words, but the tongue can do no better than the mind and heart make possible. We have disfigured every language, defamed its principles, or perverted its uses. This does not mean that every person has committed some serious fault. It simply points out that we cannot solve problems merely by words, even though we teach other people to hear and translate these words.

Philosophy has always taught that the practice of brotherhood is more vital than any preachment or proclamation. We need one language only as a medium for the dissemination of one ideal. This ideal must be so real and so necessary, and by its very nature so true, that it becomes the basis of universal understanding. When we have one universal religion in which all sects and creeds have their places, but which is not divided by sects and creeds, we shall be ready for one language to tell the story. When we have one true and proper philosophy of life, by which right principle is superior to compromise, and one just and equitable concept sustains all relationships between men, then we can use one language to share this as a symbol of the underlying unity of conviction. It

is not enough that we have one language in order that everyone can sell someone either opinions or merchandise. This language is not for the purpose of exploitation, but for enlightenment.

Long ago, according to the Bible story, men, for their own glory, sought to build a tower that could reach up to the throne of God. They proclaimed their own greatness, and devised a monument to their own grandeur. And God punished these people, and he caused confusion to come to them; and their tongues were divided, and they no longer had a common speech. This confusion was called "Babel," after the tower that was set up in Babylon. It would thus seem that a psychological fable is implied here. Men, in their arrogance, turned against each other. They lost sincerity of spirit. They perverted the ways of nature, and because they no longer shared the virtues of the heart, they could not understand each other, and confusion resulted.

We have inherited the curse of Babel. It is not only a curse of language, but of thinking. Each man keeps his own secrets; he plots and plans for his own success, ready and willing to exploit others, to add to the temporal glory of this monument which has come to be a way of life with its impressive material achievements, but essentially heartless and soulless. If this wayward creation would advance a universal language as a symbol of its own repentance, as a proof that it has discovered its errors, and is resolved to build in the future upon the solid foundation of righteousness and fellowship, then this new language would indeed be a covenant between heaven and earth. It must come because man has really understood the tragedy of divided purposes. By means of this new language, man would seek to speak heart to heart with his neighbor and his friend. It would be a sign of great purpose and of realization, and a proof of a firm resolution to overcome all differences.

If this internal integrity comes first, then the universal language would be a natural and proper consequence. But if the language comes first, with no motive behind it but conversation or convenience, nothing of value will result. Misunderstanding is growing rapidly, and unless understanding develops even more rapidly, communication, on the level of materialistic ideas, will not solve the emergency of the hour.

THE "UNWORTHY" ONE

THE NATIONAL TREASURE



It was obvious that Mr. Nakamura was the happy possessor of a pleasant mood. His eyes were twinkling, and his voice was pitched much higher than usual. My friend's English suffered considerably as the consequence of excitement, but his attitude was so contagious that the unexpected grammatical constructions only added to the charm of the occasion. It should also be noted that he was wearing his good suit, the Homburg hat, and a pair of yellow suede gloves.

Mr. Nakamura accepted my invitation to lunch at the hotel, and when we were comfortably seated, he regained a measure of composure. As the meal progressed, he explained the cause of his intense satisfaction.

"As you probably know, it is among the privileges of His Majesty, the Emperor, to select from the most valuable possessions of the empire those which he regards as of utmost importance, and proclaim them national treasures. You have already seen many of these priceless cultural assets in the museums, palaces, and temples of our country. When a work of art is so proclaimed, it must be guarded with the greatest diligence, and may not be taken out of Japan without Imperial sanction."

"Has one of the beautiful objects in your collection just received this honor?" I asked.

"Ah! Far much better than that, Haru San. The honor has come to the house of my dear and worthy friend, Mr. Tsuchida. I am on my way to congratulate him, and dare to hope that you would accompany me. It is especially gratifying that Mr. Tsuchida has been given this preferment, because I have long predicted that in due time the distinction would come to his establishment."

"Will you be good enough to tell me something about this Mr. Tsuchida?"

"Of course. He is the fifth generation of a celebrated family of potters; perhaps the outstanding master of his art now living. His work is known to prominent authorities on ceramics throughout the world. He never signs his productions, but they can be immediately recognized by those acquainted with his style. Mr. Tsuchida is one of those dedicated men striving to preserve the artistic heritage of Japan, but he is much more. He is a creative genius in his own right. Under his hands, simple clay is molded into forms of exquisite beauty. His work is timeless. It is as wonderful as yesterday, as glorious as today, as breath-taking as tomorrow."

Mr. Nakamura could no longer be restrained by such prosaic concerns as food; so we hurried out to join the busy throng on the sidewalk. It was raining softly, but we hastened along under the large oiled-silk umbrella which my friend balanced skillfully over my head. Suddenly Mr. Nakamura made a sharp right turn, closed the umbrella with a loud snap, and remarked softly, "Quickly, please, to keep dryness."

A few steps along a curved garden walk, and we stood under the wide protecting eaves of Mr. Tsuchida's roof. Apparently, we were expected, for I barely had time to place my shoes beside those of my friend on a long slab of stone, safe from the weather, when the sliding door opened and we were met by the distinguished artist.

He was very small, even for a Japanese, and appeared to be of venerable age. His face was slender and sensitive, and a fringe of white hair bordered a high and noble brow. He was in native costume, which suited him well. In view of the significance of the occasion, there was much bowing, many sharp inhalations of breath, and several long speeches, after which I was formally presented. As we entered the studio, Mr. Nakamura murmured, "In the excitement, I failed to tell you that Mr. Tsuchida understands considerable English, but is too shy to speak the language."

The house was truly a wonderland of beauty. The furnishings were rustic but elegant. Everything had been done to prevent the works of the master from appearing obvious or conspicuous. One

does not stare, under such circumstances, but I was able to gain a general impression of his style.

There were lovely gourd-like bottles, graceful tea bowls, receptacles of curious shapes, jars ribbed to resemble melons, and fabulous teapots. All seemed to have been fashioned from crude earth, but the dull, rich glazes defied description. The dominant colors were deep browns and greys, touched here and there with flashes of vermilion red, jade green, and cobalt blue. I began to share and understand Mr. Nakamura's enthusiasm. My first impulse was to examine the beautiful objects carefully, but I hardly felt at liberty to do so.

Noting my hesitation, Mr. Tsuchida smiled benevolently and motioned me to inspect his treasures.

Due, undoubtedly, to the presence of Mr. Nakamura, I was privileged to see far more than the casual visitor. Countless wooden boxes were opened, brocade bags untied, and sliding panels moved aside, apparently for my benefit alone. Mr. Nakamura glowed with pride, as I struggled to find superlatives to express my amazement and was finally reduced to an admiring silence.

We were then given a personal tour of the studio, and I was permitted to see where the master worked. Objects in all degrees of completion were almost as wonderful as the finished products. What promised to be a slender vase was emerging from the clay on the potter's wheel. As we passed from room to room, Mr. Nakamura made helpful comments. "Here, Mr. Tsuchida's son is following in his father's footsteps, and over there, his grandson works. The boy is only twelve years old, but is already doing inspired pieces."

Back in the main studio, I succeeded in making a completely Occidental faux pas. "It is all so breath-taking and overwhelming that I can only express my deep admiration. I cannot imagine how one of these beautiful creations can be greater than another. Would you be good enough to tell us which has been proclaimed the national treasure?"

A look of complete embarrassment crossed Mr. Tsuchida's face. He lowered his head and then looked helplessly at Mr. Nakamura. My friend hastened to repair the damage. "Mr. Tsuchida is a very humble man, who is keenly aware of his limitations and im-

perfections. I apologize for not having informed you better, and will explain more after we leave. In the meantime, look about again, and see if you can discover for yourself what the Emperor has selected."

Mr. Tsuchida appeared much relieved, and the visit passed without further complications.

As we were preparing to depart, our host walked to a nearby table, picked up a delightful little jar with a tight-fitting lid, wrapped it carefully in yellow silk, and placing it in a box, handed it to me with a quaint bow. In this case, my hesitation must have been correct, for after a proper pause, Mr. Nakamura remarked quietly, "You must take it, Haru San, or you will offend him deeply. He fully understands your appreciation, and this is his opportunity to express gratitude."

As we left the studio and reclaimed our shoes, several Japanese gentlemen were entering the garden. They all knew Mr. Nakamura, and there were more greetings and exchanges of good wishes. My friend introduced me to each visitor, but the language barrier was too high and we could only smile at each other.

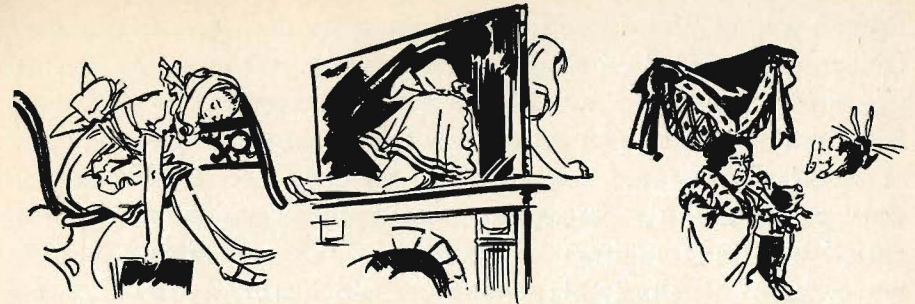
Reaching the street, we found that the rain had ceased, and Mr. Nakamura observed, "Everyone who knows Mr. Tsuchida, and many who do not, will call upon him in the next few days."

As we walked back to the hotel, Mr. Nakamura finally asked quizzically, "Were you able to pick out the Imperial treasure?" I shook my head. "How could anyone tell which is the best?"

The little art dealer smiled. "You may be gratified to know that the Emperor was of the same opinion. Several of the most choice pieces were presented by the art commission for his decision, and he could only say that each was worthy of the highest acclaim. You remember how disturbed Mr. Tsuchida became when you asked him to show you the Imperial Treasure. This was because His Majesty, our Emperor, with a flash of divine insight, has designated Mr. Tsuchida himself to be the National Treasure. He is now one of the intangible cultural assets of the Empire."

The Golden Silence

So long as a man calls aloud, "Allah Ho! Allah Ho! O God!" be sure that he has not found God. He who finds Him becomes still. —Sri Ramakrishna



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

ST. FRANCIS PREACHING TO THE BIRDS

The recent motion picture on the life of St. Francis of Assisi has focused public attention on the career of this great Italian mystic. The film, though it does not penetrate into the deeper aspects of St. Francis' spiritual convictions, is reverently done and follows the accepted account with some fidelity. St. Francis is the most generally admired and regarded of the medieval Christian saints, and is respected by members of nearly all sects and denominations. He is also of special interest to us because of his association with the Troubadours, one of the most interesting secret societies of the Middle Ages. The Troubadours flourished in southern France, Italy, and Northern Spain, between the 11th and 14th centuries. It is now established with certainty that this Order, which numbered about 400, was a mystical or philosophical fraternity dedicated to the discovery of those hidden powers of the mind and heart which must be cultivated and disseminated before it can be possible to bring about a universal reformation of mankind. Dante and Petrarch are listed among the Troubadours.

St. Francis (1181/82-1226) was baptized under the name Giovanni, but for some reason, this was later changed to Francesco. According to one report, his father, who was a wealthy cloth merchant, traveled extensively in France, and so admired the country that he renamed his son as an indication of his respect for the

French way of life. There is another story to the effect that young Giovanni learned the French language while still a youth. As this was most unusual, he was nicknamed Francesco by his admiring friends. The first version is probably true. As a wealthy young man of Assisi, he became a recognized member and leader of the younger set, and his biographers note that his conduct during this period was not free from "irregularities." He was always known, however, for his charitable tendencies, which whitened his father's hair.

When St. Francis was about twenty-one years old, he was stricken with a serious illness, followed by trances and other mystical experiences which completely altered his way of life. He renounced his heritage, departed from his sophisticated friends, and dedicated his life to the spiritual restoration of his Church and the service to the poor and infirm.

It is said that St. Francis, in his spiritual enthusiasm accepted literally the text "Go ye into all the world and preach the Gospel to every creature." The theologians of that time customarily considered the destiny of the animal kingdom "a mystery not to be approached without awe." Actually, very little effort was ever made to fit the lower kingdoms of nature into the grand scheme of Christian doctrine. One writer notes, however, that St. Francis, in his gentleness, solved the mystery for himself by admitting animals within the pale of Christian sympathy.

"He was accustomed to call all living creatures his brothers and sisters, and it is recorded that when he walked in the woods or fields, various animals were drawn to him as if by instinct. Sheep and lambs thronged about him, hares and rabbits nestled in his bosom. Above all other creatures, however, he seemed to have the greatest love for his birds of every kind, as being the most un-earthly in their nature, and soaring into the heavens where men can only gaze The story is that 'Drawing nigh to Bevagno, he came to a certain place where birds of different kinds were gathered together. Seeing this assemblage the man of God ran hastily to the spot, and, saluting them as if they had been his fellows in reason (while they all turned and bent their heads in attentive expectation), he admonished them, saying, "Brother birds, greatly are ye bound to praise the Creator, who clothed you with

feathers, and giveth you wings to fly with, and a purer air to breathe, and who careth for you, who have so little care for yourselves." Whilst he thus spake, the little birds, marvelously com-moved, began to spread their wings, stretch forth their necks, and opening their beaks, attentively gazing upon him; and he, glowing in the spirit, passed through the midst of them, and even touched them with his robe; yet not one stirred from his place until the man of God gave them leave; when, with his blessing and at the sign of the cross, they all flew away. These things saw his companions, who waited for him on the road. As he returned to his followers, the simple and pure-minded man was heard greatly to blame himself for having never hitherto preached to the birds.'"

One day St. Francis noticed a little lamb feeding alone with a flock of goats. He was greatly moved at the sight, and he likened the lamb to Jesus alone in the midst of the Pharisees. He wanted to buy the lamb, but had no money, as he had already renounced all earthly possessions. A stranger who chanced to pass by, seeing the grief on the face of the holy man and learning the cause, purchased the lamb and gave it to him. When St. Francis visited Rome in 1222, this lamb accompanied him everywhere and is frequently introduced by later artists into the paintings of this Saint. Many other instances of his regard for his little brethren are preserved. He once met on the road a youth on his way to Siena to sell some doves he had caught in a snare. St. Francis addressed him thus: "Oh, good young man! these are the birds to whom the Scripture compares those who are pure and faithful before God: do not kill them, I beseech thee, but give them rather to me." The young man, who later became a friar, gave the doves to St. Francis, who carried them to his cloister, made nests for them, and fed them every day. They became so tame that they ate from his hand and regularly received his blessing.

In spite of the infirmities which burdened his flesh and the heavy responsibilities resulting from his religious conviction, St. Francis dwelt in an internal state of constant and radiant joyousness. He was in love with God, nature, and man, and had little time for bitterness and condemnation in a universe filled with the infinite manifestations of the Divine Power. He extended his spirit of kinship to everything that lived or existed. In one of his mystical

poems, he called upon Brother Sun, Sister Moon, Brother Wind, and Sister Water. He even referred to his own body as Brother Beast, whom he had ill treated. When it became necessary for his physician to cauterize him with a red-hot iron, St. Francis besought Brother Fire to deal kindly with him.

It is possible that the wonderful spirit of closeness to life which St. Francis exhibited was partly due to the mystical doctrines of the Troubadours who were influenced by early pre-Christian attitudes about the living universe. The account of St. Francis espousing Poverty, Charity, and Obedience, personified as three radiant maidens of saintly character, is typical of the symbolism of the Troubadours. To the members of this Order, the immediate and available presence of God was the true support of faith. The material world was a manifestation of the divine love and the divine wisdom, and every creature revealed some attribute of the Heavenly Father. St. Francis might have been understood better by the Sufis and other mystics of the Near East than by his own followers. So pure were his feelings toward everything that lived, however, that he was never censured by the Church, even though his attitudes were not entirely orthodox.

St. Francis is also accredited with the introduction of the devotion of the crib. In the Christmas Season of 1223, he reproduced in the church at Greccio the nativity scene in Bethlehem, with the wise men bringing their gifts to the newborn Christ child. This practice gained immediate favor, and is now diffused throughout Christendom. At the same time, he also attempted to persuade the Emperor to make provisions for the joy of birds and beasts at this season.

On September 14th, 1224, St. Francis received the vision of the Seraph, and this was followed immediately by the appearance of the Stigmata, or the five wounds of Christ on the body of the Saint. The holy man was failing in health, and his sight had already become seriously impaired. On Saturday evening, October 3rd, 1226, "Sister Death" came and led St. Francis out of the prison of his tired and ailing body. He was solemnly canonized by Pope Gregory the IX, on July 16th, 1228, less than two years after his death.



Happenings at Headquarters



The Fall program of lectures and activities at Headquarters opened on October 1st with a lecture by Manly P. Hall on "Humanity at the Brandenburg Gate"—an analysis of the Berlin crisis. While Mr. Hall lectured in Denver, Dr. Framroze A. Bode, P.R.S. faculty member, gave two Sunday morning lectures, as well as two Wednesday evening classes. Beginning October 18th, through November 8th, Mr. Ernest M. Burmester gave four Wednesday evening classes. Mr. Burmester, also a P.R.S. faculty member, has just returned to the Los Angeles area after an extended stay near San Francisco. On November 5th, the Society presented Dr. Evarts G. Loomis speaking in the Auditorium. This was Dr. Loomis' first lecture at our headquarters, and his subject, dealing with the mergence of science and religion as seen by the physician, brought a new approach to an intriguing modern problem. During the last war, Dr. Loomis was with UNRRA as surgeon in a refugee camp in Algeria, and with a medical unit in China. Mr. Hall resumed his Sunday morning lectures on November 12th, and these will continue through December 17th. His Wednesday evening seminar, on the subject of "The Philosophy of Value," will continue through December 13th.

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A highlight of the P.R.S. Friends Committee meeting on September 10th was the appearance of Manly P. Hall before a group of thirty-nine committee members gathered to discuss the Society's annual Open House. Mr. Hall's grateful acknowledgment of the undertakings and accomplishments of the various sub-committees created a pleasant atmosphere. He stated that while the integrated purpose of all concerned is the growth of the Society, in reality that purpose has three component parts. First comes the individual's own unfoldment through his effort to serve; second, the good will created through personal contact with visitors and the resultant advantage to P.R.S.; and third, and possibly the most important, the discipline necessary for cooperation in group work. The Friends Committee welcomes new members and invites in-

terested persons to 'get acquainted' in the lobby on any Sunday morning or Wednesday evening after lectures.

* * * * *

The P.R.S. Friends Committee hosted an Open House weekend on October 28th and 29th. There were exhibits and displays in the library and reading room, special events and activities, and a variety of gift items of unusual interest for early Christmas Shoppers. This year, for the first time, we are offering a number of authentic museum reproductions of significant art for those who like to give meaningful gifts and still stay within the budget. The Friends Committee provided refreshments and sandwiches which were, as usual, most delicious. Our sincere thanks and appreciation go to all the Committee members whose planning and work made this occasion an outstanding success.

* * * * *

Our Vice-president, Henry L. Drake, attended the International Philosophical Conference held at Lake Arrowhead in early September. He was appointed one of the three chairmen for leading the four-day meetings, which were devoted entirely to the subject of tolerance—its foundation and its limits. The conference was limited to seventy-five participants. Thirty were from countries over the world, including England, India, Germany, Mexico, Spain and France. Thirty were well-known authorities in the field of philosophy, science and religion from our own country. The remaining fifteen were business executives, trustees of schools, representatives from the United Nations and comparable other organizations. The meeting was sponsored by U.C.L.A. and UNESCO, and was financed by the Foundation for the Republic and the Blaisdell Institute. Among those present were the noted philosopher John Wisdom from Cambridge, England, Andre Mercier, theoretical physicist at the University of Berne, Switzerland, and W. H. Workmeister, Chairman of the Philosophy Department at the University of California.

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The month of September brought a profusion of requests for display material not only from the college and civic libraries we regularly serve, but from new friends who had just recently learned

of our exhibit facilities. Since our major categories are comprised of Oriental paintings, prints, and figures, we were most happy to participate in the Festival of the Pacificulture Foundation, Inc., held at the Huntington-Sheraton in Pasadena during the last three days of September. Some of our choice hangings and objects of art were shown in the alcove of the Hotel Ballroom through the weekend. In October, the Church Federation of Los Angeles, in conjunction with the Goodwill Industries, exhibited the P.R.S. collection of New Mexico Folk Art in its entirety. They also chose some North American pieces of Navajo and Hopi material, as well as a sizeable representation of Aztec and Mayan art. Our large Buddhas, both Chinese and Japanese, were given prominent positions in the galleries. Also shown were numerous religious books, banners, prints and paintings. It is reassuring to see whole groups actively engaged in reviewing the cultures of past ages, and to watch the throngs of people who come to enjoy the inimitable paintings and writings of the ancients and to openly admire the expressions of courage and compassion in sculptured faces of philosophers, saints, and warriors who worked and fought for the ultimate victory of the good.

* * * * *

For the benefit of our friends with astrological interest, we would like to point out that Mr. Hall's lecture of July 9th, 1961, on "The Horoscope of the United States" is now available in mimeographed form. There has been a considerable demand for the publication of this lecture, which is based on Mr. Hall's original research. Supply is limited. (\$1.15 a copy, including tax and postage.)



Extreme Right of Center

Writing of the new star of 1604-1605 and the events which might be expected to follow it, Kepler declared that the astrologers were stupid if they thought that more and greater things were to be looked for in the next two hundred years than had happened in the one hundred and fifty years since 1450. "Unless perchance they think," he continued sarcastically, "that some new orb will be discovered and an art of flying by which we may go to the moon."

—Thorndike, *Magic and Experimental Science*, quoting Johannes Kepler's *Stella Nova in Pede Serpentarii*, 1606 A.D.

2. What do you understand by the two births of the soul?
3. Explain the Christmas mystery in terms of personal experience and need.

Article: *THE PURSUIT OF UNDERSTANDING*

1. Explain why religious unity does not mean doctrinal conformity.
2. What is the basic purpose behind religious training?
3. Why does materialism fail man in critical periods of his life?

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



Washington, D. C., Horoscope—Continued from page 32

most rapid of motion and many-phased of the heavenly bodies, posited in this house and also ruler of it, may account for the multitudinous, often conflicting legislations which burden the country. Of course, the Moon rules the farming classes, which may explain why legislations in this direction are so recurrent.

The 12th house has to do with crime, prisons, charity, hospitals, fraternities, clubs, and secret agents; also, communistic elements. Uranus being in this house keeps all these matters in a constant stir. America is a nation of clubs and societies. We are Uranian in the spontaneity of our generosity. Our crime is most disturbing. Our Secret Service is efficient, and Washington is filled with the secret agents of other countries. Our hospitals are the most modern in the world. The 12th house also rules obscure sciences, and the Washington, D. C., chart, showing Uranus in this house, explains why America is the most astrologically conscious country in the world.

Great things from small beginnings come. If the little group of men who set out from Alexandria on March 15th, 1791, had not stopped to drink a toast, or had lingered longer over their cups, we might have been spared some of the evils from which we suffer, and be subject to others that we know not of.

(The major portion of this article first appeared in *The National Astrological Journal*, Vol. 7, No. 9, September 1935.)



LOCAL STUDY GROUP ACTIVITIES



We are glad to report that the Denver Study Group under the leadership of Mr. Milton Sadusky is now again in active status. They resumed their meetings in September, and planned to take up the books *Self-Unfoldment* and *First Principles of Philosophy* as their first two study projects. From Mrs. Janet Carter, of the Holbrook, Massachusetts study group comes word that a profitable discussion was devoted to the editorial in the last issue of our Journal, "Meeting the 1962 Crisis."

We have had several inquiries from our local study groups about tape recordings available for rental. These recordings were made originally for transcription purposes, and have been very useful in the preparation of our monthly mimeographed lecture notes. The equipment we have is not sufficiently professional, however, to turn out recordings that are technically good enough for group playing. In fact, the words are sometimes difficult to understand, and as we are located at a busy intersection, traffic noises also sometimes interfere with the recording. Until we are able to secure a more satisfactory installation, we have discontinued sending out these tapes, and suggest that where practical, the lecture notes be used instead. These are available in sufficient quantities so that members of study groups can order them and keep them for future reference.

The following questions, based on material in this issue of the PRS JOURNAL, are recommended to Study Groups for discussion, and to readers in general for thought and contemplation.

Article: *THE BIRTHDAY OF THE SOUL*

1. Interpret the mystery of the Trinity as found in the teachings of both Christian and non-Christian peoples.

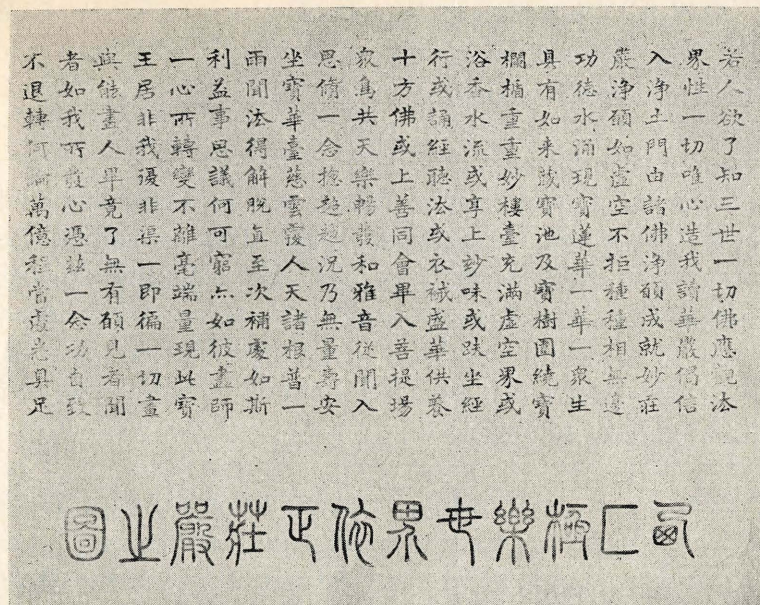
PART III: DESCRIPTION OF THE JEHOI WOODBLOCKS

To simplify the identification of the two great Jehol woodblock prints, we will refer to them as the "circular" print and the "rectangular" print. The circular print is approximately 36 inches in diameter, and the rectangular print is approximately 48 inches high, and slightly over 24 inches wide. All the factors involved would indicate that the blocks were cut during the reign of the Emperor Kang Hsi (1662-1722), or in the early years of the Emperor Chien Lung (1736-1796). This would place them in the late 17th or early 18th century. More exact dating is not possible. By the comparison of the two prints, it seems highly possible that both were the work of the same artist. The circular print is the more comprehensive of the two, setting forth in explicit detail the symbolism of the Western Paradise. The rectangular print corresponds closely with the central section of the circular design, but there are additional details.

Translation of Chinese Inscriptions

One large inscription and many small groups of Chinese characters occur on the circular mandala from the Jehol collection. The translation of religious and philosophical writings or inscriptions is a complicated procedure, and in the case of our pictures, requires an advanced knowledge of Buddhistic doctrine. We were fortunate in securing the assistance of Professor Huang Wen-shan, lecturer in History of Chinese Art at the University of Southern California. The choice of English equivalents to the Chinese characters is determined by general context, and an absolutely literal translation might have slight meaning. We have therefore studied Professor Huang's wording, and re-phrased it in some cases, with his approval, for the benefit of the Western reader.

Buddhism is not actually a dogmatic system of thought. Students are invited to discover meaning rather than to perpetuate literalism. Interpretations divide into levels, according to the insight of the believer. He may assume that the symbols are literal and physical, to be understood exactly as depicted; or he may regard them as both literal and metaphysical; and finally, as meta-



CHINESE INSCRIPTION
ACCOMPANYING CIRCULAR JEHOI WOODBLOCK

physical only. Their purpose is to awaken in him a contemplative attitude, and to inspire him to search within his own nature for the true meaning concealed behind forms in both art and nature. Chinese philosophy is closely associated with Chinese language, which, although highly traditional, is wonderfully poetic and imaginative.

The Chinese characters scattered about the circular picture generally refer to an adjacent person, symbol, scene, or monument. In most instances, the words tell little more than the eye can see. They are descriptive rather than doctrinal, but certain basic ideas are inherent in the descriptions. There is abundant proof that both pictures represent the Western Paradise, and the names of the three principal deities are inscribed inside of the haloes surrounding their heads. Only the three central figures are specifically named in the Chinese text. The few Tibetan characters do not appear to have any direct association with the pictures. They are in an early script of a classical type, and are religious formulas used in dedicating an object or bestowing spiritual authority. The Chinese identifications certainly indicate that the pictures were in-

tended for distribution principally in China or areas under Chinese influence. The inscription follows very closely the story told in *The Smaller Sukhavati-vyuha*.

The Circular Woodblock

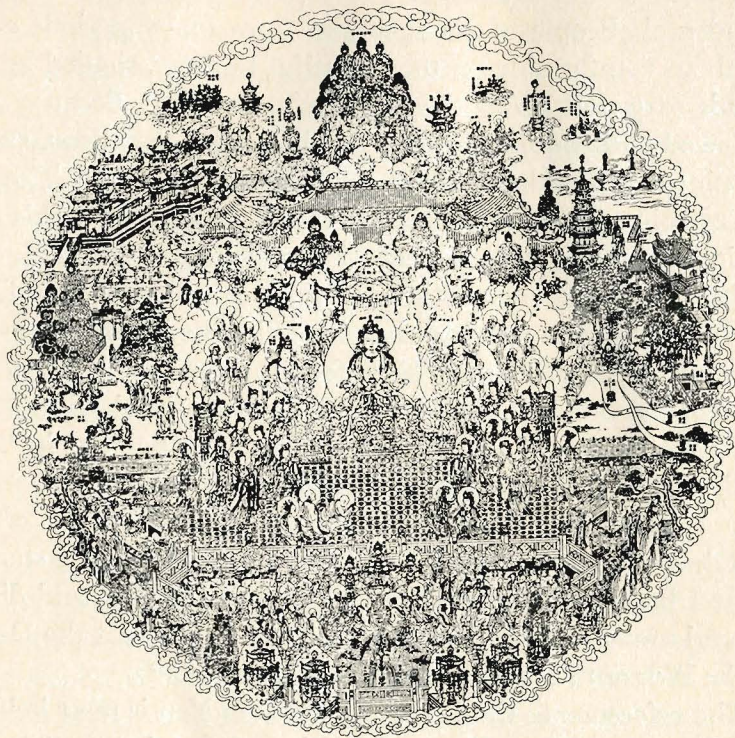
Above the large circular woodblock was an elaborate Chinese inscription not reproduced with the design. Due to the significance of this text, it is given here, in reduced facsimile, for the benefit of critical scholars. This inscription is highly informative, inasmuch as it refers to a specific sect, and assists in the orientation of the total symbolic concept. A reasonably literal, but slightly modernized translation reads as follows:

THE PICTURE OF THE MOST BLESSED WORLD OF THE WEST WITH ALL ITS EXCELLENCE AND BEAUTY

In order to comprehend the true nature of all the Buddhas of the past, present, and future, one must contemplate the nature of the Doctrine. Existence is nothing but an attitude held in the mind. When I read the hymns of the Hua Yen, I am so raised above worldliness that I seem to have entered the door of the Pure Region. Because of the vows of the Buddhas, I have attained the state of earnestness and well-being. In that state which is void of thought, interior convictions do not conflict with the outer forms and appearances of things. The precious lotus appears floating on the surface of the limitless and meritorious water. Each flower contains a living being in which we can discover the essence of Buddha. The precious ponds and gem trees are surrounded by beautiful porches and railings. There are numerous magnificent houses and buildings located in this region. Countless people (who have been reborn in the Western Paradise) bathe in the perfumed streams, eat the delicious food, meditate, walk about reading the canon, listen to the philosophy, wear fine woolen clothes, or hold up flowers as an offering to the Buddhas of the above and the below. Moreover, there are other redeemed ones who enter into the gatherings and assemblies of students and the palaces of Bodhi (enlightenment). Birds utter harmonious tones, which blend with the heavenly sounds, and are very happy. It is recorded that when a man in this

region meditates upon the great truths, his thinking is transcendental. People of all ages and from many periods of time sit about comfortably on the beautiful terraces, shaded by many clouds scattered about this wonderful universe. Because all are endowed with similar powers, faculties, and sensations, each, by learning the Buddhist canon, will attain liberation. The benefits of this understanding will excel all speculation. This region is similar to the depiction of the residences of the holy kings, and, like the pictures of these kings, it is nevertheless a likeness transferred to the mind of the viewer by the brush of the artist. There is neither "I" nor "He", for all things are but extensions of the One permeating the whole. In fact, (in viewing the picture, one must realize) the painting and the painter, in the last analysis, have no existence. I wish those who could see and hear (might) have the same desire as myself. With the effort of this desire (toward truth) I will never retreat a single step from what I have learned. In spite of infinitude of time and distance beyond measure, I shall cling to the conviction that the Doctrine of the Western Paradise is an all-sufficient belief.

The reference to the hymns of the Hua Yen is most helpful in establishing the philosophical orientation of the pictures. The Hua-yen Ching is one of the most popular of the Buddhist scriptures among Chinese mystics. It is known as *The Sutra of the Diadem of Buddha*, and is also called *The Avatamsaka Sutra*. It is attributed to Nagarjuna, who lived in the 2nd century of the Christian era. It is one of the most important texts bridging the interval between primitive Buddhism and the rise of the mystical Mahayana Doctrine. The Avatamsaka School seems to have been introduced to China in the 6th century. In this sect, the emphasis is upon a two-fold world, one part external and unreal, and the other part a kind of archetypal sphere, a region of principles and ideas, which is the abode of as much of reality as the human mind is capable of understanding. The upper, or true, region consists of countless islands, called lotus-worlds, floating in a sea of mysterious essence, a kind of heavenly water. The followers of the Hua-yen Ching are convinced that they possess the secret way of salvation, including the disciplines which lead to final identity with the eternal principle symbolically represented through the nature of Buddha. It



THE WESTERN PARADISE OF AMITABHA
CIRCULAR JEHOI WOODBLOCK

would seem certain that our woodblock was produced by a devotee of this sect, probably for the use of those of similar mind.

The reference to "that state which is void of thought," or of simply "the void," touches one of the most obscure tenets of Mahayana Doctrine, as unfolded also by Nagarjuna. Some adversaries of the Pure Land teaching, and many Western scholars who discover the term out of context, insist that the concept of *Sunyata* (Void) indicates that the Mahayana system is based on philosophical nihilism. Professor Suzuki and Professor Radhakrishnan are inclined to feel that the doctrine of the void is merely a denial of the validity of sensations, or that it is a form of cultivated skepticism to protect inner truth from the uninitiated. Absolute truth cannot be experienced by imperfect faculties, nor can the experiences of the outer or mortal existence be used to measure absolute reality. In this sense, the void stands for the incompre-

hensible. It can be known only by that which is identical with itself. In the Mahayana system, Sukhavati, the Western Paradise of Amitabha, rises in radiant splendor from the dark mystery of the void. It is a condition generated within the essence of the unconditioned.

In describing the large circular woodcut, we will consider first the scene unfolded in the central section. Right and left will be in terms of the viewer. The great picture also divides naturally into three horizontal planes. The lower plane, or foreground, features the lotus lake and a broad terrace before the throne of Amitabha. The central plane features the Amitabha triad and scenes of the Western Paradise. The upper plane recedes into space, and may be said to tie the picture to the other and distant Buddha-lands involved in this concept of philosophical cosmogony. It is not possible to state with certainty whether the various buildings, temples, pagodas, and so forth, are based upon existing architectural monuments. It might be just as proper to say that throughout China, Korea, and Japan, numerous buildings were erected to represent the heavenly palaces of Amitabha's celestial region.

The body-halo of Amitabha forms the exact center of the great circle. This halo, in turn, originates in the heart of the Blessed Lord. It follows that the entire picture is a kind of nimbus, or aureole of glory, emanating from the heart of Amitabha in his aspect as Amitayus. He is depicted in princely or bodhisattva raiment, seated upon a throne of double lotus blossoms. There is a small panel on the front of the throne ornamented with the dorge, or thunderbolt, of Indra. This probably refers to the statement in the Hua-yen sutra that the Amitabha world floats on "wheels of wind." Amitabha is seated in the immovable posture, implying duration, an attribute of reality. He holds in his lap the symbolic vase, or urn, containing the essence of immortality, a term suggesting the Doctrine itself as an elixir of life. The head nimbus is inscribed with the words "Amida Buddha."

The reflex forms at the right and left, facing slightly toward the central figure, are clearly identified by the characters in the head nimbus of each. The one at the viewer's right is inscribed "Kuan Yin" (Avalokiteshvara), and the one on the left, "Bodhi-

sattva of Great Authority" (Mahasthamaprapta). Each holds a symbolical lotus branch with the blossoms shoulder-high.

On each side of the head nimbus of Amitayus are two figures representing arhats or disciples. Those on the viewer's left carry the fly-whisk and a vase of flowers; and those on the right, what appears to be a lota, or, bowl, and the alarm staff. Grouped behind the two bodhisattvas are arhats in priestly garments, each with a nimbus, and a few carrying identifying attributes. One of these, on the right, directly behind the head nimbus of Kuan Yin, is both an arhat and a bodhisattva. He is shown as a portly old gentleman carrying a rosary and a sack on his back, and in China, he represents the Bodhisattva Maitreya, the Buddha to Come when the teachings of Gautama have fallen into decline.

In front of the arhats, on both sides, are groups of bodhisattvas and heavenly musicians. In each group, one carries an elaborate ceremonial banner (literally translated from the Chinese, "curtain"). This should not be confused with a lantern, which might be suggested from its complicated form, which is suspended from a tall pole with a curved top. The inscriptions in the haloes of these attendant figures describe the implements which they carry; as for example, an incense burner, a lamp, and fruits in a bowl.

Set into the ornate pavement in front of the central triad are four Chinese characters which read, "The Treasure Land of Glass." This probably carries the same implication as "The Sea of Glass" in the Book of Revelation. It is a wonderful crystal-like pavement, made of some luminous heavenly substance, shining and transparent. On this pavement, five figures are kneeling. They are not identified, but from their proximity to the lotus pool below them, they probably suggest those belonging to the higher grades of Mahayana discipline who have been born into the Western Paradise from the lotus buds in the pool below. Two of the kneeling figures appear to be monks, or devotees, who have arrived in a highly spiritual condition. The other three are even more sanctified, and seem to have been born into Paradise as bodhisattvas.

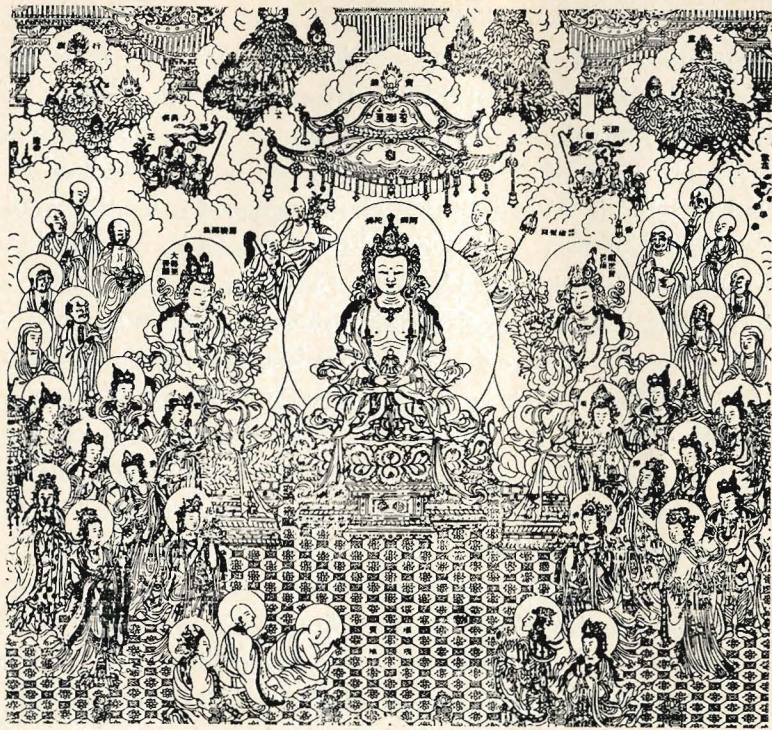
Above the head of Amitayus, is a double canopy inscribed with magical formulas in Tibetan, and surmounted by a flaming pearl. In the Eastern philosophies, the canopy not only signifies temporal greatness, but a royal spiritual condition. It is both an adornment

and a protection, suspended over the Buddha Amitayus. It is the ever-protecting power of the Doctrine. It prevents outside influences from descending upon the illustrious being, and shades it from all inconstancy of mind and emotion.

The larger part of the scene which we have described is surrounded by clouds. Within these clouds may also be distinguished the radiant jewel trees, ornamented with the fruits of illumination. These Chinese inscriptions describe the trees as seven-fold, or as "walking trees," implying that they move or transport themselves from one place to another, and are not bound to the earth as ordinary trees. Slightly below and between the trees, at about the level of Amitayus' canopy, groups of figures also appear among the clouds. The descriptions accompanying these groups again indicate what they are carrying. The group at the extreme right is scattering the flowers of Buddha. The group above Kuan Yin carries various objects, including an incense burner suspended from a cord, and a banner symbolizing the sky. The group emerging from the clouds at the left, over Mahasthamaprapta, also carries a flag, a bowl of offering, and a bouquet of flowers. The small group to the left of these, and near the outer edge of the clouds, bears ointments and perfumes. All this together represents the beauties and virtues of Sukhavati.

Behind the clouds, its roofs and gables suggesting the beauty of Chinese architecture, is the great palace of Amitayus. The ridge of the central building also is surmounted by a flaming ball rising from a lotus. On the upper corners of the main roof, facing the flaming ball, are two dragon-fishes, representing the equilibrium of universal forces. The general shape of Amitayus' palace is very suggestive of the Hoodo of the Byodoin Temple at Uji in Japan. It is known that this temple was built by the Fujiwara princes to imitate the great palace in the Western Paradise. Toshio Miyagi, Abbot of the Byodoin Temple, describes the Hoodo as follows:

"The Phoenix Temple consists of the central hall, the north and south wings, and the tail. The central hall, measuring thirty feet square, stands on a higher foundation, its gracefully slanting roofs ending in eaves, and its ridge crowned by a pair of bronze phoenixes. From the fact that the structure with its body, wings and tail forms a semblance of a bird, coupled with its crowning



AMITABHA TRIAD WITH ARHATS
DETAIL FROM CIRCULAR WOODBLOCK

ornaments which are phoenixes, the entire building later came to be called the Phoenix Hall. It is representative of the light and elegant style of architecture that characterizes the Fujiwara period. Its gently sloping lines of the roofs, graceful curves of the eaves, the exquisite feeling evoked by the wings with their high floor, and the image of the entire structure reflected in the ponds in front—all these combine to take us to the wonderland of dreams." In early years, the Hoodo was actually used as the background for elaborate religious pageantries and glorious celebrations intended to capture the spiritual atmosphere of the Western Paradise.

Above and behind the great palace rises an impressive tree-like form, its triple-crest surmounted by flaming pearls. Above the tree is the inscription "The Trees of the Buddhist Region." There can be no doubt that this tree symbolizes, at least abstractly, the triple crest of the mysterious mountain Meru of Hindic religious importance. This mountain later came into Buddhism as Sumeru. Hid-

den among the foliage of this tree, and not visible in the reproduction, is a group of beautiful buildings with towers and pagodas. Austine Waddell, in his *Buddhism of Tibet*, explains that the followers of the Mahayana Doctrine made use of what he calls "The Great Wish-granting Tree," the prototype of our Christmas tree.

In addition to the symbols we have already mentioned as commonly appearing in symbolic pictures of this kind, the tree is adorned with the seven world-ravishing gems, and the jewels of the five sensuous qualities, or things pleasing to the five senses. From the first group we can identify the royal earrings made of interlocking circles or squares, the eight-branched coral, and the three-eyed gem arranged in the shape of a triangle. More about this will appear later in the discussion of the rectangular woodblock, in which the details are more clearly portrayed.

The lower section of the picture is occupied by a pageantry showing the birth of souls into Amida's paradise. There is a large pond, or lake, bordered by railings, and from the water arise lotus leaves, flowers, and buds of extraordinary size. Crossed by bridges and walkways, the pools extend at right and left to suggest that they are actually seven in number, according to the classical description. In the center foreground is a beautiful fountain surrounded by rays of light. According to the Chinese description, the fountain is divided into fourteen streams, or jets, and the wording suggests that the wise or dedicated ones—the saints, sages, and arhats—come out of this water, possibly signifying that the streams of life that bring souls to Sukhavati converge in this fountain.

In the radiant atmosphere surrounding the jetting water are the birds of paradise, like feathered lohan, singing of the highest truth and of birth into paradise. On each side of the fountain are two elaborate ceremonial umbrellas, also referred to in the inscriptions as "curtains" or "banners," each with a cloud-like nimbus of its own. Just beyond these, on each side, is a radiant structure described also as a flowered curtain. The entire arrangement may signify a kind of wall of glory, rising between the lower world of mortals and the lotus ponds of the new birth. These ornaments are the virtues and graces of life, and the supernal glory of the mysterious world of the enlightened.

Each of the lotus blossoms that is open bears upon it a kneeling figure. These represent souls of all classes and orders who have earned the right to be lotus-born. They are divided according to grades, as described in the *Amitayur-Dhyana-Sutra*. The highest grade is reserved for those who cherish the three-fold thought—the true thought, the deep believing thought, and the desire to be born in the Pure Land. In addition to these, are those of the middle grade, who have kept the Doctrine and practiced the virtues. The third grade is reserved for those who have committed many faults, but have not intentionally profaned the Doctrine, and have realized the truth of those virtues which they have not been able to completely practice.

Our picture clearly shows these classes. There are humble folks, learned-appearing scholars, monks in their plain robes, arhats with haloes about their heads, and in the upper center, three figures in bodhisattva costume facing directly the radiant image of Amitayus. The Chinese characters in their haloes indicate that these belong to the ninth, or highest, grade and are ready to assume the obligations of their world-serving ministry. They are listening to the blessed words that flow from the heart of the Lord of the Western Paradise.

The unopened lotus buds contain souls that are not yet ready to receive the glory of the mystic life, but in due time, the buds will open as the merits of the believer enlarge and increase. At each side of the pool on the terraces are representations of those who have the right to dwell in the beautiful region. Many have their hands clasped in prayer, and some are bearing flowers and other offerings.

To explain the principal symbols along the periphery of the great circle, we will move first from the top down the right-hand side of the picture. First there is a pavilion-like building, with up-turned eaves, accompanied by the words “the precious pavilion flying in space.” Within the building may be seen the tiny seated figure of the Buddha. Next to this, and somewhat higher, is a small group of buildings including a tall, slender pagoda. These are also labeled “buildings in space.” To the right, and slightly lower than this group, is what appears to be an inscribed tablet with an ornate base and a pagoda-like roof from which hang

jeweled pendants. This is described as the appearance in space of the highest and most precious curtain of the Doctrine. It is a banner bearing a sacred formula. To the right of this, several small figures, two of which carry flags or banners, are represented as flying in on streamer-like clouds. These symbolize bodhisattvas from the ten directions of space, or the other Buddha-worlds coming in to join the radiant inhabitants of the Western Paradise.

Slightly below these cloud-borne temples and banners is a group of figures supported upon lotus-blossoms with pendant tendrils. Two figures are slightly separated from the others, and one is described as chanting the Liturgy and the other as listening to the canon. There is also a group of three figures just to the right of the two we have mentioned. The inscription with the central figure reads “the sitting Ch’an in space,” and the other inscription reads “meditating upon philosophy.” As the Chinese term *Ch’an* has the same meaning as the Japanese word *Zen*—that is, meditation—it is possible that the central figure in this group represents Bodhidharma, or Daruma, the patriarch of Zen. He was the twenty-eighth patriarch of Indian Buddhism, and the first patriarch of Chinese Buddhism. Whether the small seated figure is Daruma or not, the triad symbolizes his aspect of the Buddhist doctrine. Below, and further to the right, are the roofs of temples amidst the clouds of space.

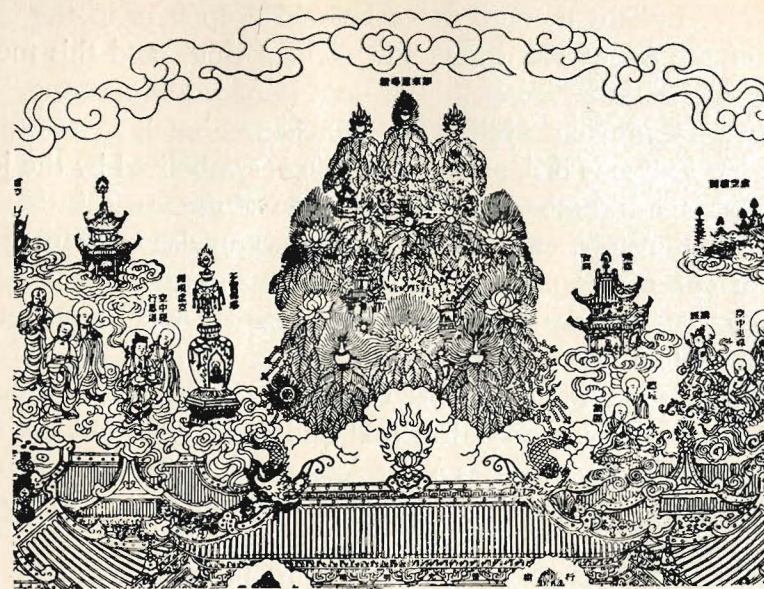
The next scene to meet our eyes is a tall pagoda of seven stages, surmounted again by the radiant jewel. Odd numbers, especially seven and nine, are usually associated with the pagoda-structure in China and Tibet, while five seems to be a favorite number in Japan. The seven floors of the pagoda are reminiscent of the seven steps which must be taken by each new-born bodhisattva in the announcement of his doctrine, and also of the ladder of seven jewels by which the Buddha Gautama descended from the Tushita heaven. In the esoteric school, the number seven is associated with certain disciplines arising from yogic practices. Around the pagoda, a procession of monks is performing the ritual of circumambulation. The inscription says that this circular procession is chanting and at the same time indicating the turning of the wheel of the law by walking in a circle. In Buddhist pilgrimage, it is customary to

make three, five, or seven circumambulations of a holy place or monument.

Below this scene, and to the extreme right of the picture, is a temple-like building apparently dedicated to the most advanced practices of the Doctrine. This building mingles with the branches of trees, and among these trees will be found the several species most closely involved in Buddhist symbolism. In the midst of this pleasant grove, ten disciples are seated in two rows, and in the place of honor between the rows is a figure wearing bodhisattva garments. This central being is in the dhyana mudra, a hand-posture usually associated with Amitabha, Gautama, and Manjushri. As the deity wears the princely raiment, it is not likely that Gautama is intended. Considering the entire picture, Manjushri is also improbable; so we may infer that the promise of the Western Paradise is fulfilled, and that the blessed disciples are being instructed by Amitabha himself. From his heart, the thread of binding streams forth, to become a path near the outer end of which is the figure of a sanctified being. The inscription identifies this figure as one going forth to propagate the Doctrine and save the people of the world. From its appearance, it is probably a reflex of Amida himself. From the head of the third disciple of the left-hand group, flows another thread of binding, which expands into a road of light on which a small human figure also stands. He is identified as one going forth by the mystery of transformation to be born in other Buddha-worlds.

The central inscription above the incense burner describes the assembly as practicing meditation in a wooded place. The small pool to the right of the disciples is marked "the pond of the seven precious lotus flowers." These probably again refer to the mysteries and virtues of the Doctrine and its teachers. The pond below the group of disciples is labeled "the water of morality and the eight merits," and the birds on the branches overhanging this pool are explained as revealing the true canon, and even the trees themselves bear the fruit of the blessed teaching.

Beginning again with the great wish-granting tree at the top center of the woodblock print, we will follow down the left side of the circumference of the picture. The structure floating on



THE GREAT GEM TREE
DETAIL FROM CIRCULAR WOODBLOCK

clouds immediately to the left of this tree is a *caitya*, or stupa; in Tibetan, *Ch'orten*, a reliquary tower resembling a long-handled bell. It is similar in meaning to the Japanese pagoda. In Chinese, this is called the "precious tower." Monuments of this kind are found in all Buddhist countries, and they were originally designed to enshrine the relics of a Buddha or of one of the most highly sanctified masters of the Doctrine. Miniature stupas in gold-bronze or gilded wood are among the ceremonial objects placed on the altars of Lamaist temples.

The divisions of the stupa represent the five elements in ascending order—earth, water, fire, air, and ether. To the pious Buddhist, the shape of the tower suggests the aspiring nature of the human soul and the path of spiritual attainment. The flaming pearl or jewel at the top is a solar symbol rising from a lunar crest, and represents Nirvana and the perfected Buddha-nature. The stupa is a special attribute of the Dhyana-bodhisattva Maitreya and the sanctified teacher Nagarjuna. The eleventh chapter of the sutra of *The Lotus of the True Law* is called "Apparition of a

Stupa." A radiant monument of huge size appears to the inner vision of the assembled arhats and divine beings, and this monument contains the relics of the "extinct Lord Prabhutaratna," the Buddha of a previous cycle. Gautama seats himself in the tower beside the Extinct Lord, and their union is symbolized by the joining of the sun and moon. One implication of the vision is that the stupas are the stars, each of these shining pagodas containing the relics of one of the universal Buddhas. In the same context, the seven glorious palaces of the Western Paradise are the planets of our solar system.

Slightly higher, and to the left, is another pagoda with up-turned eaves, also containing a small seated Buddha. This is unidentified, but can also be described as a precious pavilion floating in space. Still further to the left is a complex of buildings resembling the grounds of a temple. This is described as the infinite building and pavilion in space, and may refer to the Buddha-system in another cosmos. Directly to the left of the stupa first described are five figures, apparently a bodhisattva and arhats. It is said of these that they are meditating upon philosophy while floating in the air. As we descend further, we come upon a very elaborate and important group of buildings. On the roof of the principal structure are the words "the pavilions of numerous treasures." Here, all the wonders of the Buddha-land are available to those who have kept the principles of the Doctrine during earthly life. Blessed souls are wandering about enjoying themselves and increasing in goodness through the practices and reflections of the holy life.

Below and in front of this group of pavilions, is another lotus-pool. It is said that the blossoms in this pool are as large as the wheels of carriages. We also learn that, in these pools, water birds are revealing the Doctrine according to their own natures. Continuing downward, we pass along a wooded grove to a pleasant open place, where several groups of thoughtful persons are assembled. It is noted that the highest priests gather in this place, obviously for the purpose of advancing their inner understanding through communion with kindred spirits and by listening to the wisdom of the haloed bodhisattva who is instructing them. Below this group, the lotus pools begin again, and unite their waters with the beautiful lake before the throne of Amitabha.

The Rectangular Woodblock

The rectangular print is without any Chinese inscription, the only writing consisting of a few characters in Tibetan which do not add to our knowledge of the design. It does not seem necessary to repeat in detail such descriptions of the circular print as are repeated almost exactly in the rectangular picture. The Amitayus triad dominates the composition. In this case, however, the flowers upon which the deities are seated arise from the lotus pool itself rather than from a terraced throne. Once more, the souls of the redeemed are seated in their lotus cups adoring the central triad, and the water of the pool is refreshed by the great fountain of fourteen jets, to which converge the waters of life from all the worlds.

The great palace of Amitabha is not shown, and the canopy has been conventionalized and is included in the lower part of the great wish-granting tree, which rises majestically to the summit of the picture. The sixteen arhats are not included, but the four intimate disciples contiguous to the heart nimbus of Amitayus are present, as in the other design. The floating buildings in space at the top of the picture are arranged in a more condensed pattern. Some have been omitted, but the stupa at the upper left of the central tree is clearly featured. On the right, to balance this, a pagoda has been introduced, possibly a detail from the floating buildings in approximately the same place on the circular picture. In general, it may be assumed that the temples and palaces have the same meaning in both pictures. We can then proceed to those elements which differ markedly from the preceding illustration.

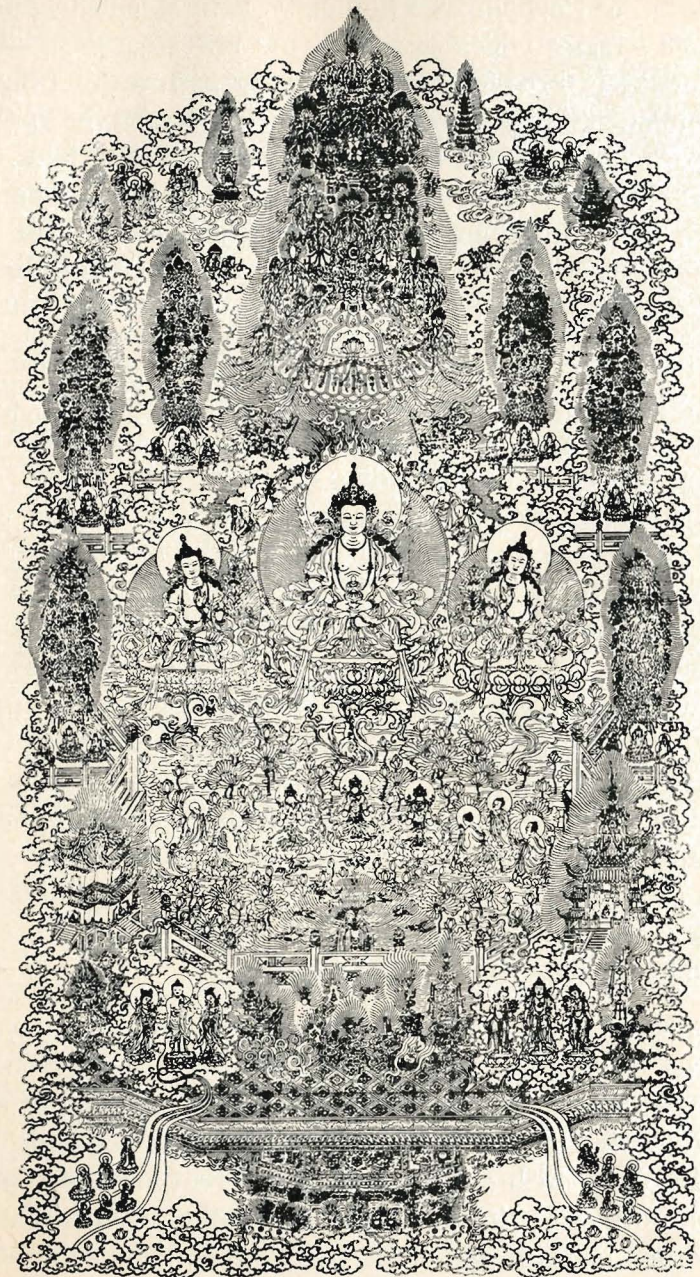
In the rectangular picture, the whole scene rises from a massive and ornate pedestal surrounded by flames and gleaming with sacred symbolic objects. This pedestal rises from, or floats upon, the clouds that border the design, thus indicating that it belongs to the mysteries of the celestial world. The pedestal is divided horizontally into three levels, each of which is divided vertically into three sections. The nine symbols in the three divisions of the lower section, from left to right, are as follows: the mystic knot of good fortune, symbolizing the inter-relationship of all life; the ceremonial umbrella, representing the protection of the Doctrine;

the lotus blossom, whose meaning has already been described; the eight-branched coral, one of the seven world-ravishing gems; the flaming pearl, symbol of illumination; the three-eyed gem, in the form of three small jewels arranged in the shape of a triangle, standing for the Buddhist trinity; a curious object, perhaps a drum or resonating stone, the harmony of the Doctrine; two crossed books, the sutras or the instruction; and a swastika to represent the constant motion of consciousness in the heart.

The second row consists of ten thunderbolts, of which six are luminous, and four radiate flames. These are the universal forces which sustain the throne of Amitayus. The upper division contains seven emblems. These are, beginning from the left: the vase carried by Amitabha; a folded umbrella; the royal jewels; a wheel of the Doctrine with six spokes; the head of a scepter; a conch shell; and the luminous pearl. These are among the blessed treasures available to those who are born again in the Western Paradise. They also represent the laws, principles, foundation, and realities upon which the throne is supported.

Above the pavement, resting upon the pedestal, are a number of symbolic objects rising from or supported by clouds and flames. In the center, directly above the pavement, is a ceremonial drum. On its right is a musical wind instrument with small pipes of different lengths, and on the left is a swastika. Below and slightly to the right of the musical instrument, is a stylized form of the flaming pearl. On the left side, below the swastika, there is a twisting, curling, flaming pattern in which no distinct symbol appears, but the swirls themselves may suggest the conch shell. Above the drum and slightly to the left, is a ceremonial bell, and to the right, the precious seeds or gems of the Buddhist Doctrine. To the left of the bell, is the solar disc with seeds above and below, balanced on the right side of the picture by a crescent moon also accompanied by seeds, below which is a jade resonant in the shape of a right angle.

On each side of the broad platform of the pedestal is a triad of figures surrounded by clouds. These obviously belong in the classification of *Raigo-Zu*, or Vision Pictures. The deities are receiving souls into the Western Paradise. From the central figure



THE WESTERN PARADISE OF AMITABHA
RECTANGULAR JEHOI WOODBLOCK

in each group flow lines of binding. These Kechien lines divide into three streams which extend to the lower corners of the picture. On these three-fold paths, souls in postures of prayer, and seated on lotus thrones, are ascending to union with the deities. The lower path on each side is ornamented with three lotus buds in stages of opening. These contain the souls not sufficiently advanced to make the journey consciously, but which must sleep in their lotus shelters until they have accustomed themselves to life in the Blessed Region.

The triads present somewhat of a problem, as there are not sufficient attributes to clearly distinguish the deities. The group at the right corresponds very closely with the large standing Amitayus triad reproduced in the preceding chapter of this article, and the central figure holds the lotus against its breast in the identical posture. The principal difference is that the costumes, especially the lower parts, are distinctly Hindu. The left-hand triad might at first suggest that the central figure represents Gautama, but this would be rather out of keeping with the general symbolism of the woodcut. A valuable clue is provided by the bodhisattva at the left, which carries the open lotus blossom and certainly represents Avalokiteshvara. The reasonable conclusion seems to be that the central deity is Amitabha in his familiar monastic garments. The hand posture suggests discourse or instruction and the correction of error. The side figures are in essentially Chinese dress, and the two triads represent the dual aspects of the great central triad which dominates the entire picture.

Forming a semicircle around the large central Amitayus triad are seven jewel trees, three on each side, and a large one in the center rising to the summit of the picture. Under each of the trees is a seated triad of figures. This arrangement corresponds with the Buddhist texts which say that when the great lords of compassion assemble to receive the blessing of Amitabha, each is seated on a lotus throne beneath one of the jewel trees. Again the attributes are inadequate for complete identification, but it may be noted that the central figure in each group on the right side, in descending order, has the hand posture of preaching, argument and instruction, and earth-witnessing respectively. On the left side, in de-

scending order, the central figures are in the postures of prayer, meditation, and charity.

Genshin (born 942 A.D.) was the author of a famous work on Mahayana Buddhism, entitled *Ojo Yoshu*, consisting of essays on "Birth into Paradise." He provides additional information about these triads. ". . . in this Land of Treasures there are precious trees which grow in rows. At the foot of each tree are one Buddha and two Bodhisattvas who radiate light and whose garments send forth a radiance which widely illuminates gloriously a pond of emeralds just as if suddenly thousands and tens of thousands of innumerable lights were piercing the night of darkness."

The large Amitayus triad is seated under the great wish-granting tree, bringing the total of triads to seven. If the standing triads below are included, the total is raised to nine, a most important number in Mahayana symbolism. In Japan, pagodas are usually surmounted by a symbolical decoration called the *soirin*. This is described as a tall metal shaft surrounded by nine metal rings, and usually surmounted with a lotus carrying a pointed ball. In Japanese architecture, the *soirin* rises like a thin spire, its central shaft passing through the axes of the nine horizontal rings, which diminish in size toward the top. The structure signifies the ascent of consciousness through nine conditions of enlightenment to final identity with the emblem of illumination at the top.

The great wish-granting tree at the upper center bears upon its branches many of the sacred symbols of the Buddhist religion. It is the tree that bears many kinds of fruit and, like the mysterious tree of the Book of Revelation, its fruits are for the healing of the nation. Of the trees growing in the Western Paradise, Genshin writes, according to the translation of A. K. Reischauer: "There are trees of *Melia Azedarach* around the pools and on the banks of the streams. These trees stand in rows and their branches intermingle. Some trees have leaves of purple, gold and silver branches; some have leaves of coral and fruits of mother of pearl."

Melia Azedarach, called also the *China Tree*, *China Berry*, *Pride of India*, and in Europe, *arbor sancta* and *abol parayso*, is native to the Himalaya region at two- to three thousand feet altitude. It grows rapidly, and attains a height of thirty to forty feet. It produces lilac-colored flowers in April, followed by an

abundant crop of berries of yellowish translucent color. *Melia Azedarach* is now widely distributed, and is found in Asia, Europe, and North America. In Catholic countries, the berries are used in making rosaries, as they have a natural perforation through the center.

Many of the symbols shown around the tree have already been mentioned. Floating in the air on the right side, in the radiance lines from the tree, will be noted two interlocking circles signifying the adornments of the Doctrine or the jewels of Buddhahood. Below this is the jade scepter, from which fly streamers. Beneath the scepter is the flaming pearl; and directly under this, the three-eyed gem, an allusion to the basic triad of Mahayana divinities. On the left side, in the radiance, is a device which may represent a drum; and below that, crossed books. Prominently among the branches of the tree will be noted the urns and vases containing the waters of life. The main crests of the tree support lotuses or radiant pearls, and in the midst of the foliage, near the top, is the mysterious palace, probably the Buddhist version of the palace of the Indian god Indra on the high slopes of Mount Meru. The lower part of the great wish-granting tree merges with a ceremonial umbrella, which shadows the head of Amitayus. The concept is that this vast superstructure floats in space, self-supporting, and suggests the infinite diffusion of worlds which unfold upon the branches of the tree of universal existence.

(The conclusion of this series of articles will present a psychological interpretation of the pictures.)



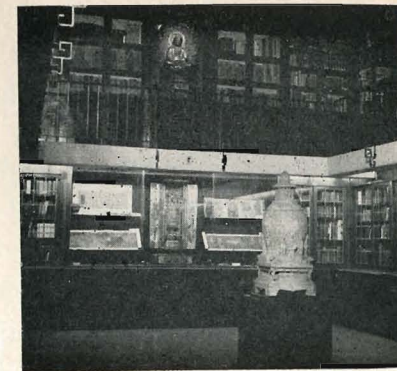
PICTURES SUITABLE FOR FRAMING

Authentic reproductions of the three rare Chinese-Tibetan wood-block prints discussed in the articles on "The Western Paradise of Amitabha" have been made from the original prints in the collection of our Society. The pictures are: the rectangular print shown on page 71 of this issue, the circular shown on page 58 of this issue, and the Amitabha Triad shown on page 61 of the Autumn issue. They are made in the same size, 18 x 24 inches, printed in jet black on a fine grade of white paper. Price, \$5.00 each (plus 4% tax in California). Shipped in a substantial mailing tube.

Library Notes

BY A. J. HOWIE

RAJPUT PAINTING



The old cliché—I may not know art, but I know what I like—is heard less frequently, and then rarely with the old defiance and self-justification. Many of us are awakening to a dynamic new appreciation of the arts and skills which enriched civilizations that departed long before the origins of the culture in which we participate. It is encouraging to learn that primitive man, untutored and independent of precedent, was able to produce motifs out of his own mind that conform to the strictest, timeless canons of art. Further, such designs usually contained a rich symbolism associated with the unseen worlds of his religious beliefs, and it is being found repeatedly that such associations of belief and skill are not isolated instances, but seem common to all primitive mankind in every age.

This awareness of the various cultural achievements is especially observable in the Western World in a noticeable responsiveness to the many Oriental arts. Informed appreciation of the Oriental artistic refinements is becoming possible outside of specialized circles. In a footnote to his *A New Approach to the Vedas*, Ananda K. Coomaraswamy remarks: "On the one hand, the professional scholar, who has direct access to the sources, functions in isolation; on the other, the amateur propagandist of Indian thought disseminates mistaken notions. Between the two, no provision is made for the educated man of good will." Since he inscribed those lines much progress has been made to bridge the gaps.

Specialized researchers are important in gathering facts, but such writers have great difficulty in condensing their findings so that a layman readily can grasp a series of orderly generalities before approaching details, refinements, subtle distinctions that prob-

ably are quite important although they make poor introductory material. Ideas usually are larger than simple formulas, it must be admitted, and any study presupposes a preparation, with or without understanding of related information. The urge to produce an exhaustive text ignores the need to inspire the inquiring student.

Fortunately works on art usually are profusely illustrated, so that a layman untrained in art still can be plunged easily into a world of form and color. He may enjoy the magic beauties without understanding subject, purpose, or even quality. All is a "wonder of it." Such an evaluation does not underestimate individual sensitivity or intelligent appreciation. It does recognize the importance of visual material in cultivating an appreciation of art forms. And color reproductions are more helpful than just black and white.

The Birthday Club of the PRS Friends Committee recently presented to the library a copy of *Rajput Painting* by Ananda Coomaraswamy. This two-volume folio is scarce although it was published as recently as 1916. Obviously the research was the result of many years of effort, but it is interesting to note that it was published by the Oxford University Press in England while that country had been at war for some two years and the end of the strife was still uncertain. Paper and ink were scarce and labor at a premium. There may be no real significance to the observation, but the completion and publication of Dr. Coomaraswamy's book seems strangely to foreshadow the onward push of cultural understanding in spite of wars and violent differences among the peoples of the world. An era was crumbling at the same time that scholars were busy trying to reconstruct and preserve the facts of an earlier social order that had been torn with war and destruction and extinction.

Rajput Painting treats of a limited field of Hindu art. Dr. Coomaraswamy confines himself to paintings, and particularly paintings of a school under the patronage of the Rajput princes who preserved the ancient Hindu traditions in spite of their being dispossessed of capital cities such as Delhi and being driven back into the hill country. This period extended from about the beginning of the 13th century to the middle of the 19th century.

Wheeler's *India* states: "India before the Muhammadan conquest must have resembled Europe during the Dark Ages. The Hindu people were in the background; ignorant and superstitious, but wanting no poor-laws, and maintaining their sick and aged as part of their religious duties. Rajahs and chieftains were at frequent war. Principalities and powers sprung into ephemeral existence and then perished. Porus and Alexander, Asoka and Siladitya, and all the armies of Baktrians, Scythians, and Guptas, have passed away like the ghosts of the warriors of the Maha Bharata beneath the waters of the Ganges, without leaving a ripple on the surface of humanity.

"All this while a religious life was illuminating colleges, monasteries, and pagodas. Brahmans were rehabilitating ancient superstitions in metaphysical forms. Buddhists were ignoring the existence of the gods, and denying the efficacy of priests, sacrifices, and prayers. Religious books were composed in secluded universities and revolutionized the Indian world. Cities and courts were drawn into theological controversies. Hence arose quarrels between the old religion and the new; between Brahmans and Buddhists; between the men who worshipped the gods of the Hindu Pantheon, and the men who worshipped no gods whatever beyond the goodness incarnate in Gotama Buddha and his disciples."

Dr. Coomaraswamy describes the Rajput painting as a folk-art "fused with hieratic and classic literary tradition, that emerges as the culture of the whole race, equally shared by kings and peasants." However, Zimmer quotes him from *History of Indian and Indonesian Art*: "Rajput painting is essentially an aristocratic folk art, appealing to all classes alike." He does not pursue the subject to tell how the art was at once aristocratic and shared by the peasants. In *The Art of Indian Asia*, Zimmer notes: "We know that halls of paintings were erected by the Indian kings for the entertainment of the people. An old Jaina story tells of how a certain King Hiyasattu consigned such a hall to the painters' guild, delegating to each family an equal share in the work to be done The work, we see, was assigned to families; not to individual artists and everybody in a painter's family was something of a painter." Very few names and dates of artists are known, as it was

not the custom to sign or date the paintings. Thus we have an anonymous school—or guild—not even knowing the names of the teachers or inspiring genius.

Except for architecture and sculpture, much of the early Indian art is lost. When a family prospered, it was the tendency to renew the family possessions, and to patronize and enjoy the art and craftsmanship of the day, while the older treasures were discarded. On the other hand, if the family became impoverished, its possessions were sold or lost. Many valuable treasures have likewise been lost or destroyed in the course of the constant internal warfare which marks the history of Rajasthan. Even in the case of manuscripts it is very rare to meet with copies of Hindi works made before the 16th century.

“Both in composition and technique the Rajput paintings, notwithstanding their generally small size, are clearly derived from and related to an art of wall-painting. The small pictures are miniature only in measurement; when they are enlarged by photographic projection to many times their original size they gain in grandeur, and it would be difficult to guess that they had not been designed originally on the large scale. We must not forget also that a fair proportion of the Rajput painting was designed for or executed on actual walls.”

“On the other hand, Rajput painting has no connection with book illustration, and indeed, there never was a genuine Indian art of that kind Whenever Indian painters desired to illustrate a particular story, as often happened, they prepared a series of portfolio pictures consecutively numbered, and either without any text, or with the appropriate text inscribed behind, or sometimes above or below.”

The chief themes of the early Rajput period are scenes illustrating the loves of Krishna and Radha and of Rama and Sita, based on the *Bhagavata Purana*, *Mahabharata*, and *Ramayana*, and Siva and Parvati as described in the *Kalika Purana* (Zimmer.) Early in the 17th century there appeared a new class of themes known as the *Ragmalas* (garlands of musical modes).

“What Indians regard as the essential basis of music is *raga*. This term is sometimes translated as ‘melody-mould.’ *Raginis* are

modes of the *ragas* in which certain notes are omitted and the progressions and emphasis differ. These *ragas* and *raginis* are the foundation of every art-song; to sing is to improvise within the limits of the appropriate *raga* or *ragini*.”

“The *ragas* are personified, like the *devata* of a *mantram* The *raginis* are the wives of the *ragas*. According to the system of Hanuman in most general use, there are six fundamental *ragas*, and each has five *raginis* But from the second half of the 16th century, or even earlier, onwards, it became the fashion to compose *Ragmalas*, or sets of verses describing the *ragas* or *raginis*, in Hindi, and these works are constantly illustrated. Many of the illustrated *Ragmalas* are full of confusion, but the early examples are more authentic.”

The *Ragmalas* are intended to express pictorially the ethos, the universal, ideal element of the *raga* or *ragini* represented. “The picture does not necessarily represent the *raga* or *ragini* as a visible *devata*; but it represents the circumstances appropriate to his or her invisible presence.” The volume of plates reproduces some dozen of this interesting class of paintings.

“Rajput painters, like all other primitives, aimed at giving clear and edifying expression to certain intuitions which every one desired should be thus clearly and frequently expressed; they did not aim at making beautiful pictures They formed a part of popular religion, in just the same way as the sculptures or the painted windows of a Gothic church.” “The Rajput drawings provide the Indianist with an encyclopedia of information on customs, costumes, architecture, and above all, religion.”

“In these paintings also are reflected all the Hindu woman-ideals, both physical and spiritual. The heroine’s eyes are large as any lotus flowers, her tresses fall in heavy plaits, her breasts are firm and high, her thighs are full and smooth, her hands like rosy flowers, her gait as dignified as any elephant’s, and her demeanour utterly demure.” “The typical examples of Rajput painting, like every other expression of mystical intuition, have for us this lesson, that what we cannot discover at home, and in familiar events, we cannot discover anywhere. The Holy Land is the land of our own experience. All is in all; and if beauty is not apparent to us in the

well-known, we shall not find it in things that are strange and far-away."

I have quoted rather freely from Dr. Coomaraswamy purposely because this article is written from the viewpoint of anyone who might approach the subject of Oriental art with an open mind and a desire to improve the quality of appreciation. I have avoided any personal opinion. The text will direct the reader's attention to the impeccable draftsmanship of the Rajput painters, to their representation of floating drapery, and of flesh or colored garments seen through coats or skirts of transparent muslin, yellow or white.

A typical motif in Rajput art is the water and lotus foreground which constantly reappears in the examples selected for the volume of plates. The borders of the *ragini* pictures are pink, with yellow bands above and below, and the subject often overlaps the border. The horizons are high, but leave room for a band of dark sky, passing into a strip of ragged cloud at the upper margin; sometimes there are also represented snaky red gold lightning and falling rain.

Dr. Coomaraswamy's *Rajput Painting* is most conveniently studied where the reader has access to other references that will elaborate on some of his definitions and elaborate on the story lines of the incidents portrayed. An indirect result that could happen should this article arouse your interest or curiosity, is that you might make it an occasion to reread works like the *Bhagavad Gita*, or read for the first time in other important Vedic texts.



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