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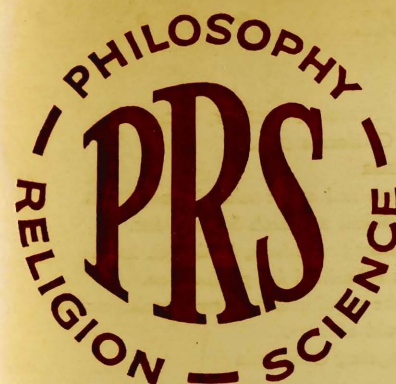
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TABLE OF CONTENTS

SUMMER 1966 — VOL. 26, No. 1

(ALL UNSIGNED ARTICLES ARE BY MANLY P. HALL)

	Page
EDITORIAL	
<i>BROADENING THE FOUNDATIONS OF INSIGHT</i>	1
FEATURE ARTICLES	
<i>CUSTODIANS OF CULTURE—Museums and Libraries</i>	9
<i>THE SECRET BOOKS OF ZENMUI</i>	20
<i>MY PHILOSOPHY UP TO NOW—M.P.H.</i>	65
Part III: Health and Social Adjustment	
IN REPLY	
<i>ON CONTROLLING A BAD TEMPER</i>	35
CURIOUSER AND CURIOUSER	
<i>COMET TALES</i>	57
HAPPENINGS IN THE WORLD	45
HAPPENINGS AT HEADQUARTERS	49
LOCAL STUDY GROUP ACTIVITIES	55
LIBRARY NOTES—By A. J. HOWIE	
<i>REALITY THERAPY—A BOOK REVIEW</i>	76

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SUMMER 1966

PRS JOURNAL

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THE EDITOR'S POINT OF VIEW

BROADENING THE FOUNDATIONS OF INSIGHT

THERE is an obvious need for broadening the foundations of our ideals. Too many persons think of religion as a subject apart from all secular concerns. Actually, however, the faiths of mankind are involved in almost all creative arts and crafts. The great architecture of the world has been inspired by the spiritual aspirations of humanity. The finest examples of painting and sculpturing represent statements of conviction and need. Man's literary heritage is rich in moral and ethical overtones. Even the most common pursuits are supported and perpetuated by traditional codes of esthetic propriety.

There are various ways in which man can approach the experience of inner communion with the Divine. Some have found that their faith has been strongly supported by their examination of the productions of human ingenuity. There is something deep within mortal consciousness that impels toward the love for beauty and the impulse to express artistic instincts. It is a mistake to assume that all artists must be trained or indoctrinated with some special attitude or conviction. While skill may be advanced by special study, there is also a tremendous spontaneous release of esthetic values from within the individual.

Much of the great art that is now guarded in the museums and galleries of the world was created by unknown and unnamed

artisans of long ago. Men built great cities long before the science of architectonics was systematized. As soon as the human being had provided for his most basic necessities, he began to think in terms of beautifying his surroundings. That he was amazingly successful is obvious from the relics of the past which have descended to us. Probably his greatest incentive was to honor his gods and to produce for them works of superlative excellence. The treasures of ancient shrines, the walls of cathedrals, and the inlaid marble screens of old mosques bear witness to an almost unbelievable patience combined with astonishing skill. The men of old times worshipped by creating beauty, and felt the refining impulse of artistry upon their hearts and minds.

It seems wrong, therefore, to separate art and other cultural activities from the religious life of modern man. While it cannot be said that any edict has been issued forbidding the spiritually minded to appreciate their artistic heritage, there is almost no inducement to be concerned with our valid heritage of beauty. It is obvious that the trends in modern art are not idealistic, and very little soul satisfaction can be gained from the productions of contemporary masters. We should not, however, become totally disillusioned and turn away from the realms of art or accept mediocrity as good taste. All over the world, even now, there are honest artists, many of them striving desperately to keep alive the creative skills of the past. It is good to know about this work and to realize the spiritual dedication that inspires what all too often appears to be a thankless endeavor.

Let us suppose for a moment that you are a serious person living under the generally confused conditions of modern society. You would like to build for yourself a better philosophy of life. You want to grow, understand the universal plan for man, cooperate with it, and solve more adequately the problems of each day as they arise. To attain this end, you may read good books, subscribe to educational TV, try to select cultural activities, attend lectures, support your church, or participate in progressive civic programs. Without realizing it, this intense desire to grow may narrow your area of interests and deprive you of valuable experiences. I have known many persons who have given their

lives almost entirely to the unfoldment of their spiritual resources, and the majority of them have developed unfortunate neurotic symptoms. We cannot live every moment of our existence in a universe of massive, ponderous procedures. We cannot be surrounded every minute with the evidence of the intricate operations of cause and effect. Most of all, we cannot allow ourselves to divide humanity into two irreconcilable groups—the utterly serious, and the completely frivolous.

Many times people complain that they cannot find friends or relatives with whom they can share their great spiritual revelations. What they are really searching for is someone who will listen forever to the world-shaking opinions and conclusions of very sincere, but hopelessly limited truth seekers. The deeper we become involved in the eternal processes of salvation, the less congenial we become in our own immediate environment. Spirituality attained by the complete sacrifice of other interests is too heavy a burden for the average person's psychic nature.

This leads us, therefore, to point out the importance of what may be termed related interests. These do not weaken our idealism, or cause us to compromise any essential principles, but they can bestow a richer personal experience of the meaning of life. Experience can come to us in a variety of ways, but it must arise from participation by which theories are transmuted into demonstrable facts. Most persons interested in religion have very little experience in their chosen field. Everything remains on the level of intellectual abstraction. We confront one thought with another. We may even align attitudes as two armies, and transform our souls into battlefields. No matter which group of attitudes wins under such conditions, the total integration is the loser. The individual is impoverished rather than enriched because he is not able to release any of his opinions into his daily living.

Diversification enriches and liberates and also gives the mind an opportunity to reveal its numerous potentials. Assuming for a moment that building character through religion or philosophy is your principal endeavor, your next concern is to ensure a well-balanced mental-emotional life. One way to protect the integrity of the mind is to preserve it from the danger of idea obsession.

You can never afford to live with only one attitude. Even though the attitude may seem to be good, it will injure you if you press it too far. As both religion and philosophy are largely mental activities, inviting a secluded life, there must be an appropriate compensatory program. The best kind of compensation for those of the mental type is physical activity of some kind. Creativity suggests a dynamic hobby or avocation which interests and entertains the mind, but feeds back creative information to the religious idealism.

One way of exploring the mind of God is to spend many hours in a great museum. Actually, every masterpiece exhibited there exists only because of the wonderful internal power that has been placed within man. We may say that this is the consciousness of God made manifest through creative artistry. Has it ever occurred to the average person what he can learn from the study of the intricate designs on pottery, fabric, metal working, embroidery, and stone? These designs belong to archetypal consciousness itself, and are diffused throughout the world. As these primitive patterns migrated from one nation to another, they were modified by the interpretive powers of various peoples. The designs were adapted to the available materials of the region and to the tastes and imagination of widely scattered culture groups.

Why, for example, is the cross to be found everywhere on earth? It is carved into the crudest picture glyphs on the walls of caves; it has been woven into the brocades and linens and tapestries of a hundred nations; it is included in the jewelry of both Christians and pagans; it is found on the caste marks of Brahmins, in the ornamentations of Buddhist figures, and on the ritual objects of African tribes. The same is true of the swastika and the conventionalization of cloud forms, mountains, birds, animals, insects, and the like. The ancient Greeks set up boundary markers to indicate the extent of their lands and farms, and from the rough maps thus created came the ornamentation on plates, jars, urns, and vases. There is no form that man devises that has not some traditional ground in his own experience. Everything is meaningful. If you will study the cultural artifacts of a civilization, you will ultimately discover that they are the keys to the origin and destiny of that people.

If you ask a primitive American Indian why he puts certain designs on a bowl, or weaves them into a basket, he will probably have two answers: the first and most obvious is that he is perpetuating traditional patterns that have descended through his tribe for centuries; the second answer can be that the patterns make the object beautiful. If you put a lovely design on a bowl, the water you drink out of that bowl tastes better. If the common implements you use have an artistry about them, they communicate something to you even though there is no awareness of this communication. One thing we have learned in modern art is that the best designs come from the untrained. They are spontaneous. Gradually, these designs are transmitted, and each new artisan becomes a little more skillful. He is working, however, principally for his own pleasure or the satisfaction of some small local market.

It may well be that most people today have not the facilities to engage in any elaborate art or craft enterprise. One thing is certain, however; they can develop appreciation by reaching out into the unknown world of beauty and learning to function there as a citizen of a realm of esthetic values. Primitive man made beauty because he needed it, but the modern person, living in an age of machine production, may have little opportunity to satisfy his artistic impulses and instincts. In the order of importance, the ancient man selected first food, then shelter, and third, adornment. The need of beauty was that fundamental, and it is a pity that we have allowed this instinct to remain almost totally uncultivated.

Certainly we all try to make our environments as pleasant as possible. Many spend a great deal in furnishing their homes and may go so far as to consult professional decorators. I knew one decorator years ago who said rather wryly, "I hate to take money for decorating someone else's house, as I am the only one who actually benefits from the procedure. I always learn something, but the chances are that the customer learns nothing." Unless we surround ourselves with things that we have come to love and cherish and understand, very little is accomplished.

We must develop some kind of intuition about the standards of art that are important to us and add to our peace of mind. It

seems to me, for example, that every student of religion should come to know and enjoy the great religious symbolic art of the whole world. He should struggle through any prejudices that limit his perspective, and search for the meaning and inspiration that all valid religious art can bestow. He will find that as he examines more closely the convictions that have impelled various types of ornamentation, he is enlarging his own spiritual reference frame. By degrees, he escapes from the barriers of his own faith into the great dream of humanity's religious quest. He begins to appreciate and understand the marvelous dynamic of Tibetan bronze figures, the wonderful stylized paintings of the ancient Mongols. He penetrates the outer form of Egyptian sculpturing, and experiences the majesty of the huge stone figures guarding the portals of the old sanctuaries. He finds a wonderful experience of spiritual refreshment in the lines of the Moslem mosque or the pagoda of some Chinese temple.

It is very difficult to remain prejudiced when we actually become familiar with the meaning of the sacred artistries of mankind. We also find the faith of simple people shown in the rustic representations that they make of the more ornate forms of their traditional religious paintings and sculpturings. Often the simple artisan in a few lines captures the soul of a design, revealing that he has truly experienced it within himself, though he might never be able to intellectualize the meaning of the symbolism.

Under the heading of related interests, therefore, the religious and philosophical person may properly study the entire cultural structure of other nations and peoples. We can explore their educational theories, social reforms, political policies, in search of proof of true insight or the right use of spiritual convictions. We may read the old books of primitive medical lore, study botany and natural healing methods that have come down from the past. We can attend special courses on anthropology, archeology, and architecture—not because we wish to specialize in these subjects, but because we want to understand the world, the processes that brought cultures into existence, and the failures that have resulted in the decline of our appreciation for the beautiful and the good. We can bring into our homes artifacts that serve as links of memory.

We can associate our own attitudes with the thoughts of all other men through the diversified products of civilization.

For some, this experiment will seem difficult or even a waste of time. I have been told on many occasions by devout persons that they were not interested in culture; they were concerned only with salvation. Incidentally, they could not understand why they were not becoming enlightened. The Power that created this world created infinite diversity, and the same God that revealed his laws to the sages, wrote his rules and regulations on rocks and in the hearts of men. Man's diversification is a revelation of the Divine Will. If we are to become truly enlightened, we must realize the wisdom of Lao-tse, who learned all things from meditating upon the mystery of the sunrise, and who left behind a little book based almost entirely upon the fruits of quiet observation of men and nature.

One advantage of diversification is that it will almost certainly enlarge our social sphere. Most thoughtful persons are lonely, and have difficulty in finding others with similar interests. As you move into creative arts, you will meet many interesting and well-informed persons. I know one potter, for example, who is doing very good work. He is quite advanced in Zen, and this is revealed in his designs. His own consciousness is breaking through and shaping the clay in his hands. Not long ago I met a rather brilliant woman who has done some very fine work in pastels and charcoal. She goes to some secluded place, and simply allows the beauty of it to impress itself upon her mind and heart. As she expresses it, she experiences truth, for in her concentration, she suddenly feels the ability to eliminate all confusing elements of a design and capture its substance and essence. Her work as an artist has been very well received, and she is perfectly willing to admit that she is fundamentally a mystic.

As a first step toward broadening the foundations of insight, surround yourself with a few challenging objects, or attempt some kind of a program that calls upon your resources. Try to discover the great principles of religion, as Leonardo da Vinci did, in the universal canons of proportion, order, harmony, balance, and tonal concords. Gain skill through your mind and your hands so that

you have keys to spiritual dimensions of space. Unless you can use your knowledge to open doors and windows, you are still locked in the darkness of your own inner confusion. Every new interest tests your philosophy, proves or disproves your convictions, and increases insight and appreciation. Bring into your life beautiful things asking to be understood, and as you come to understand them, you will find greater happiness and greater inner peace.

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ENTRANCE TO THE BRITISH MUSEUM

CUSTODIANS OF CULTURE

MUSEUMS AND LIBRARIES

"Museums a conscience for Society? Think about this for a moment. Don't museums preserve the past, and in so doing don't they remind us, whether we like it or not, of things out of this past which are not always what we want to remember? (The Indian wars . . . treaties broken . . . land taken from weaker nations by force . . . scandal in high places . . . bad men honored; good men ignored . . . fools elected to offices . . . wise men martyred . . .)

Museums show the good and poor design—in more ways than one—of the art of living, past and present; they show us how we have torn down the fine handiwork of the past—to build flimsy hovels in bad taste on their ruins; they remind us of civilizations which lived—and prospered—and then died. And we ask . . . as we pesticide our way merrily to wormless fruit, and birdless skies . . . and as we build and make available to war happy brigands, bigger and better bombs . . . we ask, naively, 'could our own world die, too?'

Museums of science envision nature left alone—and contrast nature in chaos, disturbed by Man . . . they do

all this and more . . . and they *are* the conscience of Society. And Society is not always happy with what it sees of its own reflection.

The art of yesterday, somehow, is often an insult to our forebears and to ourselves since it differs with that which is acceptable today.

But tomorrow . . . what will museums say of us . . . of our times . . . of our art . . . and of our leaders!

Ah, our conscience stings and bites!"

—James Taylor Forrest

(Quoted from *Newsletter*, May 1964, by permission of the Museum of New Mexico.)

It is not known with certainty just when or where the first library or museum was established. We may assume, however, that the perfecting of the art of writing and the need to store important records must have resulted in the building of appropriate vaults or depositories. Some believe that both the museum and the library were associated with national shrines and temples. Books, scrolls, papyri, and inscriptions on stone or clay were of value to priestly institutions, and even as late as the 16th and 17th centuries A.D. in Europe, literacy was largely an ornament of priesthood. Even kings and princes could neither read nor write. It is also known that celebrated shrines set aside rooms for the storing of votive offerings, many of which had considerable value. Deposits of clay cylinders and tablets have been found in several centers in the Valley of the Euphrates.

The most famous libraries of the ancient world were located in Alexandria in Egypt. According to Strabo, the Greek geographer-historian, Aristotle was engaged by the Pharaoh of Egypt to assist in classifying and augmenting the Alexandrian collection. One of the most important of the Alexandrian collections was located in the Bruchium, which, according to some estimates, possessed over half a million items. Not far from the Bruchium was the Serapeum, a library shrine dedicated to the deity Serapis, whose image was placed in a kind of rotunda in the middle of the building. Here over a hundred thousand records were kept, many of them of great religious and philosophical importance.

The series of destructions that devastated the Alexandrian library are among the greatest tragedies of mankind. Suffice it to say that after several efforts to restore the collections, the project was ultimately abandoned. According to the Egyptian reports, the librarians and curators did save some of the most precious documents. Whether they were buried in the desert and have not yet been discovered, or were finally scattered through later collections, is an unsolved historical mystery.

During the Renaissance in Europe, there was a considerable revival of learning. To a degree, perhaps, scholarship was superficial and private museums were little better than status symbols. In time, however, those accumulations which survived wars and natural disasters, were nationalized and provided the foundations of the vast modern collections. The most famous of these library-museums at the present time are the Vatican Library in Rome, the Bibliotheque Nationale in Paris, and the British Museum in London. In the United States, the Library of Congress is now coming to be recognized throughout the world as a major institution. There are smaller collections of great importance also, especially those limited to intensive programs within specialized fields. Every country of the civilized world includes libraries among its national treasures, regarding them as indispensable to the cultural growth of the nation.

The trend in the past has been to combine museum collections with libraries, an association that is both natural and useful. The Vatican is an outstanding example of this policy, the library itself being supported by a magnificent group of fine art. The Bibliotheque Nationale and the British Museum follow the same general pattern, with more emphasis perhaps upon archeology and the treasures of ancient times and remote cultures. The tendency in America has been to separate the library from the museum. Most art galleries and antiquarian collections do have fairly extensive libraries, but these facilities are often not available to the general public.

The great centralized national collections are extremely vulnerable in time of war. In the past, efforts were made to protect important collections against conventional weapons, but in an

era of nuclear warfare, such measures are utterly inadequate. The protection of the cultural heritage of man under present world conditions therefore suggests the need for a practical program of decentralization. Collections should be broken up into groups and housed in proper buildings scattered throughout the country. This would also add considerably to usefulness, which is always a problem under existing conditions, where few libraries and museums are adequately staffed, and funds to maintain them are grudgingly allocated. In one of the largest libraries in Europe, I found that the catalogue of books and manuscripts had been under preparation for nearly two hundred years, and had progressed only as far as the letter G. If you could find the listing of the book you wanted, the attendant had to search for it in the stacks with a pocket flashlight—an arduous procedure at best.

Museums and galleries seem to be geared mostly to the requirements of tourists. Nearly always groups can be found patiently following a guide. By this procedure, it takes three or four hours to do the Vatican, and a slightly shorter time for the Louvre. Visitors cast furtive glances at the Mona Lisa and outstanding works by Rubens, Rembrandt, and Titian, but there is no time to contemplate the artistic treasures. It would be a long and discouraging task to carry on any research project in these institutions. You would have to come with the highest credentials, and hope to find someone with an understanding soul.

It is interesting that one of the largest accumulations of priceless records and relics in the world today is possibly the least formal. There seems little intent to complicate the use of the British Museum. There is about it a certain atmosphere of genteel decadence because there is no effort to be ultra-modern or snobbish. Of course, things may have changed since 1935, but my experience with the British Museum was probably indicative of the prevailing policy at that time. I noticed in one of the directories of important things to see in London, the statement that foreign visitors wishing to make use of the facilities of the British Museum were respectfully requested to secure a letter from some person who might be known to the curators. Hotels and business shops were not acceptable.

A few days later, I had lunch at the Officers' Club with Sir Francis Younghusband, a grizzled old soldier who had led a British punitive expedition into Tibet. After his return to England, Sir Francis became an ardent student of Tibetan religion, and according to some popular reports, had actually been converted to Buddhism. I mentioned to Sir Francis that I was looking for a sponsor to the British Museum, and he assured me that he would be happy to take care of the matter. He wrote a few lines on the stationery of the Club, and told me to present the note at the Museum.

The next morning, I climbed the grey stone steps of this vast institution, and approached the uniformed attendant in the vestibule. When he learned my intention, he bowed courteously and asked me to follow him. We entered a large room in which there were rows of floor cases of fine old hardwood. In each case, under glass, was a magnificent illuminated missal, antiphonal, or historical manuscript. The walls were lined with high shelving, heavily laden with wonderful ancient volumes. The attendant moved up to one of the walls and, in the best style of a Sherlock Holmes mystery drama, opened a secret panel. We then proceeded into the mysterious inner world of the British Museum, and found ourselves in an office of considerable size, which was in a state of glorious confusion. Books were piled everywhere on the floor, desks, and tables, and over one of the stacks peered an elderly white-haired gentleman with a very youthful expression and a heavy British accent. I explained my purpose, and handed him the note from Sir Francis. Reading it quickly, he rose, asked me to be seated for a moment, and disappeared into some inner sanctum.

A few seconds later he returned, and I explained to him that I would like to have a ticket to the Reading Room and also to the Students' Room, Department of Manuscripts. The latter is hard to secure because those possessing it have the right to use the rarest material in the institution. The white-haired gentleman, who was obviously also a scholar, said that the matter would be taken care of and I would have my tickets in about two weeks. Incidentally, two weeks is equivalent to "immediately" in England. Noticing my rather crestfallen expression, he asked me if the two weeks would be inconvenient. When I explained that my stay was short

and the delay would seriously limit the time in which I could make use of the facilities, he was most sympathetic and vanished again. Five minutes later I had both tickets. There was warm handshaking, and he assured me sincerely that if there was any way in which the staff could assist me, I should feel free to call upon them. This concluded all formalities.

As may well be suspected, I went directly to the manuscript department and asked to see some of the extremely rare material dealing with Alchemy, Rosicrucianism, and the Hermetic arts. They were produced without question, subject, however, to one restriction. They were placed before me on desk easels, and the attendant reserved the right to turn the pages. This meant, in substance, that every reader received the constant assistance of these useful and inconspicuous members of the institution. One particular fragment intrigued me greatly, and the attendant immediately suggested that it could be photostated for an insignificant sum. There was no red tape, and when I came back on other days, there was no interrogation or need to fill out forms or blanks. One attendant told me that he hoped that while I was in London, I would consider the manuscript room as my second home.

I noticed that there were a good many scholars working in the various departments, and I learned afterwards that some were so regular that certain chairs were unofficially allotted to them; newcomers were guided diplomatically to other seats. Nowhere else have I found the psychological encouragement offered by the British Museum. The feeling was always one of kindly and intelligent cooperation. No one asked if you were a scholar or whether you were working on a thesis. It was assumed that if you were there, giving your time and energy, your purpose was important, at least to you.

It has always seemed to me that most libraries and museums defeat their own ends. They fall under administrations that attempt to dictate to the tastes of visitors and students. If an institution gives too free a hand to its director or curator, he simply imposes his own preferences upon the public. Politics are rife in too many cases, and small cliques of contributors take over directorial powers. I personally know of one museum where this was the case. This museum had served its community effectively

for many years. When the beloved curator retired, his successor developed a new administrative policy. In five years the fine general collection had disappeared in favor of the works of impressionists, post-impressionists, cubists, and neo-realistic abstractionists. The exhibits were no longer worth seeing, and the valuable holdings of the museum were stored in basements or quietly sold off to strengthen the ultra-modern collection. The public had nothing to say about this, and no attention would have been paid to a complaint even if it had been raised.

One way to prevent this is the diversification of both the collections and the directorships. Denver for example, has a group of several buildings, each of which is an independent museum dealing with one phase of world culture. The Oriental museum particularly fascinates me. It is not large, but the quality of the exhibitions is remarkably high. It would be almost impossible for anyone to be appointed to administer such a collection unless he was sympathetic. If he attempted to branch out into other areas, he would be in conflict with the collections housed in nearby galleries.

In a small museum the public has an opportunity to profit from the insight of the curator. I remember one such museum where the curator cooperated wonderfully with private collectors, helping them to identify and classify their material. As institutions become increasingly massive, their palatial facilities separate them psychologically from the life of the community. You wander through the galleries to be overawed by obvious commercial values. The small museum also provides an opportunity for appropriate interior decorating. When great Egyptian tablets stand in a Louis XV gallery, Chinese paintings hang on Renaissance walls, and charming miniatures are lost in a huge gallery, itself little better than an architectural monstrosity, the psychological overtones are lost. Under such conditions, it is difficult for the viewer to experience the civilizing influence of great art.

Some time ago, I noticed a gallery set aside to a loan exhibit of a remarkably gifted contemporary potter. His ceramics, cast on a wheel in rather crude taste, were excellent. There was a real insight into design, and the glazes had been controlled with inspired skill. While looking over this group, I was surprised at the

number of persons who had been drawn into this one room. The information on a leaflet disclosed that the potter had studied for over thirty years with Oriental masters, and had then defined his own style. The result was a warm, kindly, but dynamic production, which projected sincerity and was acceptable to any person who had reasonably good taste.

There should be more emphasis on folk craft collections of this kind, which bear witness to the achievements of genuinely creative artisans and craftsmen. The same difficulty is arising in the museum that is developing in civic planning. Most public buildings today are interested in some art, but it is not easy, I will grant, to find something dignified and appropriate to combine with modern architecture. Describing the opening of an important cultural center in one of our large eastern cities, a reporter said of an ornate chandelier that it reminded him of an explosion in a lumber yard.

The Museum of Navajo Ceremonial Art in Santa Fe, New Mexico, is a fine example of thoughtful planning. Located in one of America's outstanding American Indian areas, it draws its inspiration from the indigenous culture, presents it with dignity and thoroughness, and preserves the records of the great sandpainters and medicine priests. Tourists in the region can include this museum as part of their program. It will enrich them and deepen their understanding of the contribution of the Navajo people to the art, religion, and philosophy which is part of our national heritage.

Libraries in general are somewhat more difficult to dramatize. With them the problem is the availability of their material. A real effort should be made to bridge the interval between the books and the public. Learning is not easy for most folks. Sciences are distant, mysterious things, and reference books are not emotionally appealing. Much can be done, however, to increase interest and to lead the hungry mind in the direction it is trying to go. The basic secret is that the attendant must have a certain fondness for the material over which he presides. He must want to share, and he must encourage the irresolute seeker to continue his work.

It is important to present a library collection in the most attractive way possible. Many libraries have display cases and other

facilities that suggest museum status. If interesting things are exhibited, they help to enlarge human appreciation. It is a pleasure to go into a library and see that it has beautiful things as well as rather dry standard texts. Many librarians do try to make the children's room especially attractive, and when they succeed, the effect can be quite dramatic and stimulating to young minds. The adult, too, is more easily inclined toward learning if he finds enjoyment and interest in his surroundings. It has been our local experience that most Library display cases are empty unless someone comes along who will provide suitable material and supervise the display. In the absence of such rather exceptional concern, about all the cases will ever contain are the dust jackets of new acquisitions to the library collection.

It seems worth noting that the Japanese have perpetuated the type of museum-library that was fashionable in Europe during the medieval period. When tourists or pilgrims visit temples, they find the buildings themselves set in beautiful natural environments. The temples are wonderful examples of an unfamiliar architecture that is strangely fitting to the mood of the sanctuary. Upon entering, the stranger feels that most of these temples have two auxiliary buildings—one a museum, and the other, a library. In the museum are displayed selected examples of the temple treasures. There will be a few fine paintings and a dozen or more images. In the libraries, the old sutras or sacred books rest in orderly fashion on their shelves. With the more progressive groups, there may be modern libraries. Here the traveller is able to unify his own experiences. He can worship if he pleases, or spend an hour or two in the presence of the temple treasures. If he is a student and knows the language, he can read to his heart's content. It is very informal, but most informative. The atmosphere is kindly; the gentle-faced priests and monks are sincerely courteous; and at any moment, while the visitor is contemplating the pleasant scenes, a cup of tea and some temple cakes may be offered.

We may do well to consider the questions of why we seek beauty, and what impels us to learning. If we want to gaze upon famous works of art only so that we can say we have seen them, almost any type of museum will serve our purpose. If, however, we are

seeking the consoling and civilizing power of beauty, we need quietude and an atmosphere conducive to deep internal appreciation. The same may be said of learning. Any library with the necessary funds can maintain an excellent department of circulating fiction, provide us with histories and dictionaries and the classics, and no doubt will be well supplied with material suitable to students in the high schools and universities. Learning, however, must go beyond this. The truly great library is a sanctuary to the noble spirits who have enriched our understanding of the world and ourselves.

Of course, a well-selected home library, enhanced by a few examples of good art, provides probably the most compelling invitation to thoughtfulness. The next best is the community cultural center, which at least is not so remote and overwhelming as the vast library or gallery. World treasures can be seen in splendid facsimile in modern books of art. We want something more than this, however. We need the immediate and intimate experience of contact with living ideals and their splendid symbols. It seems to me that our cultural centers, both intellectual and artistic, are too much dominated by the prevailing trend toward regimentation. The individual is forgotten. He moves in the completely impersonalized and esthetically sterile atmosphere of our time. As a result, his remaining cultural instincts are allowed to perish for lack of nourishment.

No institution should be so great that the individual is no longer important. Most institutions have been created by individuals, but with the passing of time, they have fallen into impersonal patterns and formulas. Education suffers from this problem, and so do the sciences. The doctor has little time for his patient; the clergyman is too busy to maintain his pastoral visits and passes them on to assistants. What we are really striving to do in this world is to help people to grow, to provide them with every possible inducement for the improvement of character. Yet with all these grand notions, we have forgotten that we all grow best with a little old-fashioned and kindly encouragement.

Never before in our history have people in general been as anxious to understand life as now. They want to learn, and they

want to grow, but they do not respond well to the constantly increasing barriers that have been slowly built up. They are not only afraid of the remote intellectual in his ivory tower, but they distrust him profoundly. While we cannot hope to change the world immediately, we can in various ways create small cultural units, preserve them from political involvements, and support them with our time and industry. These specialized institutions can contribute to the vital needs of communities. Perhaps the greatest of all needs today is the need for inspiration, and this is the one thing most often neglected. Cultural centers of non-dogmatic education in basic ideals, providing a good research library, strengthened by collections of appropriate art, can be of real and increasing service to soul-hungry individuals who are striving desperately to maintain their integrity in the present confusion.



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THE SECRET BOOKS OF ZENMUI

In studying the history of an ancient and secret religious order, there are many difficulties, some of which may never be completely solved. There are two distinct approaches that are possible in a situation of this kind. We can have recourse to formal works, usually by accredited historians who write of religious matters more or less impersonally. The other approach is through the traditional accounts handed down within the structure of a faith, such as legends surrounding venerated persons, the sacred writings, and the surviving sanctuaries where devotees still assemble. It is almost inevitable that the traditional records will vary and sometimes contradict each other. Therefore, conclusions must be regarded as tentative, subject to the embellishments that accumulate through the centuries.

The Buddhist schools of Japan all trace their origins to China and India, except the Nichiren system, which is regarded as indigenous. This is not entirely true, however, as the scripture most venerated by the sect came from North India. The esoteric schools, Tendai and Shingon, derive largely from the same tradition. At a very remote time, the Buddha Mahavairocana (Japanese, Dainichi Nyorai), while vested in his spiritual nature, revealed a doctrine of the sacred mantras, the secret mudras, and the mysterious mandaras to his own subjects—that is, the people of the region in which he dwelt. By this is to be understood that he revealed the true words of power (Shingon) to such as had raised themselves to the level of comprehension by which they could receive the mystic instruction within themselves. The original teachings were also recorded in the Mahavairocana Sutra (Dainichikyo) and the Vajrasekhara-sutra (Kongocho-kyo).

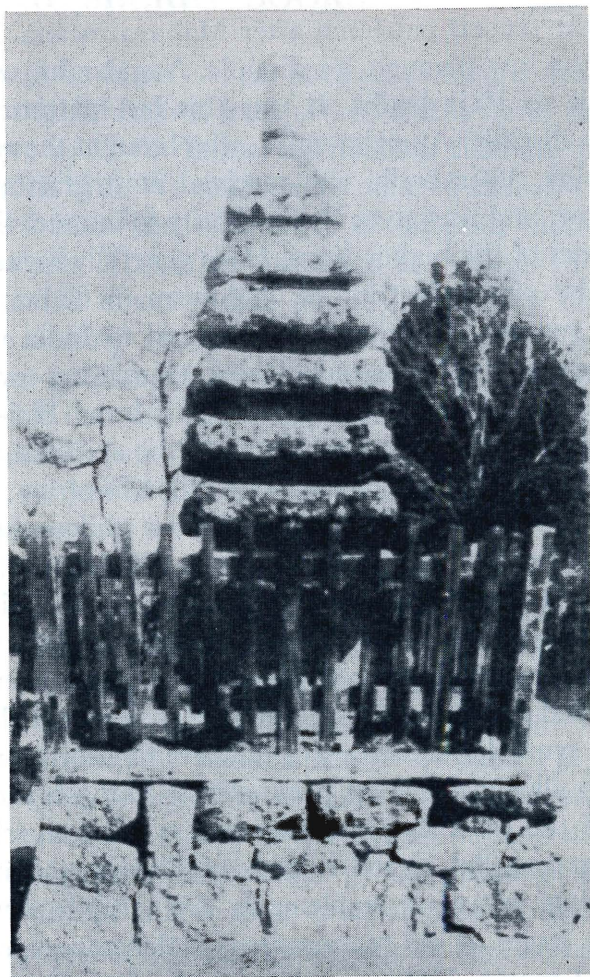
According to the descent from Mahavairocana, the most noble and enlightened Vajrasattva received the secret baptism, called *Abhisheka*, which may be compared to the Apostolic Succession. The ritual of initiation consists of certain words of ritual and the sprinkling of water upon the head. In this way, a patriarch anoints his own successor. Later, the famous Mahayanist master Nagarjuna visited Vajrasattva in the Iron Tower in south India, and was duly

anointed as the second patriarch after Mahavairocana. Nagarjuna transmitted the law through his disciple, Nagabodhi, who in turn transmitted it to Vajrabodhi. It was this last patriarch, accompanied by his disciple, Amogha-vajra, who brought the esoteric tradition to China. Vajrabodhi was received most graciously by the T'ang emperor, and was given the authority to instruct the Chinese in the mysteries of the higher Yoga. He is generally regarded as the founder of the secret doctrine of Buddhism in China. After the death of his master, Amogha-vajra returned to India to improve his studies, but later came back to China, translating seventy-seven sacred books. His principal disciple was Kei-kwa (Hui-kuo), also a most learned man. He in turn received the spiritual succession, being the seventh patriarch of the True Word Doctrine.

The exotic symbolism of Shingon religious philosophy has contributed much to the magnificent Japanese religious art. Although the school is not dominant numerically, its esoteric disciplines and rituals have resulted in the creation of an extraordinary diversity of images and implements, most of which reveal a wonderful artistic genius and a profound psychological insight. Of the literally thousands of symbolic contrivances that are employed in one way or another to clarify the deep principles of Shingon metaphysics, only a few of the most simple are known to Western scholars.

The nearest parallel in the records of European esotericism is the bewildering array of emblematic and cryptic devices that ornament the pages of old manuscripts of alchemy, cabalism, and transcendental magic. Until recent years, the European symbolists were regarded as merely superstitious followers of meaningless doctrines. This attitude is changing, however, and serious scholars, especially in the field of psychology, are examining these old manuscripts with increasing interest and insight.

Unfortunately, very little of the Shingon material is available in convenient form for study, especially in English, and writers who have clarified many other areas of Japanese thinking have left this field completely alone. The largest collection of Shingon symbols ever gathered for print was published in Tokyo in 1940. It is a massive work, in Japanese, running into many volumes and illustrated with literally thousands of remarkable plates. Unfortunately, nearly all copies of this extraordinary publication were



PRINCE ZENMUI'S TOWER
From Gordon's *World-Healers*

destroyed by the bombings of Tokyo during World War II. The few remaining copies are exceedingly rare.

Two of the most remarkable religious teachers to arise within the structure of Japanese Buddhism were Dengyo Daishi (767-822 A.D.), the founder of the Tendai school, and Kobo Daishi (774-835 A.D.), the founder of the Shingon sect. These men were contemporaries, knew each other well, and both visited China at the same time. Dengyo Daishi finally received the Apostolic ritual of succession from Kobo Daishi. During most of his lifetime Kobo

Daishi carried the religious name Kukai. He was born on the 15th of June, in a small town on the island of Shikoku, where his father was the hereditary provincial governor.

From early life, Kukai was dedicated to religious thought. As a child, he had visions in which the historical Buddha Sakyamuni appeared to him. His family was interested in advancing his secular education, and his uncle in particular wished him to prepare for a successful career in government. His religious instincts were too powerful, however, and he soon gave himself entirely to the life of meditation. According to at least one report, he was finally ordained into the Buddhist priesthood in 795 A.D. at the Todaiji (Great Eastern Temple) in Nara. This great religious structure still stands, and within its huge sanctuary is the great bronze image called the Daibutsu of Nara. This statue is considered one of the marvels of the ancient world.

After ordination, Kukai prayed most earnestly before the colossal image of the Buddha Vairocana that he might receive the revelation of the true doctrine of non-duality. This doctrine implies that there are actually no opposites in nature, all apparent opposites being merely aspects of infinite unity. Later, as though in answer to Kukai's supplications, a mysterious man appeared to him in a dream and told him that the teachings he sought were contained in the *Dainichi-kyo*. Under the leadership, therefore, of a mysterious inspiration, Kukai found the seven rolls of this sacred book buried under the East Pagoda of the Kume Temple at Takaichi. We must pause for a moment, as this introduces an interesting and remarkable legend.

The Kume Temple was built in the 6th century by Prince Kume, the younger brother of Shotoku Taishi. Kume was stricken with blindness, and made a vow that if he recovered his sight, he would build a sanctuary to honor the Healing Buddha, Yakushi Nyorai. Prince Kume did have his sight restored, built the temple, and later died in a war against Korea.

About the year 720 A.D., an Indian prince by the name of Zenmui visited Japan. He was the son of the King of Maghada, and a devout Buddhist. Prince Zenmui, having remained for a time in Japan, came to the conclusion that esoteric Buddhism was as yet beyond the comprehension of

the Japanese people. Therefore, he took the scrolls of the *Dainichi-kyo*, as well as some relics of the historical Buddha Gautama—religious implements and mandaras, or symbolic paintings—and buried them under the pagoda. This pagoda still stands, and is said to have been designed to represent the nine levels of the universe. Before he departed for India, Zenmui declared that it would not be very long before a wise and gifted student of wisdom would arise among the Japanese, would find the books, and would establish the esoteric doctrine. It all occurred as the ancient legends had predicted.

Having discovered the marvelous ancient scrolls of this deep and mysterious Mahayana sutra, Kukai had great difficulty in understanding the very advanced teachings. He gave much thought and meditation to the secret doctrines, but felt that it was necessary for him to seek assistance in the monasteries of China. As travel was a difficult matter in those days, Kukai was forced to seek imperial permission before he could visit China. In 804, A.D., the permission was granted, and Kukai joined the suite of the Japanese Ambassador to China. By a wonderful circumstance, that seemed too providential to be an accident, Dengyo Daishi was granted permission the same year and was a member of the same entourage.

Arriving in China, Kukai was most graciously received and provided with every opportunity to advance his studies. It was evident that he had already attained considerable wisdom. Toward the end of May, 805, Kukai was fortunate in making direct contact with Kei-kwa, the seventh patriarch of the Shingon descent. From him, the young Japanese priest received the keys to the esoteric doctrine of the Buddha Mahavairocana. Kei-kwa especially rejoiced at the coming of so brilliant a student. He explained that although he had not much longer to live, he had never been able to find anyone worthy to be his successor. He encouraged Kukai to study as earnestly as possible and advance his knowledge with all haste; and if he succeeded in unfolding the inner mystery of the doctrine, Kei-kwa would bestow upon him the succession.

There are various detailed accounts of what followed. It was evident that Kukai, having already studied deeply all the mysteries

of the *Dainichi-kyo*, and having one of the most extraordinary minds that Asia has ever produced, was able to justify the hopes of his teacher. Within four months—some say at the end of two weeks—Kukai received the Abhisheka, or apostolic baptism. The old master died in December 805 A.D., and before his departure, bestowed upon Kukai all his ancient manuscripts, mandaras, and the ritualistic implements of the ceremonies. It was in this way that Kukai became the eighth patriarch of the True Word School, and the first to bring the teachings in popular form to Japan. The earlier efforts by Zenmui had resulted in no permanent establishment.

After the death of his master, it had been the intention of Kukai to remain some time in China to increase his knowledge, but he received a vision that impelled him to return to his own country. Reaching Japan, he submitted the list of the sacred books and other religious treasures to the Emperor Heijo. His Majesty was a man of high cultural attainments, considerable literary and artistic genius, and a patron of religious instruction. He therefore marveled at the treasures that Kukai had accumulated. These included not only the material that had come to him through his master, but copies of important Chinese paintings and documents, specially prepared for him by twenty-five Chinese artists.

In 816 A.D., Kukai requested of the Emperor that the mountain of Koya be given to him to build a temple and establish a permanent center for the dissemination of the Shingon instruction. The request was granted, and the magnificent temples of Koyasan, which at one time numbered over a thousand, were built on a broad plateau some three thousand feet above sea level. Later, Kukai was also given the temple of Toji in Kyoto, where he reigned as Abbot for a time. In the centuries that followed, Koyasan became the great shrine of esoteric Buddhism, and Toji in Kyoto, the principal educational center for the propagation of the faith.

Kukai lived at Koyasan among its beautiful shrines in groves of ancient trees, until the twenty-first day of March, 835 A.D. On this day, which he had previously predicted, he entered into Vajradhyana, or the Diamond Meditation. His last words were to the effect that he would rest in the regions of the blessed until



THE BUDDHA VAIROCANA, OR DAINICHI NYORAI

Vairocana is seated in the heart of an eight-petaled lotus, which forms the center of the Matrix Mandara. He is surrounded by eight figures—four buddhas and four bodhisattvas, placed alternately on the petals of the lotus.

the coming of the Maitreya Buddha, when he would be a member of the procession of the enlightened which accompanied Maitreya into manifestation.

To many of the followers of the Shingon doctrine, Kukai still lives, quietly meditating in his cave-tomb, surmounted by the flaming pearl of the enlightened heart. There is also a legend to the effect that once a year, his body is re-clothed with new garments, and this is the only time his tomb is opened. After his death, he was given the posthumous title Kobo Daishi, and by many he is regarded as a bodhisattva.

The manuscripts and diagrams brought from China early in the 9th century were faithfully copied many times by monks and re-

ligious artists. It is obvious that many of the designs and symbols in these writings and pictures have close kinship with the wondrous imageries of Tibet and Nepal. Only the Shingon and Tendai schools have perpetuated this complicated iconography. There are reports that a number of the earliest examples of religious statues and meditation diagrams were actually made by Kobo Daishi himself. There is really no way of proving the matter, but it is certain that he was an artist of ability and could have made such religious objects, had he so desired.

The *Dainichi-kyo* contains word descriptions for the preparation of numerous mandaras; and in the course of time, these descriptions and written explanations inspired appropriate pictures and ritualistic instruments. As fire continually threatened the treasuries of religious paintings and books, the older examples were frequently copied as a precaution against the loss of essential ideas. Such copying also gained spiritual merit for devout artists, and provided material for use in the libraries of subsidiary temples.

The treasuries of Koyasan and Toji were rich in material going back to the 10th and 11th centuries, but unfortunately, this is seldom available for public examination. The reluctance of the custodians to show their precious masterpieces is not due to spiritual snobbishness. Many of the works are extremely fragile and subject to rapid deterioration if the weather is unfavorable. Each time these old scrolls are opened, they become a little more broken and faded. The only practical solution was to copy them, and this has generally been the approved procedure.

Possibly the most important, and certainly by far the most interesting, of the ancient Shingon books are the *Emakamono* (horizontal rolls), and it is difficult indeed to estimate the number of original designs that were perpetuated from the Kamakura Period (12th and 13th centuries). The earlier examples have the most artistic merit, and some of them are very beautiful. By considerable effort, I have been able to see or examine something over thirty of these scrolls. Some are early copies of the 16th to 18th centuries; others are photographic facsimiles that were issued in very limited quantities, usually without the texts. Only the illustrations were present. In the exhibition from Koyasan held in Tokyo in 1964, I was able to see a number of very early manu-



KUJAKU MYO, THE ENLIGHTENED PEACOCK KING

As the peacock devours poisonous plants and insects, so Kujaku Myo consumes the mental and emotional vices that poison the soul. From the Amagoi esoteric scroll used by Kobo Daishi.

scripts. There are also fine pieces in the Tokyo Museum. I realize that this in no way exhausts the possibilities, but it seems to be more than elsewhere recorded in the West.

From what I have seen, these books (scrolls) appear to fall into three principal groups. In the first group are books of instructions for artists, so that they can correctly depict all the religious figures used in the mandaras. Such scrolls are largely pictorial, and include details of hand postures, attributes or objects held by the deities, costuming, and in some cases the very important matter of correct coloring. Where the scrolls are in black and white, instructions for coloring may be added.

The second group consists of iconographic scrolls with alternating panels of text and paintings. The deities are usually presented in full color. From what I have observed, these drawings are intended to classify and describe the hundreds of images that appear on the two great Shingon mandara representing the two aspects of existence.

The third group of scrolls describes rituals and ceremonies, and supplies esoteric information for those who have the necessary keys;



SECTION OF ESOTERIC BUDDHIST MANUSCRIPT

Meditation mandara of a deity with its attributes, copied in 1544 by a non-professional scribe.

as for example, the rain-drawing ceremony. Examples of this scroll are reproduced herewith.

How many of the Shingon esoteric manuscripts actually exist will probably never be known. They are of many types and sizes. Some are almost entirely carefully written texts, while others have strange devices inserted and even pasted into the volumes. Quite a number have long sections in characters resembling Sanskrit, and it is known that Kobo Daishi learned the Sanskrit language from Hindus, probably while in China. It is also quite possible that Indian priests visited Koyasan during the lifetime of the great patriarch. The Sanskrit found in the Shingon scrolls is, however, a rather fantastic exaggeration, and seems to be more like the cabalistic alphabets of Europe, which were based upon existing written forms, but were often considerably embellished.

For many years, a veil of mystery hung over the whole subject of esoteric Buddhism in Japan. Then something happened for which as yet no completely satisfactory explanation is known. While in Japan, I heard a rumor that one of the old Shingon fanes, presumably the Toji, had sold some of its ancient treasures to secure funds for its present educational program. Some dealers and presumed authorities assured me that this was correct, and

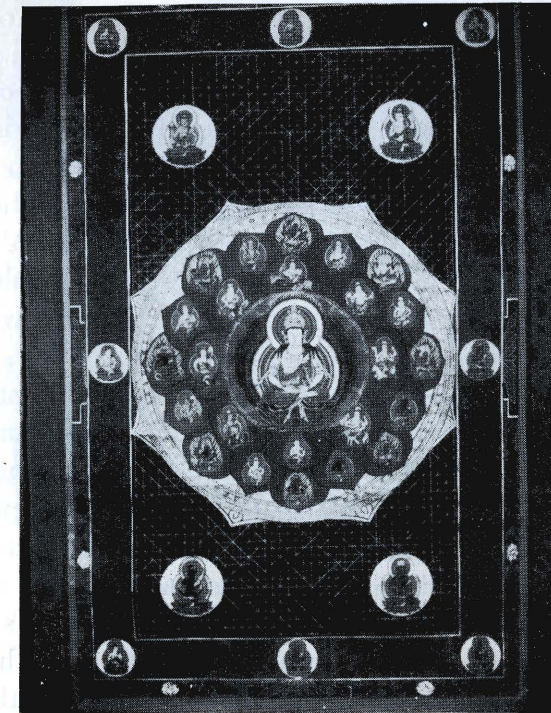
others indignantly denied the report. We can therefore present it only as a rumor, but there are certain physical circumstances involved that cannot be denied.

Regardless of source, a number of manuscripts said to have come from the Toji collection have recently been offered for sale in both Japan and the United States. At first it was assumed that only late duplicates were disposed of, but this may not be entirely true, and it would seem that manuscripts as early as the Kamakura period have also mysteriously appeared on the market. Some of these have been broken up into single paintings with short sections of text, mounted in vertical scroll form (*kakemono*), and made available to collectors.

As a result of this unusual condition, it has been my good fortune to secure six Shingon esoteric scrolls, hand painted and copied from two- to four-hundred years ago from earlier originals. The earliest is obviously the work of a non-professional copyist—that is, a monk without artistic training. The result is somewhat crude, but the date is equivalent to our year 1544 A.D. This must be considered a rather respectable antiquity. Two other scrolls in this group seem to belong to the Tendo Gekan group, or illustrations of Buddhist deities. According to the epilogue, which is in the form of an inscription at the conclusion of the scroll, the original work was completed in Enkei 3 (1310) by the Buddhist priest Kongobushi Ingen, of the Ninnaji Temple at Kyoto. In Meireki 2 (1656), the Buddhist priest Eikaku Kanesuke of the Toji Temple at Kyoto copied from the original, and this copy has been kept in the Toji Temple ever since. In another description relating to these scrolls, the statement is made, "In the former collection of the Toji Temple."

In Kyoto, I examined several manuscripts which the dealer assured me were 14th century and definitely from the Toji Collection. Also, other religious material that has not been seen in many a long year, and which might well come from a temple accumulation, has been offered discreetly by what we might term "art investors." It will be interesting to know whether more of these scrolls become available.

While this situation may be regarded with some disfavor by religious purists, it seems to me that the dissemination of a major



MANDALA OF THE HEART OF THE BUDDHA

Painting on silk, based upon one of the esoteric scrolls.

collection of Shingon iconographic manuscripts may ultimately prove to be very fortunate. It means that for the first time, either the originals or early authentic copies, many by good artists, can now be examined by Orientalists throughout the world. It would seem that only in this way can the higher elements of Buddhist metaphysics ever be broadly disseminated. The language barrier is still much too high to make it possible to study satisfactorily in Japan. Many of the modern Japanese priests are not sufficiently skilled in their ancient doctrine to be successful teachers, and there are still, of course, many forms of reticence against communication of secret matters to the uninitiated.

Broadly speaking, the Shingon scrolls, with their commentaries, will go far toward correcting one basic error still prevalent among Western people. The deities in esoteric Buddhism are simply the letters and syllables of a sacred language. It is not assumed that

the strange images resemble any being in this world or other regions of space. Always the purpose is to create a symbolism that reveals the mystical meaning of a certain extension or projection of universal mind consciousness. Through the study of the imagery, the individual becomes aware of the image-projecting power within himself. With the subtle materials of his own mind, he is shaping these strange and often intriguing shapes and figures. All he is really doing is revealing his personal power to create symbols, to project universal patterns onto paper or silk, carve them in wood, or cast them in bronze.

We have mysterious languages associated with many modern arts and sciences. Laboratory technicians use terms completely beyond the comprehension of laymen, and electronics has created a complete language of its own. In the same way, there has to be a religious language, a sacerdotal form of communication suitable to transmit abstract ideas without limiting them to the frustrating boundaries of traditional word meanings. If ideas are to pass from one person to another on a spiritual or metaphysical level, with the recipient receiving the privilege to interpret the meanings according to his own consciousness, then a special kind of transmission is necessary. This may actually by-pass the entire mental and emotional equipment as we know it, making a direct impact upon consciousness itself. In any event, the purpose is certainly a proper one, and the means devised for its attainment is exalted and highly refined.

Obviously, the full meanings of the symbols cannot be comprehended unless the consciousness of the viewer has been conditioned. He must accept the mysterious language of the mudra and the mantram. He must find himself as a citizen of a world with a universal means of communication, just as nature communicates with itself, and the life principles of the universe communicate mysteriously with all created things. What we term experience is only one form of accepting the communications of Universal Law.

We all recognize that since the collapse of the ancient Mystery institutions of Egypt, Greece, Persia, India, and China, religion has fallen upon evil times. We must discuss divine matters in the language of the market place. We must clothe the most abstract of our ideas in the common dialects of barter and exchange. We



THE RAIN-ASKING MANDARA

This design is used in esoteric Buddhism in the ceremony for bringing rain in time of drought. Ocean is used to symbolize the great sea of the Law of Buddha.

cannot raise the meanings of words successfully. The word *home*, for example, means to us only what we experience every day in the life of the home, or the reports we hear about domestic conditions. It is obvious, therefore, that if we wish to live above the level of the commonplace, we must find inward imagery that inspires us to new meanings of things familiar but perhaps inadequate.

With such thoughts in mind, we open these long scrolls and examine the pageantry of strange figures in unfamiliar postures. We wonder at the many arms and many heads. Sometimes we are a little dismayed by the glowering face of Fudo-myō-ō; but if so, we are soon inspired by the gentle features of Jizo-san. In some of the imageries, we sense great dignity; in others, an intimate tenderness. In nearly all, however, we find remarkable creativity.

Take, for example, the mandara of the Heart of Buddha, shown herewith. It is an extraordinary invention, in this case based upon hints and intimations found in the Lotus Sutra. In the center sits the Lord of the World, Vairocana himself, in the midst of a magnificent many-petaled lotus. The lotus itself is colored in splendid

Chinese red, and on the various petals are grouped the deities forming the hierarchy established forever within the heart of the illumined Teacher. It is only necessary to compare this figure with the mystic rose of Dante's *Paradiso* to see how surely the subconscious instincts of the human being cause his hopes, ideals, and dreams to be skillfully patterned.

Another equally wonderful mandara deals with the transformation of universal consciousness so that it becomes identical with the mystery of ocean. Here, Dainichi Nyorai is floating upon the sea, and his four companion buddhas have taken on the appearance of nagas. From the sea also rise the four dragons, representing the winds of space. It is obvious that we are dealing here with the ocean of reality, the mysterious sea into which the human consciousness must ultimately return to be mingled forever. This mandara is part of the rain-drawing ceremony, for it stands for the universality of the element of water.

Here, the subtle ceremonies of Shingon have something in common, perhaps, with the rituals of the American Indians of the southwest in their rain dances and fertility ceremonies. It is recorded that when the great Shingon rituals for rain are performed, it rains; and many a time, those visiting the rain dances in the American Indian pueblos have been drenched before they could get home. What is the secret of this magic? Is it a strange sympathy by which the individual, through a series of esoteric formulas, is able to mingle his own consciousness with the infinite manifestations of universal law?

Shingon is still one of the unexplored beliefs of mankind, but some day it may prove to be an unexpected source of new light on the rituals and ceremonies of ancient peoples. We know that the Mysteries of the classical world were wonderful institutions. When they failed, or were destroyed by war and the corrupt ambitions of princes, all mankind was the loser. These Mysteries taught man how to release himself, how to unfold from his own nature all the necessary solutions to his problems. Such insight would be most useful in our present world.



In Reply

A Department of Questions and Answers

QUESTION: *Will you be so kind as to write an article on temper? I am a good-hearted person, give the shirt off my back to anyone, but one thing I just can't control is my temper. I try, but just can't, especially when I know I'm right. How can I prevent such outbursts?*

ANSWER: The word *temper* has two distinct meanings, of which the more important deals with the blending of materials or processes for the purpose of increasing the durability or utility of a substance or compound. Thus, we temper pigments by the use of oil; clay, by kneading or watering; and we increase the effectiveness of music by tempering the scale. From the older usages of the word, we gain the impression that the word *temper* means to bring elements together in useful and purposeful combinations. It would be proper to say, therefore, that to lose temper, is to destroy the blending factor so that the parts of a compound no longer mutually support each other.

In terms of human disposition, temper signifies an emotional outburst involving irritation, antagonism, or ill feeling in general. The harmonizing factor in temperament becomes unable to withstand some agitation or occurrence that impels to anger or resentment. Usually a temper fit means that the mind has lost control of emotional pressure. The feelings have taken over and, for a time at least, rebel against judgment by experiencing a kind of hysteria. Under the pressure of the loss of temper, the individual

often commits an action that may damage his entire life, perhaps even a crime of violence.

In order for the emotions to escape from the censorship of integrity or common sense, there must be either a considerable amount of frustration, or comparative lack of self-control. There is no symptom like the sudden rise of anger to remind us that we are still very close to the primitive world. In Eastern philosophy, it is assumed that resentments of all kinds arise from excessive egotism. We become angry at those who interfere with our freedom of action, differ from our attitudes or opinions, fail to appreciate our virtues and attainments, or rebuke us for some action that is objectionable to them. The ego is a petty tyrant, a vortex of psychic dictatorship in our own consciousness. It requires admiration and unquestioning allegiance from all with whom we come in contact. The more powerful the ego is, the more likely we are to overstep our rights and privileges, and impose upon the egos of other people. The most common result is emotional warfare, and in conflicts of this kind, principles have very little meaning. We are in the fight to win, and not to rationalize the situation. Usually, however, the amount of energy with which we can dramatize our feelings is limited, and our temper fit subsides, often to be followed by a physical debility and emotional repentance. We learn gradually that the loss of temper can only result in fatigue and a waste of psychic resources.

There is a chronic kind of temper that we can call irritability. This may develop slowly over a long period of time, and is often the result of physical discomfort. The individual may be slightly ill, not sick enough to come under a doctor's care, but miserable enough to seek relief in mild sedations or a change of air. If the energy to the body is inadequate, if we have a continuing experience of fatigue, we may well develop a negative, pessimistic or critical attitude toward life in general, and persons close to us in particular. I have observed that this chronic irritability may be traced to sensory defects, such as impairment of vision or hearing. It may be due in part to bad teeth or ill-fitting dentures. There is no doubt that uncomfortable clothing, shoes that cramp the feet, bad posture and improper diet, can all result in modification of personal psychology.

Irritability, by reducing our natural optimism, makes the problems of living more difficult to face and accept. Resentments can arise from ineffectiveness. Low vitality may impair and reduce the keenness of perception and judgment. Small decisions appear to become larger, and slight misfortunes are magnified into major disasters. In time, this irritability will lead to temperamental outbursts. We become fed up. It is not the occurrence of the moment or the person who has said or done something to disturb us that is primarily to blame. The immediate affront is merely the last straw in a sequence of disconcerting experiences.

We live in a time when many persons do peculiar and irresponsible things. We are surrounded constantly with inefficiency and ineffectiveness. The members of our families are increasingly wayward and self-centered. Children no longer accept corrections as reasonable and proper. They develop edgy tempers at a very early age. If we are under almost constant bombardment from the dispositions of thoughtless and also emotionally tense associates, we may well find our emotional control insufficient to maintain a gracious personality. One answer, of course, is to recognize that just as surely as we are subject to irritation, so those around us are under continually increasing pressures. We may expect them to excuse our negative moods, and we must be ready to excuse theirs. One trouble is that we understand why our disposition is falling apart, but we cannot forgive others who are suffering in like manner. If we will stop excusing our own faults and recognize that the world in which we live is working a hardship on all of us, we may find some common ground for understanding and mutual support.

One way to combat temper rather effectively is to allow a certain amount of time for the restoration of self-control. If we can hold onto ourselves for even two or three minutes following an irritating circumstance, the temper fit will probably not materialize. It depends largely on immediacy for its force. The anger rises before judgment can even come into play. The old policy of counting slowly from one to ten is a good rule. By the time you reach ten, the mind is back in control, and you have the opportunity to rationalize the situation.

The friend who asked this question seems to have special difficulty in maintaining emotional equilibrium when he (or she) knows that his stand is right. It seems only fair to expect the right to win, even if we have to bombard the adversary with heavy and destructive armament. Nature, however, tells a slightly different story, which we should also bear in mind. Anger is a destructive force, and it is never possible to protect truth by destructive means. It is like hoping that we will some day fight the war that will end war. If nature wished us to defend truth with anger, it would reward us for being angry. We would have some mechanism within ourselves that would make unrighteous indignation a grievous fault, and righteous indignation a noble virtue. This is not the case. Anger, regardless of motive, injures health and contributes to the gradual building up of a paranoid condition. Endless criticism, even if our point of view is correct, brings more misery to ourselves than to any adversary over whom we might gain a victory.

The ancient Greeks held it to be a truth to be forever remembered that virtue needs no defense, and vice cannot be defended. A truth will not fall into limbo because we do not fight a crusade to protect it. If we are right in our own conclusion, the best way to prove that we are right is to keep a rational attitude so that we can defend our position with reason and logic. In this defense, we should be quiet, well integrated, kindly, just, patient, and if necessary, long suffering. If the other person does not wish to acknowledge the correctness of our point of view, it is doubtful if an outburst of temper will convert him. More likely, he will assume that your own philosophy must be ineffective, or you would not take so defensive a point of view.

A temper fit is no better because we feel ourselves to be misunderstood or our words to be misinterpreted. The only solution to other people who act unreasonably is to keep quiet and conserve resources. From a long period of practical experience, I am fully persuaded that you cannot shout loud enough to reach into the depths of a closed mind. All you actually accomplish is to increase the defense mechanisms of the other person. When we are attacked, we defend ourselves, but if we are not assailed, we may be open to some additional enlightenment.

Of all subjects about which irritation should not be permitted to arise, religion is probably the first and foremost. There is nothing less profitable than a holy war, whether it is fought in the deserts of Arabia or in our own home. Each person will believe that he has God and truth on his side. As most theological problems cannot be solved on a level of obvious facts, it is the better part of wisdom to respect the spiritual certainties of our associates, and hope that they will be considerate of our beliefs. If they are not considerate, there is no use becoming angry. Quietly maintain your own convictions, and never try to convert others. Sometimes, however, it pays for us to be more open-minded than our adversary, for we can learn from everyone if emotional pressure does not block our ability to accept knowledge from an unwelcome source.

If you have a temper that has been troublesome for a great many years, it may well be that you should find more constructive outlets for your emotional energies. Emotions are educated through association with the arts, even as the mind is enriched by companionship with the sciences. All artistic creativity gives emotional energy an opportunity to express itself graciously and enthusiastically. We need to substitute enthusiasm for anger. We can find tremendous emotional satisfaction in a dedication to a worthy cause, or in the gradual enrichment of our emotional lives with music, art, travel, and humanitarian activities. I have observed how enthusiasm has completely altered a perspective. The individual finds tremendous release accompanied by joy, pleasure, and a sense of achievement.

The meaning of our word *enthusiasm* actually implies a mystical state of union with Deity, or to be one with God. This really means to be one with truth, beauty, love, law, and life. If we can experience this rapture of at-one-ment, we no longer need to release tension through irritation. A number of early Christian mystics report that when in their spiritual meditations they suddenly experienced an extension of consciousness, the inevitable result was freedom from all forms of intolerance. The mystic was no longer impelled to anger. His humility protected him from that form of pride which attempts to guard the self against criticism or condemnation. Those who have inwardly spiritualized their own

emotional power, are no longer tempted to pass judgment upon others. They use their new understanding to become more aware of the inevitable weaknesses of others, thus attaining a sympathetic contact with those around them.

Like all other unreasonable attitudes, a bad temper must arise from some kind of ignorance. A simple type of this affliction is our inability to correctly estimate either ourselves or others. If we overestimate ourselves, and underestimate our neighbor, we are likely to have difficulties. East Indian philosophy, accepting the absolute unity of life, teaches that the divinity in another person is identical with the divinity in ourselves. As the Swami Vivekananda pointed out, another person is simply another part of our own nature. To hurt another person, is to hurt ourselves in another body. As there is only one life and one consciousness in the universe, and this life and consciousness are divine, we can argue only with God or with ourselves, no matter how many illusional personalities appear to exist around us. If we wish to believe that God dwells in the heart of every living creature—and Christianity teaches this, and so do most of the other religions of the world—a bitter word spoken to another person is actually spoken to God. If we believe this, we must realize that in some way, we are disrespectful of life when we are disrespectful of people.

All this sounds very platitudinous when other persons start acting disrespectfully to us. If they have forgotten their godhood, why does it become necessary for us to remember ours? Here the answer is also obvious. The responsibility for right action rests most heavily upon the person with the greater understanding. If we appreciate reality more than he does, we must conduct ourselves accordingly. Thus all knowledge adds not only to opportunity, but to responsibility. Every person who has more truth than his adversary, should live more wisely and beautifully than his adversary; but if both suffer from the same degree of ignorance, they will fight it out to the bitter end. We can strongly recommend, therefore, that every person who wishes to win an argument, should realize that the ultimate victory must be the victory of love over hate, of peace over discord, of charity over intolerance, of light over darkness.

If temper is your problem, prepare an adequate campaign to correct this defect of character. Bring together every constructive factor at your command. Examine yourself very carefully and see how much of your indignation is righteous and how much of it is simply fatigue resulting from improper living. You may find that your disposition gets out of control because you smoke too much, drink too much, eat the wrong foods, fail to get proper rest and relaxation, are envious of other people, too inclined to boss or dominate, and hyper-sensitive to any criticism that comes your way.

A good start is to work through these possibilities with all care. Moderate attitudes must be sustained by moderate habits. If you suffer from coffee-nerves that you have tried to neutralize by sedations, which make you so lopy you must have further stimulants, the chances are, your disposition will not be good. If you are taking appetite-controlling drugs, you may very well develop psychic allergies that will make you difficult to live with. If you are maintaining a social tempo that is too intense for you, and have never learned how to relax, these immoderations may be responsible for an overly quick temper.

After you have more or less convinced yourself that you are living a healthy physical life, give a little attention to your moods and suppressed desires. Are you frustrated, inclined to be neurotic, poorly adjusted socially? These difficulties may cause you to be overly sensitive to any needed correction. Do you have a series of monotonous tasks or duties that become the sources of growing irritation? Are you bored in your job, frustrated by your family, or too much under the influence of unadjusted friends and neighbors?

It may seem that it should be possible to control the temper without reconstructing the entire pattern of living. Actually, however, a temper fit is a symptom. It bears witness to insecurity and immaturity. Many different things can be wrong, but something obviously is out of harmony with the fact of orderly living. Only you can really find out what is basically bothering you. If you discover it, the mere discovery may solve your problems. When we realize that a dispositional debility arises from an overworked

liver or a pair of depleted kidneys, we are relieved from the delusion that our temperament is due to some deep spiritual conviction within ourselves that has been outraged. It has been said, perhaps justly, that Napoleon would have been a peaceful citizen, probably a quiet Corsican farmer, had he not suffered from chronic stomach trouble; that the difficulty he had in digesting food, drenched Europe in blood—and quite appropriately, it is reported that he himself died of a hemorrhage.

One thing we must always realize: no excessive temperament results from the proper working of the consciousness within us. It is not the real being who is angry. It is not the divine part of us that rises in indignation. Deity rules the universe with wisdom and love, and God in man would govern his conduct wisely and lovingly. The trouble is always somewhere in the intricate mental-emotional-physical structure of man. False opinions destroy insight, and false pressures overwhelm our natural charity. As long as we know in our hearts that we are naturally gentle, loving, thoughtful persons, we can gradually equip ourselves to manifest those attributes which are proper to us.

One person came to me who was a nervous wreck from the continuous animal energy of several small children. There is no doubt in the world that nowadays especially, children can drive their parents close to distraction on occasion. There is a relentless energy in the child that overwhelms the more fatigued psyche of the older person. Certainly raising children today does demand a great deal of patience, but in the case to which I refer, the children were not the cause. They merely contributed to a situation for which they were in no way responsible. The mother was insecure in her home, with a husband who was on the verge of alcoholism. Furthermore, the woman herself was poorly organized, had very little natural efficiency, and was unable to cope with the ordinary circumstances of home life. It was her own inner confusion that finally broke through and was endangering the emotional balance of all her children.

This individual was well intentioned, and accepted with gratitude some simple suggestions for organizing her home life. She did not actually have a bad disposition, but was continuously ex-

hausted. As she corrected some of the difficulties, it reacted well not only on the children, but upon the husband, who had been weakened, to a measure, by the lack of family organization.

The effort to control temper by gritting the teeth, clenching the fists, and resolving by a tremendous exertion of will power to prevent the explosion, is ridiculous and unavailing. To merely frustrate an emotion long enough, is to cause it to become increasingly violent, sometimes with tragic results. The whole level of emotional intensity must be gradually lowered. Irritation should not be merely suppressed; it should be prevented from arising in the first place—and in this, a sense of humor can be most useful. If we take ourselves less seriously, we will not be so discouraged when others do not recognize our outstanding achievements.

Mencius, the Chinese philosopher, recommended that we retain, as far as we can, the wonderful world of childhood. It is growing up that becomes too much for most persons. If we can live in a world made beautiful by beautiful believing, if we can sense a universal benevolence permeating all things and bringing light to the heart as the sun brings light to the body, we will all have an easier time. The Greeks believed that every glade and glen was filled with happy spirits. The Orientals had godlings who dwelt in trees, or ponds and rivers, or took the forms of butterflies. Perhaps this is all a world of fantasy that we have to outgrow; but the belief that everything is wrong, everyone is cruel, and humanity is going to the dogs—such convictions are equally fantastic, and are as superstitious as the kindly faiths of our forebears.

If we can achieve a measure of happiness due to a deeper and more kindly understanding of the plan in which we exist and the world that is our home, we will learn that people who are happy find no pleasure in discord of any kind. There is no consolation in criticizing or condemning others. Perhaps they are right; possibly they are wrong. The real question is—are they living the best they know and trying to learn a little more each day? If they ask us our opinion, we can give it; if they do not ask for it, we can keep it to ourselves. If they accept our advice, we can only hope that we said the right thing; if they reject our advice, perhaps they are being saved from a mistake that we will make. Whatever it is, they will learn, and we will learn.

To know that we will learn is a cause of contentment; and contentment of spirit will smooth out the tendencies to temperamental outbursts. The only real answer to any dispositional problem is to outgrow the problem itself. This means to learn to function on a higher level of consciousness. The problem outgrown ceases to exist; the problem that is only inhibited will remain a problem. If we follow the admonition of Jesus to love God with all our hearts, and our neighbor as ourselves, we will not have too many temperamental outbursts.



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HAPPENINGS IN THE WORLD

The present situation in Tibet seems to deserve some further attention. Word is coming out through refugees that the efforts of the communist Chinese to totally destroy this holy land of Northern Buddhism are not succeeding. The Tibetans are clinging desperately to their ancient institutions, and have no relish for the doctrines and policies of their "liberators." There has been no cessation of hostilities since the Chinese occupied Tibet in 1951. While outbreaks of actual violence have occurred only sporadically, the Tibetans have settled down to a policy of non-violent non-cooperation. They do everything possible to ignore the Chinese officials who enter the area, and perpetuate their own customs even at great personal danger.

The communists, realizing that they could not control the Dalai Lama, hoped to be able to win the Panchan Lama, the second in authority in the country. They indoctrinated him and invited his participation in the administration of the Tibetan area as a semi-autonomous province of China. It seemed that they were going to succeed in transforming him into a puppet figure completely under their control. Recently, however, the Panchan Lama threw away the notes of a speech he was to give lauding Chinese communism, and spoke extemporaneously, affirming that he was in full accord with the policies and convictions of the exiled Dalai Lama.

In March 1959, the Dalai Lama, informed by his advisors that the Chinese planned to make him a political prisoner, escaped from Tibet with his immediate family and a group of high officials of the state, and took refuge in India. Here he has continually stressed the right of the Tibetan people to independent political existence, and stressed the cultural contribution of Tibet in the art, philosophy, and religion of the world. Sympathy for the Tibetan cause is increasing outside of the country, and public



His Serene Holiness, the Dalai Lama of Tibet

opinion among the Western powers is solidly behind the Dalai Lama's stand.

The result of this impasse has caused China to lose face in the Far East. That a country of eight hundred million should not be able to attain its purposes in an obscure and primitive region with less than three million inhabitants, appears remarkable, to say the least. Furthermore, the communist Chinese have found themselves in a predicament. How can China hope to conquer Asia if it cannot subdue Tibet? As a military power, China cannot afford the expense of an all-out Tibetan campaign. It would be necessary to move a large number of troops into Tibet and literally police every foot of road and every hamlet and village. Soldiers stationed in Tibet would be forced to endure the continuing indignation of the inhabitants. They would be branded as barbarians bent upon destroying a peaceful, harmless country that has contributed a great deal to the enlightenment of Asia for

nearly a thousand years. Evidently, the Chinese had hoped for a quick and easy victory, which would be little noticed by the press of the world. Instead, they have been outwitted and outmaneuvered on numerous occasions. Instead of overwhelming the Tibetans, they met a stout resistance that has now continued for fourteen years, and shows no signs of abating.

The young Dalai Lama has revealed a great deal of personal strength, and has certainly justified the mystical means by which he was elevated to power. Centers for Tibetan refugees are receiving considerable support, and it is very possible that many of these people will be re-located outside of Asia under conditions that will permit them the free practice of their religion and the continuation of their arts and crafts. For a long time, very little was known about Tibetan history or philosophy, but it is very probable that in exile, the people will learn other languages and be able to translate their own writings into such tongues as French, German, and English. Many of the art treasures of Tibet have been taken out of the country, and are more valued by collectors than ever before. In their critical and desperate situation, the people of Tibet have been given the opportunity to become a strong moral force for the preservation of spiritual ideals and ethical convictions. Had they not been so persecuted, they might never have been able to diffuse their traditions, especially among Western nations. The increasing interest in Buddhism is also serving them well, and the new attitude toward universal religious tolerance is most timely and will also contribute to the survival of Tibetan esoteric philosophy.

Postage Stamps as Keys to World Thinking

Stamp collectors gain considerable insight into the psychology of various nations from a study of their postal paper. In recent years, a large number of new African republics have come into existence. Most of them were former colonies of European nations. There has also appeared a group of small countries in the Near East, most of which are still British Protectorates. Among all these, the most prominent stamp designs deal with space conquest. Comparatively obscure states like Yemen, Dubai, and Sharjah, have issued magnificent sets of elaborate pictorial stamps featuring all

types of space vehicles, some of them of most fantastic appearance. We can only wonder how many citizens of the regions are actually aware that the world is at work with satellites and schemes to land on the moon.

The African Republic of Ghana joined several other nations, large and small, in celebrating the Year of the Quiet Sun with stamps and miniature souvenir sheets aimed largely at collectors. The world has also been made conscious of the ministrations of the Red Cross. The Moslem states always symbolize this international organization by the use of a red crescent instead of a cross, but the Moslem state of Jordan has taken a very liberal attitude, and has issued two sets of stamps—one ornamented with a red crescent, and the other, with the traditional Red Cross symbol. The problem of world refugees has brought out a strong spirit of comradeship. The Dominican Republic issued stamps carrying the symbols of three religions: the cross of Christianity, the crescent of Islam, and the six-pointed star of Judaism.

A number of world personalities have been celebrated recently. Among the African states, Lincoln has been honored with several dignified and beautiful stamps. Winston Churchill was remembered by countries that were former British colonies and had evidently held no grievances against the Crown. The late President Kennedy has been honored with postal paper throughout the world, and the late Dr. Albert Schweitzer has received tribute on stamps. Perhaps the most unusual of these was issued by Gabon, a new African republic. The stamp is printed on twenty-two carat gold leaf by embossing, and each copy is wrapped separately in a protective cellophane container.

Religious stamps of interest picture Pope Paul's meeting with the Patriarch Athanagoras of the Greek Orthodox Church, and India has honored Dr. Annie Besant, Swami Vivekananda, and the mystic poet Sri Aurobindo. There has been very little emphasis on pictures of local rulers, or of industry and trade. The trend has been strongly idealistic and scientific, emphasizing cultural progress and the fact that the new countries intend to develop good neighbor policies, cooperation, and the broad program of the United Nations.



Happenings at Headquarters



We have just received an interesting letter from Dr. and Mrs. Bode, who are renewing old friendships in London. From the substance of their epistle, we gather that things have changed but little in recent years. We all remember that April 1st is the official closing date of the winter season.



The Bodes tell us that all hotel heaters, except those in the dining rooms, cease to function on that date. If the temperature goes down to zero, the date remains official, but the temperature is definitely not official, and all one can do is shiver. At the time of the last Coronation, many hotels were

without electric lights. New wiring was being installed for the occasion, and guests found their rooms with flashlights. The Bodes also tell us that they enjoyed the stability of the London population. All their friends could be reached at the same addresses and telephone numbers that they have had over the last fifteen years. Mrs. Bode suggested that it would be wonderful for the P.R.S. mailing list if residents here were so "permanent."

We also learned that most of the evidence of World War II is gone, and that the busy life of London follows the patterns that have been effective since the beginning of the present century. The little shops have the same names and are under the same management. We are glad to note that Dr. and Mrs. Bode are having a most interesting trip, and are enjoying good health. In a future issue, we will follow their adventures further.

* * * * *

A pre-Easter Open House, on April 3rd, marked the beginning of our spring activities at headquarters. In addition to his morning lecture, Mr. Hall gave an informal afternoon talk on "The Year of the Horse." He discussed the principles of Chinese astrological prophecy as they relate to the year 1966. He also con-

sidered some old prophecies of classical China as these are applicable to the next several years of Chinese history. The library exhibit featured beautiful full-color lithographs of the Cathedral of St. Mark in Venice, and other material appropriate to the season. There were many new things in our gift shop, including unusual Oriental art objects recently secured by Mr. Hall. The refreshments served by the Hospitality Committee and other friends were delicious and most appreciated, and those attending the occasion gave all indications of interest and enjoyment.

During our spring quarter, Mr. Hall lectured in our Auditorium every Sunday morning through June 19th, and Dr. Henry L. Drake will speak on Sunday, June 26th, on "Current Trends in Systems of Psychotherapy." Mr. Hall also held two Wednesday evening seminars. In April, he gave three classes on "Parallels Between Eastern and Western Philosophy," taking up Gnosticism, Cabalism, and Alchemy. From May 18th through June 15th, his Wednesday evening subject was "Folklore of Healing." He discussed ancient magic and medicine, religious healing, Mesmerism, herbs and simples, and revivals of natural methods of therapy.

Dr. Henry L. Drake is conducting "A Workshop in Interpersonal Relations" on four Wednesday evenings—April 6th, May 11th, June 22nd, and June 29th. Dr. Drake's Workshop of February 4th and 5th on "Philosophical Psychology and Psychoanalysis" was most successful. The three two-and-a-half hour sessions entailed both the theory and practice of self-analysis and group interaction, and there were more than fifty persons in the group. Both the theory and practice of therapeutic exchange were adequately demonstrated by the cooperation and participation of those who attended, notwithstanding the size of the group. Dr. Drake's aim in these workshops is to assist individuals in improving those insights and qualities that enable them to be better adjusted with themselves, their families, and society generally.

* * * * *

We are sorry to report at this time the sudden passing of Mr. Rudolph Gruen, an outstanding composer and pianist, who had appeared in more than two thousand concerts in the United States and abroad. Our friends will remember that Mr. Gruen arranged

and performed the music of the Comte de St.-Germain for our long-playing record of the "L'Incostanza Delusa Suite." In October 1960, Mr. Gruen graciously played selections from the St.-Germain music and other classical compositions in a benefit concert for our Building Fund. At the end of his performance, he received a standing ovation. Mr. Gruen, a very quiet and unassuming man, was wonderfully talented, and his music brought pleasure and inspiration to many people throughout the world.

* * * * *

Our library exhibit for June and July features ofuda — old Japanese temple souvenirs. This group of material will be of interest to students of Oriental philosophy, the history of printing, or the development of the graphic arts in Asia. Ofuda were small prints or scrolls given to pilgrims visiting temples and shrines, and examples in our display go back as early as the 12th and 13th centuries. One of the most delightful ofuda was designed by the rather quick-tempered Buddhist priest, Nichiren. There has been considerable controversy over this picture. Critics insist that Nichiren lacked artistic sensitivity, but enthusiastic admirers declare that he was the first of the great modern impressionists, preceding the French school by over five hundred years. In his recent visits to Japan, Mr. Hall has accumulated a number of unusual examples of this woodblock artistry, and the ofuda in the present exhibit have not been shown before.

* * * * *

Until very recently, the mandara of esoteric Buddhism have seldom been seen in this country. In fact, reproductions of them are rare even in Japan, because they are completely dedicated to the advanced theories of religion. We have recently secured a very interesting example of such a sacred picture through a friend in Kyoto, and plan to exhibit it at headquarters in the near future. It is most unusual because it is a constellation mandara. In the central part of it, Buddha is represented enthroned, holding the Wheel of the Law. In this composition, he becomes a symbol of the sun, presiding over the wonders of the universe. Surrounding the figure of Buddha are the symbols of the planets and other members of the solar family. Outside of these is a border containing



WOODBLOCK OFUDA

This ofuda, attributed to Nichiren, represents Taishaku-ten, the Hindu deity Indra.

the twelve signs of the zodiac, represented as in Western astrology. The symbols used were probably derived directly from India. Beyond these, there is another border, containing the twenty-eight symbols of the days of the lunar month. Twisted around the symbolic Mount Mehru upon which Buddha sits, is a mysterious serpent with two heads, both representing buddhas, which may stand for the north and south nodes of the moon. In Buddhism, it is believed that the contemplative power of inner realization, as symbolized by the Buddha, brings spiritual victory over all the celestial bodies with their confusing influences.

* * * * *

We were happy to cooperate with the West Los Angeles Buddhist Temple in a special celebration in connection with the birthday of Buddha, which is observed on April 8th. For this occasion, an exhibition of Buddhist religious art was displayed in the temple. Many fine paintings secured by Mr. Hall over the years, or during his trips to Japan, were shown. Special emphasis was placed



CONSTELLATION MANDARA

18th-century painting dedicated to the spirit of the North Star.

upon pictures appropriate to veneration of the Buddha Amida. It was a most colorful event, with many of those attending, including children, dressed in their native costumes.

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In recent years, we have exhibited many of the woodblock prints of the contemporary Japanese artist Kaoru Kawano, who gained world-wide recognition for his charming and wistful pictures of small children. Although he used modern techniques, and might be included among the moderate impressionists, he never failed to glorify the wonders of childhood, which have always, by the way, been close to the Japanese heart. It has been said of him that he was the natural successor to the earlier Ukiyo-e woodblock master, Harunobu, who also specialized in portraying the age of innocence. We are saddened by the announcement that Mr. Kawano passed on recently at the age of fifty. Though a com-

paratively young man, he leaves behind him a rich heritage of sensitive prints and drawings.

* * * * *

As our contribution to world progress, we have created a new cover design for our Journal, as you have no doubt noted. We hope that the new look will please our readers, stimulate new subscriptions, and bring us into line with the major national journals. We are now able to use a different cover illustration on each issue, and we believe that the better quality of jacket is a definite improvement. Our sincere appreciation to Mr. Charles Todaro for giving his time and talent to the redesigning of our cover and the editorial page.

* * * * *

We are beginning to give serious consideration to increasing the facilities of our library. Many interesting books are coming in, and it now appears as though we may receive important gifts in this area. Things are so congested that it is almost impossible to keep the books in good order and supply proper space for the various sections. We would like to build a two-story addition to the back of the library. Provision was made for this in the original plans, as the large display case on the south wall is removable and the petition behind it is temporary. This will provide proper space for at least ten thousand volumes, as well as better storage space for the various exhibits that must be kept intact for libraries and other institutions who call upon our facilities.

Speaking of storage, we find it is possible to build a storage room of substantial size across the extreme back of our lot. This will be most valuable to take care of our stock of unbound books, and will make more space available for expansion and display within the main building. Although the plans present certain problems due to the various restrictions and requirements of the present building code, an architect informs us that he believes they can be passed through the City Hall and approved. We are only in the preliminary stage of this project, but feel that our friends will be interested to know what we have in mind.



LOCAL STUDY GROUP ACTIVITIES



We are always happy to announce the formation of a new P.R.S. Local Study Group. Mr. Seymour Loucks, a friend of many years' standing, has organized a study group in St. Louis, Missouri. Meetings will be held on the third Sunday of each month, and the first study project is Mr. Hall's publication, *Studies in Dream Symbolism*. We wish for the group all possible success, and feel sure that it will be of service to many thoughtful persons in the area. Those desiring further information about this activity are invited to communicate with the secretary, Miss Estelle Blank, 4203 Shenandoah Ave., St. Louis, Mo. 63110.

Interesting news from our study groups in Denver came in too late for inclusion in the last issue of our Journal. On January 27th, the P.R.S. Local Study Groups there held a joint dinner meeting, and we report the event in the words of Mr. Maynard Jacobson, leader of the parent group in Denver, who organized the dinner.

"In order that we might interest others who did not know what the study groups are, we asked each member to invite friends interested in this type of thinking to come to the meeting. We had ninety-two people at the dinner. We met in the most deluxe cafeteria in Denver, and after dinner each group leader told how long they had been going, what they were presently studying and how they are planning their program for the months ahead. Milton Sadusky also reported on the books which he and his wife were instrumental in getting into the Denver Public Library. They had checked up that day with the library and found that Mr. Hall's books are so popular that they are constantly out, and to get some of them, it is necessary to pay 25c to reserve them. Mike and his wife worked hard on getting these books placed in the Denver Public Library. They held meetings with various boards, and after finally getting approval to put them in, they reported to each study group and completed the job. A good job, well done."

Mr. Jacobson gave a short talk on the advantages of the study group program generally, for the benefit of those guests who were not members of groups. Mr. Jacobson has handled Mr. Hall's past lecture tours in Denver, and is doing a good job of convincing Mr. Hall that the time is right for another appearance there.

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

Article: *CUSTODIANS OF CULTURE*

1. Select one of the several major libraries of the world and do a brief research report for your study group.
2. What do you know of your local public library? What can it supply to you in the areas of your philosophical and religious interests?
3. If you have a local museum, make a visit to it; if you do not, look over a book on art and explain in your own words how human achievements of the past can be a living inspiration for the people of today.

Article: *MY PHILOSOPHY UP TO NOW—M.P.H.*

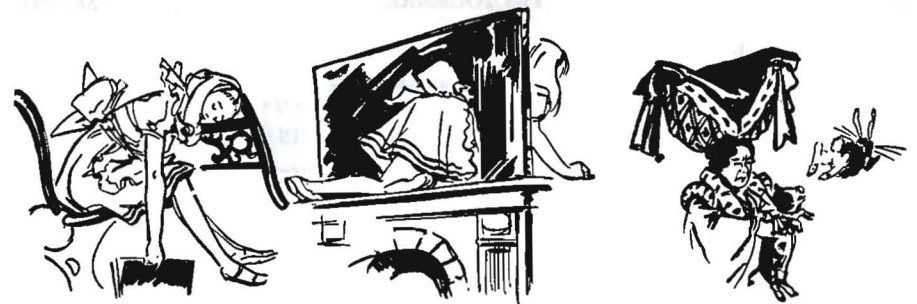
1. Consider several ways in which you could use self-discipline to improve your own health.
2. Summarize the Chinese attitude on social problems and the attainment of personal security.
3. What are the three steps or degrees of self-mastery which lead to a constructive adjustment with society?



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



I have found out that there ain't no surer way to find out whether you like people or hate them than to travel with them.
—Mark Twain



Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

COMET TALES

Comets are mentioned in the earliest historical records of mankind. They are also to be found in ancient inscriptions on stone and clay. It is now suspected that some early pictographs left by prehistoric people include symbols intended to represent comets. For the most part, the appearance of a comet was viewed with alarm by our remote forebears. No reasonable explanation was available for these luminous bodies which violated all the rules governing the regular cycles of other members of the celestial family.

It was believed quite early that comets heralded some great event in the world, and later it was assumed that these "bearded stars" were themselves the motivating causes of frightful occurrences. Prior to the 16th century A.D., the Chinese were far in advance of European astronomers in observing and recording the appearances of comets. But as among other Eastern, and for that matter Western nations, the principal consideration was to determine the effects of these erratic bodies on the affairs of nations and men. The shape, color, and size of the comet were regarded as the keys to its probable influence, and the ancients listed a large number and variety of obvious peculiarities.

Comets of wondrous shapes and dimensions were faithfully noted for the benefit of posterity. Among the descriptions can be men-

tioned resemblances to sky rockets, aerial bombs, Roman candles, and other familiar types of fireworks used in pyrotechnic displays. In addition to every conceivable color, comets were described as flaming swords, fiery fists in the sky, luminous serpents, spears, javelins, halberds, arrows, battle clubs, dragons, torches and miscellaneous monstrous and infernal shapes, horned stars, and vats of boiling oil spilled across the sky. The accompanying illustration, from an early edition of the writings of the Roman astronomer-astrologer Manilius, suggests some of the appearances of comets recorded by reliable witnesses.

The Romans, who had little time for portents of any kind unless they could be interpreted favorably to the ambitions of the state, believed that comets were the souls of illustrious men ascending to heaven. The fiery star of 43 B.C. was therefore thought to be the divine nature of Julius Caesar on his way to join the gods. In spite of the optimism of a few of the aristocratic Latins, comets were held by even the Roman soothsayers to announce plagues, natural disasters, the deaths or falls of princes and rulers, unrest among the people, pestilences in the air, and the decline of crops.

It is interesting to note how often bearded stars have been involved in prophecies about the destruction of the world and the last judgment. Appearances of meteors and luminous bodies in the atmosphere have resulted in countless panics and several tragic events, such as the terror in France caused by the comet of 1528. Ambrose Pare, the great surgeon, described the event and said that the terror was so great that many died of fear alone, and others finally perished from ailments resulting from the horror of the occasion.

These worries and fears have swept through many countries, and in most cases it has not been possible to trace the rumors that led to so much unnecessary misery. No one ever seems to be willing to accept personal responsibility for spreading direful predictions. Always they originated under strange circumstances or were revealed through dreams, visions, or psychic hunches. Even at the present time, predictions of doom have considerable influence among persons who appear otherwise well educated emotionally and mentally.

On the other hand, it cannot be completely denied that comets have a rather consistent habit of appearing in critical moments of history. The astronomers, of course, affirm that there are so many comets, known and unknown, that one can be located on short notice if the need arises. Josephus described a great comet that hung over Jerusalem just prior to its destruction, and Bancroft mentions the three-headed comet and other signs of impending doom that appeared in the sky over the city of Mexico at the very time of the arrival of the Spaniards. Incidentally, both the Aztecs and Mayas were comet conscious, and maintained professional seers to interpret the various portents that might arise in the atmosphere.

The celebrated lines from *Julius Caesar* summarize the older thinking, as it was carefully written down in the basic astrological textbooks of medieval and early modern times.

“When beggars die, there are no comets seen;
The heavens themselves blaze forth the death of princes.”

The Saxons believed that the comet of 1066 A.D. announced the invasion of England by William the Conqueror, and the comet of 1861 certainly coincided closely with the American Civil War.

One thing that is true, at least up to now, is that the influence of these unusual sidereal visitors has never threatened a general disaster. Their effect has always been more or less local, though some have influenced comparatively large regions. It is equally obvious that in periods of extreme stress and anxiety, the fear already strong in the public mind is strengthened by any unusual celestial phenomenon.

We are reproducing herewith a leaf from that grand old incunabulum, *The Nuremberg Chronicle*. The illustrators of this work are remembered as the masters of the great German woodblock artist, Albrecht Durer. This page is especially decorative, for it depicts a church council under the protection of the outspread wings of the Holy Ghost, which is also a kind of celestial phenomenon. Of more terrestrial importance is a fine representation of a comet, balanced on the opposite side of the leaf by the junction of the sun and moon, signifying an eclipse. *The Nuremberg Chronicle* is especially rich in the meticulous recording of disasters. It was



LEAF FROM THE NUREMBERG CHRONICLE

published in the last decade of the 15th century, just in time to notice the first voyage of Christopher Columbus. At this particular period in history, the Church was encouraging all pious persons to include in their prayers the most earnest entreaty to God to protect them from the Turk, the plague, and the comet. All seemed to be combined in one rather direful chemistry of circumstances.

Means of interpreting comets astrologically are rather sketchy and uncertain. Some early writers suggest that the location of the comet in the zodiac, whether equatorial or in extreme north or south latitudes, should be carefully considered. The size, the shape of the comet, and its color, are also important indices of meaning. Fiery comets are of the nature of Mars; those of weak or wan coloring partake of Saturn; those resembling weapons suggest war; whereas a fiery cross may indicate upheavals in the Church. Just where the events will occur is also a subject of controversy. Some

feel that they will take place in that part of the world toward which the tail of the comet points, but this again leads to much confusion, as the comet does not always point earthward.

Probably the best practical suggestion would be that the comet is of the nature of a conjunction of malefics; as for example, a conjunction of Mars and Saturn, or either of these in conjunction with Uranus or Neptune. Pluto may also be considered a possible candidate for such a conjunction, but its meaning is still under controversy. The effect of the comet will be in the regions ruled by the sign or signs through which it passes, with special emphasis upon its conjunction with a major astronomical body. It may also affect all of the affairs over which this sign or signs have rulership, including trades, professions, arts and sciences, persons in public office, economic conditions, and cities and towns ruled by these signs.

Comets are discovered almost every year, but there has been special interest in one that was found in 1965 by two Japanese astronomers. The January 1966 issue of *The Reader's Digest* contains a deeply touching story, digested from *Redbook* (October 1965), of the circumstances leading to the discovery of the comet Ikeya-Seki. In a sense, the discovery was due to the traditional Japanese way of life and the dedication of a conscientious young man to restoring the honor of his family name. Kaoru Ikeya, co-discoverer of the comet, was impelled to his lonely vigil of watching the heavens, with the aid of a home-made telescope that cost less than \$14.00, by the fact that his father, discouraged by business reversals, had given himself up to dissipation and had failed to support his family. Such an action was a crime against the very foundation of Japanese honor, and a blot upon an otherwise honorable family name.

Ikeya was about twenty-one years old when he made the discovery that raised him to world fame. Incidentally, it was the third comet he had spotted with his inadequate equipment. The others have also been duly recorded and he is officially credited with their discovery. It is sincerely hoped that the recognition he receives will include practical assistance so that he can advance his career and add further luster to the family name.



Representations of comets from an 18th-century edition of Manilius.

The now famous comet was discovered by Kaoru Ikeya and another amateur, Tsutomu Seki, working independently about two hundred and fifty miles apart. The discovery would probably have passed comparatively unnoticed except in astronomical circles—where recognition is not exactly overwhelming, had it not been that the comet Ikeya-Seki came so close to the sun that it received wide publicity and was the cause of a minor controversy between American and Russian scientists, the latter speculating that the comet would be destroyed by its proximity to the sun.

The comet was actually found in the constellation of Hydra, west of the star Alpha Hydra, and was of the 7th or 8th magnitude. It passed closest to the sun on October 20th, at 7:15 p.m., Pacific Standard Time. Astrologically, therefore, the conjunction of the comet and the sun occurred in approximately 26° of Libra. This would mean that its effect would be felt especially in Asia,

including Northern China, parts of India, Indochina and Japan. Due to other astrological factors, it would also have some influence in Austria, Upper Egypt, and Argentina.

To follow the traditional readings, therefore, would be to assume that these areas would be disturbed by the type of difficulty with which comets are associated. According to the old English astrologer Raphael, they generally signify, when in cardinal signs (Libra is a cardinal sign), the death of famous persons, difficulties in international relationships, famine, and epidemical disease. Seneca, the Roman statesman who was generally a more or less sober thinker, warned that comets threatened cruelty and mischief, and that various events that occur during the appearance of a comet are apt to have long and lingering consequences. Under them, mistakes are made which must be borne by future generations. Comets in Libra generally warn of high winds, and now suggest an increase of accidents to airplanes and danger to astronauts.

It is an interesting fact in astronomy that many important studies have been made by amateurs. We can wonder how it happened that a young man who had no professional training in astronomy, and had made his own telescope by gathering inexpensive elements and assembling them in his spare time, could anticipate the findings of great telescopes and highly trained personnel. The astronomer, however, has a good answer for this. Because of the responsibilities and the various projects with which they are apt to be occupied, very few professionals can stay up, as Kaoru Ikeya did, for over a hundred nights to find a comet. He was not searching for a known body, for then he could only substantiate previous discoveries. He had to turn his small telescope to all parts of the heavens, watching hopefully for some unusual spark of light or misty glow far off among the stars.

With their large equipment and heavy schedules, professional astronomers can seldom compete with the amateur, who has not only leisure, but a strong emotional incentive. He is an explorer, and time means little to him. He is also using a low-power telescope, which enables him to view a much larger area of the sky at one time. There is really no jealousy between the professional

and the amateur in this field of research. Each is naturally grateful for the contributions of the other, for they advance the common knowledge of mankind.

The comet Ikeya-Seki has now vanished again into the unknown distances from whence it came. The true place of the comet in the plan of universal motions is uncertain. Some believe that it represents an old and failing sun no longer held in orbit and gradually disintegrating in space. Others feel that it is like a mysterious seed cast in the infinite field of universal energy; that it is some kind of a creation process. One thing is certain, however: with all its eccentric and uncertain course, it seems to find its way through the firmament as though guided by an unerring instinct.

Those who have been watching news reports since last October, may have the inclination to compare some of the unusual events that have actually transpired relating to the keywords attributed to comets. It is generally assumed that the situation in Vietnam has worsened, and now there is much attention focused on the place of the United States and other members of the United Nations in the effort to protect the democratic rights of these smaller Eastern countries. While it may not be according to the best tradition to blame world conditions upon a comet, it may be well to remember the thought of the Romans that these fiery stars announce great changes and events in the affairs of men.



"Ask, and Ye Shall Receive"

The 1966 edition of our book catalogue is now available, listing all of our publications that are in print at the present time. We will be happy to send you this attractive 24-page book list upon request.

Last December we mailed out a number of copies of a brochure especially designed for those who wished to have a brief statement of the principles for which our Society stands, and who have written in to inquire as to how they can be of practical assistance in the perpetuation of our activities. This booklet, "Where There's a Will There's a Way," was enthusiastically received, and we have had many letters of appreciation. If you would like to have this important little publication, we will be happy to mail it to you if you will drop a note or postcard to P.R.S., 3910 Los Feliz Blvd., Los Angeles, Calif. 90027. Include your zip code number please.

MY PHILOSOPHY UP TO NOW—M.P.H.

PART III: HEALTH AND SOCIAL ADJUSTMENT

Among all ancient peoples, healing was part of religious instruction. Priests were taught what was known about natural methods of preserving health or restoring the body if its functions became impaired. At the time of Hippocrates of Cos, clinics were established for the study of various ailments, and a variety of medications were available. Some of the old remedies are still in use, and others have been discarded because of the broad rejection of the magical elements in healing. There is much to recommend a number of the older medical theories. We should always remember that we have had only five- or six thousand years of the written word, but that oral tradition and the common experiences of primitive peoples accumulated over a period of more than a hundred thousand years.

Among the earlier concepts that seem to have validity for modern man are several that merit very special attention. Our remote forebears considered sickness a punishment for sin. Plagues and fevers were believed to be sent by offended deities to remind their wayward human children of the errors of their ways. We associate the word *sin* largely with moral shortcomings, but in its largest sense, *sin* is an offense of some kind against the divine plan, or the universal processes regulating mortal existence. It is not difficult, therefore, to accept the idea that sickness results from breaking laws or breaking rules. Sometimes we do not realize or understand that we are making mistakes, but it may be useful and practical to believe that illness is an effect for which a cause must exist, and this cause is frequently traceable to man's indiscretions. Wisdom is therefore a remedy against false beliefs or doctrines, and it is also a sovereign remedy for diseases arising from ignorance or superstition.

Another old concept of healing emphasized the importance of the purification of the body. To advance this end, ancient nations developed methods for purging the body with decoctions derived from various herbs and with the use of the sweat bath. Both processes were accompanied by religious rites and observances, to re-

mind the patient that cleanliness of both body and mind were essential to a proper religious life.

While the medicine priests of long ago probably had slight knowledge of suggestion therapy as we use it today, they possessed an intuitive recognition of hypnotic techniques, and made constant use of Mesmerism and animal magnetism in the treatment of the sick. If we add to this psychological approach the therapeutic effect of prayer, meditation, religious retreat, and fasting, we about summarize the medical skill of long ago. All that remained was surgery, which was effective within the skill of the practitioner, and childbirth, which was treated largely by prayer and hypnosis. We would now regard such a limited approach to healing as rather ineffective, but some question arises which may cause us to review the situation with greater charity of viewpoint.

Watching hundreds of persons working with health problems, I have long been convinced that we depend too heavily upon medications. By degrees, modern man has turned away from natural methods because they required self-control or basic changes in living habits. He has preferred to treat sickness by the doubtful process of obscuring or blocking symptoms. He is far more anxious to treat pain with sedation than to discover the cause of the pain and make the necessary corrections in his own habits or practices. Gradually, the modern theory of medicine has extended its influence into the moral-ethical areas of man's nature. He has not only attempted to buy health, but he has sought to treat mental and emotional infirmities as he would a physical disease — by blocking symptoms. The most common form of such blocking is aspirin or anacin or bufferin. These drugs certainly have legitimate uses under certain conditions, but they are not a substitute for integrity, moderation, self-discipline, and a basically constructive attitude toward life.

There is no doubt that the person who depends upon science for those corrections of character which should arise from personal effort, is seriously misplacing his confidence. We must admit that under prevailing conditions, the average person is not going to have the insight or dedication to completely reconstruct his own personality, regenerate his temperament, or ennoble his character. It is possible to hope, however, that many individuals can improve

themselves to some degree, removing from their lives the most dangerous of their habits, and thus enjoy considerable improvement in health and peace of mind.

It is hard to counsel a person who is under intense pressures. He will assure you that his tensions are beyond his control, that they are caused by other persons or by desperate patterns of circumstances for which he has no remedy. He is being forced along a course that must lead to the ruination of his health by the fact that he lives in the 20th century and must therefore participate in all the foibles of his time. Any effort to change his ways must deprive him of something that has become to him a symbol of success, happiness, and security. We find, therefore, countless individuals who are convinced that a person must succeed even if it shortens his life by twenty-five years. He must indulge his appetites, though incurable ailments may be his only reward. He must devote his attention so completely to superficial matters that he has no time to become wise in the art of living itself.

This difficulty is especially prominent among younger people. The average individual under forty has not experienced the decline of health that must come from disregard for the principles of intelligent conduct. It is only when excesses begin to catch up with the person and he finds his powers and faculties diminished and his health seriously affected, that he becomes willing to accept useful instruction. I am convinced that this health pattern is essentially religious, and that one of the reasons for so many difficulties in religious organizations is that leadership has rested too often in those physically unfit and therefore inclined to be neurotic, frustrated, or fearful. Man's spiritual life depends very largely upon a reasonable mental outlook, a constructive emotional reaction to the occurrences of the day, and a physical body capable of coping with the material pressures of existence. The individual who cannot find the courage to correct bad habits, can hardly expect to be recognized as a person of great spiritual insight or religious integrity. Here again, perfection is not expected, but a reasonable effort to make life more constructively efficient seems to be proper and practical.

During the 17th and 18th centuries, modern physicians first began to gain an enlightened respect for the body and its func-

tions. This respect was not the veneration shown by the ancients, but a practical realization of rudimentary biological chemistry. Among the early modern physicians, therefore, there was a tendency to treat the body with kindness and consideration. Health was the normal state of man, and when for any reason it was lost, it must be coaxed to return, usually with some promises of appropriate rewards. The sufferer was taught to say to himself, "If I recover from the present misery, I will eat less, select my diet more wisely, and give most prayerful thanks to God for his eternal mercy." These attitudes were practical, and certainly did increase the life expectancy of the repentant sinner.

In modern times, the religious counselor must be very wise and careful in advising on health matters. He cannot agree with the person who is convinced that mind over matter is the solution for everything. It may be true that the Great Physician abides within us, and that each person is theoretically capable of healing himself. In fact, however, it is not likely that this healing will occur. The sick person is not willing to bring his life into harmony with the teachings of Christ, for example, as the proper remedy for the ills of the flesh. We may have faith that Christ can heal, as many churches do, but we must also realize that a great part of sickness is because the individual has broken the commandments of his faith. Until the sufferer is willing to keep the commandments, he has little justification for the hope that his ailments will disappear.

Jesus, as the Divine Physician of Christendom, taught his disciples to love one another, to be charitable, and generous, to have kindly attitudes, to forgive enemies, to refrain from passing judgment, to renounce worldliness, and to lay up treasures in heaven rather than upon earth. The informed psychologist realizes that a person who will keep such rules, will certainly have marked improvement in every area of living. When a person comes, however, seeking help, we must try to measure the degree to which that person can or will help himself. Can we truly convince him to give up self-pity? Will he refrain from gossip and slander? Will he truly be friendly with all that lives?

The chances are very slight that any individual will give up the habits of a lifetime in order to gain relief from arthritis, high

blood pressure, kidney trouble, or an abused heart. Yet if such a sufferer will not change his ways—and in many cases, he sees no reason why he should give up his favorite attitudes—the probabilities of a mystical or religious healing are very slight. In fact, the probabilities of this individual getting well by any method are poor. It is possible, however, that medical science can alleviate the immediate discomfort, stimulate weary functions, and restore, at least apparently, a semblance of normalcy. As time goes on, the sufferer will have to depend more and more upon medications. Each new wonder drug will give him passing relief, and he will live hopefully in the expectation that science will discover the ultimate panacea before it is too late for progress to be of service to him. We therefore have a decision to make—whether to trust ourselves to those universal laws which will reward us according to our merits, or whether to depend upon scientific discoveries that may or may not be able to give us temporary relief.

We usually recommend that any person suffering from religious confusion, mysterious psychic phenomena, or unpleasant symptoms of a metaphysical nature, should have a thorough physical examination by a reputable physician, with all indicated laboratory work. Many have had these examinations, and sometimes they bring reports with them. Quite often, the conclusion reached is that the sufferer is miserable, plagued with elusive and mysterious symptoms, unable to live a full and constructive life, and yet no actual pathology can be found. The laboratory tests indicate that the body is functioning normally and properly, but still the distress continues. Under such conditions, we must assume that the cause of the discomfort lies on the level of man's psychic functions. He is the victim of a pattern of thinking that is essentially unsuitable to his needs; so we must try to probe for this pattern.

In the effort to locate such a pattern, it is not necessary to attempt an elaborate psychoanalysis. We only need to find an area of intolerance, bigotry, cruelty, jealousy or suspicion that is setting up a powerful psychic toxin. Lately, for example, a number of persons have been making themselves desperately ill over political conditions. They have become over-influenced by destructive propaganda, and they are developing intense personal hatreds for individuals whom they do not even know. Of course, political hatred

could not exist unless the very emotion of hatred were strong in the sufferer. He has merely found an outlet for an intensity that will destroy him if he does not change his ways. In almost every life, there is a pattern of attitudes that common sense cannot reach. There is a blind intensity of some kind, a pressure uncontrolled and apparently uncontrollable.

Ultimately, we will probably learn that there is a small pattern of destructive emotions under the organization of the mind. For each of the emotions in this pattern, there is a corresponding area of the body that is either functionally or organically attuned to the psychic archetype. The moment a person vitalizes a destructive attitude, a certain part of the body begins to suffer. If the attitude is continued, the functional damage increases, and if the attitude becomes chronic, organic damage will result. We can feel and believe as we please, but if we please to believe or feel destructively, we will set up illness in the body.

One point to remember is that the justification of a negative attitude in no way alters the damage it causes. We may feel that we have every right in the world to object or dislike or to criticize; but if we indulge in these attitudes, we inevitably hurt our own natures far more deeply than we can affect the objects of our animosities. It may seem rather childish or naive or unworldly to quietly decline to cultivate negative impulses, instincts, and appetites. It is only by this quiet renovation of our own habits, however, that we can protect ourselves from pain and misery or hope to enjoy reasonable health in advancing years.

As the Chinese have told us, society is also a body; a nation is a being, a consciousness inhabiting an elaborate pattern of cities and towns and villages. The citizens of a country are cells within the body of that country. Thus we have an ascending order of functional units. The lowest of these units, so far as man is concerned, is his own body, but below this, are many other lesser units with which the human being has only incidental contact. Above the unit of the body, man's next pattern is the home. This is the least of all the great social units so far as size is concerned, but perhaps the most important philosophically and psychologically. As disorders of the body can afflict the mind, so disorders of the

home will reduce the efficiency of all the members and may lead to many serious difficulties.

In a strange way, the home has certain parallels with the subjective or inner life of the individual. Man, disturbed by external pressures, retires into himself for peace of mind. The complete person, heavily pressured by worldly responsibilities, retires into the home for rest, peace, and security. He regards it as the only phase of society which he has any real hope of being able to control or direct. A small group of dedicated persons can create a beautiful home life. They can practice in the home virtues that could scarcely survive in the pressure of the outside world. In the home, there is a possibility of preserving ideals and dreams, and recognizing those qualities of good that are present in every person, though in some they appear to be concealed. Instruction can be given according to personal conviction, for in the home, the child is not completely under the influence of public education. In the intimacy of the family, religion may also have its fullest expression, even though it is now barred from public education. Also, within the sanctuary of the home, a measure of honesty can be achieved. Affections can be expressed without embarrassment, and special forms of self-improvement can be cultivated. Here art can be appreciated; even the most humble establishment can be furnished with those things which bring the greatest peace and happiness to the family.

It is therefore most discouraging and frightening to realize how many persons today seek to escape from the home. They would rather live isolated existences, or trust upon the impersonality of larger social groups for security. One answer, obviously, is that our way of life has detracted greatly from the flexibility of our attitudes. We have all become more set in our ways. We take refuge behind powerful defenses, and regard as an adversary anyone who attempts to interfere with the relentless patterns we have set up. We may be unselfish with what we have, but we are becoming increasingly selfish with our mental and emotional attitudes.

As we watch the gradual but continuous deterioration of family life, we have to wonder what auto-corrective mechanisms will arise to meet this increasing need. Actually, there are only two ways in which man can go. He must invest more and more of his

energy in his own consciousness, becoming completely self-sustaining so far as his psychological needs are concerned, or he must search for fulfillment in community, national, and world affairs. Nearly always, however, an escapist is in trouble. To run from that which we have not solved, is a mistake. The person, for example, who retires into himself because other people only hurt him, is not developing religious insight or spiritual overtones; he is simply heading into neurosis. Another person, unable to cope with family situations, walks out and attempts to find a larger sphere of usefulness. Not having solved his own problem, he is far more likely to contribute to the miseries of others than to make a worthwhile contribution. Before we walk out of anything, we must solve it; otherwise, any type of escape is merely an admission of weakness.

Social adjustment consists of three steps or degrees of self-mastery. Each step is itself divided into levels of attainment, but always progress is due to some sincere effort leading to an appropriate accomplishment. The first step toward social adjustment is therefore a kind of internal comfort. The person does not experience internal miseries. He is able to so organize his own resources that he knows himself to be a friendly, kindly, agreeable person. We can sum this up by saying that the adjusted individual can get along with himself, can live with himself, and can be on honestly friendly terms with his own mind, emotions, and body. He does not experience himself as an irritating, fussy, confused, discontented, or unreasonable person. He is not living with a chip on his shoulder or a grudge in his heart. When he wakes up in the morning, he is internally comfortable, and externally hopeful. The world around him suggests the continuation of constructive effort, and not an eternal frustration.

Having thus adjusted himself to his own internal requirements, the individual moves out into the immediate area of environment. For the average person, this area is home, job, or both. Moving into association with other persons, the individual depends largely upon the natural contentment in himself as a protection against irritating factors. It is noticeable that persons who have achieved a certain internal peace, have less difficulty in their associations. Even the uncomfortable person feels instinctively the benefits that arise from contact with a well-integrated individual. Suppose, for

a moment, that a fellow office worker has had a difficult time at home and arrives at work in a state of nervous tension. If he immediately meets another person under stress, antagonisms will develop quickly. If, however, the highly nervous employee comes in contact with a quiet, poised, understanding person, the result is highly beneficial, and everyone gains from this constructive relationship.

The more completely we can rid our minds of ulterior motives, the more placidly and effectively we can fulfill the work at hand. Occasionally, we find someone who will understand this and make a real effort to straighten out his thinking. A number of persons have taken my advice on this subject and have really tried to attain better health through better discipline. Those who really made the effort have always succeeded, and many have come back to me to describe the almost miraculous changes in other people as a result of constructive thoughts and emotions.

One person whom I remember especially was employed in a very complicated and responsible line of work. As the result of quieting down his own temperament, he reduced errors of judgment to a minimum, and in less than six months was promoted because of the astonishing burst of efficiency he displayed. Up to that time, he had been jealous, secretive, and highly competitive. He believed a person had to fight his way to what he wanted. When he realized that no fighting was necessary and that he could relax his way into greater production than he had ever known before, he learned his lesson. In a few months, a number of nagging symptoms that had disturbed him as possible indications of chronic diseases, cleared up, and he enjoyed better health than ever before in his life.

The third step toward social adjustment is the recognition of the world pattern. This means not only the family of nations making up humanity, but the cosmic order of existence. Man must be socially adjusted to the universe. He must understand, so far as he can, his own place in the universal plan of things. He must realize that he is not the victim of a universal grudge of some kind. He is not born into this world merely to suffer and die, nor is his religion to be founded upon a pious resignation to misery. Man lives in the kind of world he makes himself, and he must learn to ex-

pect ignorant mortals to damage each other and interfere with the security of collective life. Once we begin to think things through, however, we no longer find it necessary to take on the miseries of other people. We can take on their problems and help them; we can share their responsibilities; we can comfort them in time of trouble; we can sincerely wish that they were pleasant, affable, and happy; we can hope for a better future for them; and we can have a slight nostalgia, wishing that people could be as fine and wonderful as they have the potential of being. With all these attitudes, however, we have to realize that each person is learning according to his own ability to learn. We cannot learn for him, and we cannot save him from himself.

Our real problem is to understand living well enough so that we can be of the greatest service to those who depend on us, set a good example whenever possible, and make sure that our own attitudes do not contribute to the misery or suffering of others. If we will work as honestly and sincerely as we can to be the persons we know in our hearts we should be, we will accomplish the several necessary goals that nature has set up. With the reformation of temperament, and the resulting improvement of health, we will receive more encouragement from our own vital resources. We will discover how greatly fatigue can deplete attitudes. We can learn that disposition is largely dependent upon body chemistry, and this chemistry, conversely, is greatly affected by disposition.

We must make sure that this pattern is constructively maintained; that we are helping the body to help us; that by the right use of the mind, we are in turn providing the mind itself with larger inducements and better energies with which to function. We also realize that whatever good flows out from ourselves, becomes a cause of consequences that flow back upon us. When we set up positive social causations, nature wonderfully rewards us in exact accordance with our merits.

Actually, the world around us is known only by our own faculties. We experience living in terms of the conditioned life in the center of our own nature. Improve self, and the world receives a new interpretation. This new interpretation, accepted and recognized as true, moves back into ourselves again to further condition

the life center. Thus, in this case also, the benevolence cycle is established. The highest aspect of the mind — its rationalizing power, provides for us the key to the great plan and purpose within which we exist. Thus, in the unfoldment of our nature, we must always acknowledge what the Chinese call "The Great Principle." We are encouraged to live better and to grow more happily because we have come to appreciate the great plan for man—the infinite unfoldment of consciousness, until finally it attains its own absoluteness.

Sustained and supported by a total vision of life, and a full appreciation of the universal morality and ethics diffused throughout time and space, we gain confidence and courage to make the small reforms that are necessary every day. To the degree that we unfold these potentials, and accomplish this harmonization of processes in ourselves, we have a right to expect the experiences of greater security and better health. Science is now convinced that man can lengthen his life greatly through obedience to the processes that support life. Religion and philosophy provide the keys to intelligent obedience. They also assure us that if we maintain a quiet and constructive poise, we will cooperate definitely with those laws of nature that will bestow as a reward a healthy and comfortable body.



Which is the Better?

Aristippus declared, "It is better to be a beggar than a fool, for a beggar lacks only riches, but the fool lacks humanity."

The Wisdom of the Folk

Sneeze once—a friend is thinking of you
Sneeze twice—a friend is talking about you
Sneeze three times—a friend will visit you
Sneeze four times—you have a cold in the head

The Comforter

When asked what will best help us to bear ill fortune, Thales replied, "To behold the fortune of our enemies is worse."

Strength of Character

Some people can resist everything except temptation.

(Anonymous)

Library Notes

by A. J. HOWIE

REALITY THERAPY—A BOOK REVIEW

"Therapy is a special kind of teaching or training which attempts to accomplish in a relatively short, intense period what should have been established during normal growing up." "The process by which the psychiatrist guides them [those unable to fulfill their needs in a realistic way] so that they can face reality and fulfill their needs is called Reality Therapy." These sentences are from *Reality Therapy, a New Approach to Psychiatry*, by William Glasser, M.D., Harper & Row, New York, Evanston, London, 1965.

Reality Therapy is directed to "psychologists, teachers, social workers, ministers, penologists, and anyone else who is interested in human beings and the way their minds work," according to the dust jacket on the book. Dr. Glasser has departed from the conventional psychiatric methods of a Freudian dredging of the mind and emotions. He emphasizes that while we cannot change the past in the fulfillment of our needs, we can control present actions. And most important, in my opinion, he stresses the factor of social responsibility. He defines responsibility as "the ability to fulfill one's needs, and to do so *in a way that does not deprive others of the ability to fulfill their needs.*"

In a foreword, O. Hobart Mowrer observes: "Thus Reality Therapy is not something which should be the exclusive preoccupation or 'property' of a few highly trained (and expensive) specialists. It is the appropriate, indeed the necessary, concern of *everyone*, for its precepts and principles are the foundations of successful, satisfying social life everywhere." And Dr. Glasser adds: "Although the presentation throughout this book is from a professional standpoint . . . we must remember that many other people do therapy."

And so with an open general inclusion among those interested in therapy in Dr. Glasser's sense of a special kind of training which attempts to improve the ability to fulfill needs, we suggest that there are many of his applications that can be helpful in a broader interpretation of the "self" and "reality" than can be read literally into his book. Theologians and philosophers have variously attempted to define the terms "self" and "spirit" for students who may not have developed an intuitional understanding of a life larger than is obvious in a physical world. Definitions often are conflicting, confusing, and tentative. But an over-all agreement of sense adds up to a necessary consideration of man's needs as exceeding biological and material factors, of those needs extending into some unknown, immense, transcendent area of being.

Dr. Glasser's "reality" is a transient, evanescent illusion for the mystic. But, however much that mystic may deny the reality of this world, his undeniable physical environment is the field for inescapable experiences that involve people. It is in this complex of experience that man enacts the purpose of his existence among multitudes of other entities, real or illusory being merely identifying descriptions. Terminology does not alter the essential experience.

"*We all have the same needs but we vary in our ability to fulfill them*" writes Dr. Glasser, a statement which seems true in the broader inclusiveness that we are suggesting. The students who use the Library of the Philosophical Research Society to explore the larger needs of mankind will have to allow for particular emphasis in the reports from many sources. Most researchers have neglected to concern themselves with man's social and physical relations with his present environment, while they dwell at great length on theories of heaven, hell, and supermundane planes.

For thousands of years, religious, metaphysical, philosophical investigations and experiments have engrossed the minds and energies of countless persons, usually isolated and peculiarly apart from the common way of the masses. Such research has been carried on in the meditations of the yogis of the East and the cloistered devotions of the Christians in the West, among primitives as well as among most erudite scholars of highly advanced cultures. The constructive applications of their findings have con-

tributed to the motivating forces that improve the world in which we live, and have given substance to the ideals that urge the instruction and improvement of all men. Such mystics have sought to fulfill their needs in their own way, although at the same time they have tended to advocate that all men could fulfill their needs in the same way.

However, the problem with much of the religious and philosophic discipline is that it is introverting and solitary. Dr. Glasser's experience has been that it is essential for everyone to be involved with other people in order to fulfill his needs. The lack of such involvement, the self-centeredness of aspirants to the so-called spiritual life, could explain the many neurotic and destructive results in the personal lives of religious and metaphysical students with which we are all too familiar.

People in general are reasonably normal and cope with their mental and emotional problems for the most part without professional attention. But this does not mean that some program with a scientific basis would not help them to improve the level on which they react in the social evolution of the race. And certainly this is true for those whose intuitions urge them to make this a better world in which to live and who look forward to awakening all mankind to the desire for "supreme enlightenment," an important Buddhist term.

Those who tend to withdraw from people and affairs would do well to consider Dr. Glasser's emphasis on the fulfillment of needs and the necessity for involvement with responsible people. Some natural force has thrown us into a world of personalities, and it is reasonable to assume that there is some law inherent in the activities of life.

There is nothing in Dr. Glasser's book to indicate that experiments have been made in trying to improve the level of the activities of normal people, of mystics, religious devotees, philosophers, by applying the therapeutic techniques of reality therapy. I am not interpreting Dr. Glasser's book as some sort of a do-it-yourself psychiatric kit. It is not. At the same time it seems reasonable to assume that we do not need to be psychiatric cases in order to benefit from the therapeutic techniques of psychiatry. When we

are interested in self-improvement, in a more purposeful fulfillment of our desires and ideals, any help we can derive from the experiences of others makes them the legitimate objects of study. Divinity students, philosophers, yogins, occultists—all should have the advantages of a reasonably well integrated fulfillment of basic needs on the physical, emotional, and mental planes before dabbling with the intangibles of forces known only through intuition.

Dr. Glasser discourages the naming of psychiatric problems. There is a semantic implication that names limit, do not tell all, and tend to forestall corrective action by stopping at ineffective diagnosis. For the same reason, the normal reader of *Reality Therapy* will have to keep clearly in mind the generalities of involvement in people and not get lost in too many particulars.

"Learning to fulfill our needs must begin early in infancy and continue all our lives. If we fail to learn we will suffer, and this suffering always drives us to try unrealistic means to fulfill our needs." The average person usually has many departments in which he has not learned to fulfill his needs adequately. When he starts a program of self-improvement, there is much catching up to do. Some sort of "reality therapy" is helpful for everyone. The therapy might be considered a form of "diet" for action. It need not unbalance the individual or introduce new problems.

Fixing the blame for present conditions on heredity, family, friends, or environment is futile. Solutions are possible only with positive, right action in the present, in being responsible, in feeling that what we are doing is worthwhile. And the field of action for these solutions is enlivened by our involvements with people in the present—not in reviving memories of parent-hatreds, old feuds, mistakes of the past.

Mystics and philosophers seek self-improvement because they feel intuitively that it is right to do so. They are motivated by altruistic urges that transcend their personal needs. Yet even very simple needs can be frustrating and destructive in their non-fulfillment. And certainly spiritual needs must be fulfilled even if they are not necessarily reconcilable with physical, mental, or emotional needs.

The therapy, fulfillment of needs, offered by the Christian Church is heavily charged with a vicarious atonement and for-

givenness of sin. This therapy has to be bolstered by faith or acceptance of unknown factors, which is the reason that many people cannot follow the precepts of religion to fulfillment.

We move in a nervous tempo of activity. Our relations with people are complex and unstable. We need a program for self-improvement that is simple, appropriate, something more than a haphazard compound of good intentions. The case histories cited by Dr. Glasser are of more interest to the professional reader than to the type of reader to whom I am directing these comments. The chapter on the Basic Concepts of Reality Therapy will prove to be of the most use to a person who expects to initiate the application of reality therapy in his own affairs. It is worth a good try.



If You Have a Deep-Seated Desire

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