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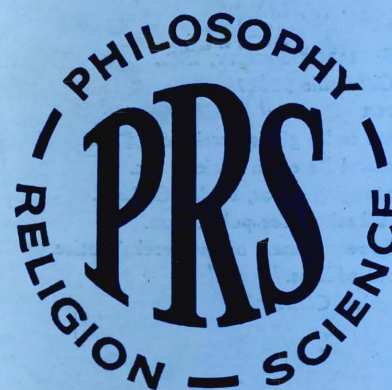
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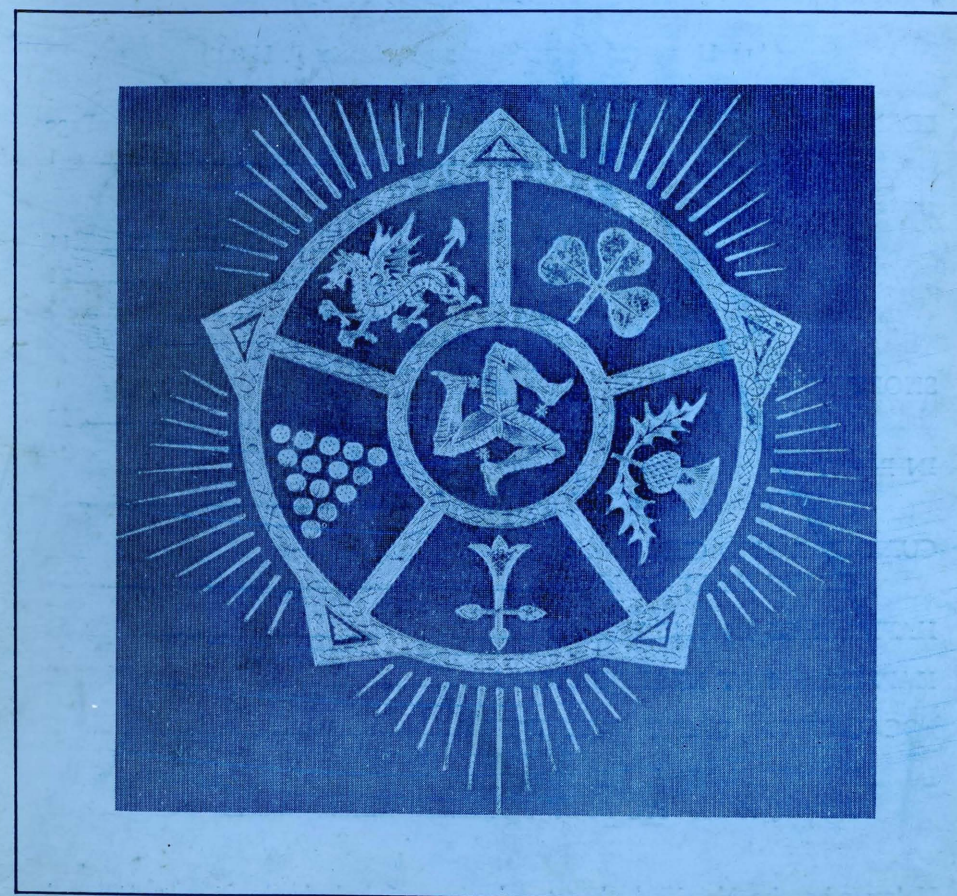
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THE EDITOR'S POINT OF VIEW

PATTERNS OF LOYALTY

A new crisis is developing in the higher brackets of modern industry. It involves what might be termed a clearer concept of loyalty, as this is understood on the corporate level. For thousands of years, we have regarded loyalty as a basic virtue. The good citizen was loyal to his country, and the conscientious employee was loyal to the organization with which he was associated. The old concept was a mutual sense of responsibility. Management felt that it owed the faithful worker all reasonable consideration, and in exchange for the guarantee of employment for the duration of his mature years, each member of the organization felt it his duty to protect the interest of the corporation.

We are now assured that this attitude will have to be very strongly modified. Highly competitive business practices have come to regard the faithful employee as a liability. Several explanations have been advanced for this revolutionary point of view. The first and most commonly mentioned is to the effect that it is no longer probable that any worker can remain in the same job throughout his employable years. Too many changes are taking place within the structure of modern enterprise. Companies merge or pass out of existence very quickly. Competition is so intense that it is necessary to resort to automation in order to survive. Efficiency methods are revised continuously, and the present trend is toward

streamlining organizations. Bankruptcy may result from padding of payrolls, or allowing sentiment to interfere with the stern realities of business practice.

Thus, a man trained to enter into a business at twenty may be completely expendable by the time he is thirty-five. In other words, he has no security. The agency in which he works, the department to which he belongs, the branch where he is employed—all these may cease to exist within a year or two. We used to feel that it required several years of training and experience to fit a person for responsible work, even if he was not on the executive level. Now, however, there is no time for apprenticeship in large corporations. They are inclined to hire men for a job with little intention of providing permanent employment. The moment the company can get along without him, he will be told that he is no longer on the payroll.

If this situation is difficult in the lower brackets of a business, it is even worse among executives. There is now a flourishing practice of stealing competent men from other companies, and this procedure is considered completely respectable. Incidentally, the men who are stolen anxiously await more advantageous offers, and feel no sense of loyalty to the company they plan to leave. As all business recognizes that this is apt to happen, competition for good executives is extremely keen. At the same time, executives are no longer working primarily to advance an organization; their principal concern is to prove that they are sufficiently valuable to receive better offers from other organizations.

The practical point of view on this is also interesting. A man advancing from one level of business to another, through faithful service, will receive regular salary increases, and by the time he has served for twenty years, he may be making a comfortable income. This is regarded as sheer madness today. The opportunist, offering his services to the highest bidder, and shifting about shrewdly and skillfully, may double his income within five or ten years. There are cases where men have advanced from the ten-thousand-dollar-a-year bracket to the fifty-thousand-dollar-a-year level as the result of the competitive bidding of organizations that desired their services.

In view of this procedure, the new definition of loyalty is that each individual owes his first loyalty to the advancement of his own career. Some say it a little differently, claiming that they must be loyal to the potentials of their profession. They feel that if they serve a corporation for three or four years, they are then perfectly free to go to work for a competitor and attempt to tear down the very securities that they themselves have built for a previous employer. This is all in the spirit of modern enterprise.

Of course, there is a certain traditionalism that gets in the way of sharp practices. The world in general does not like to see a faithful and conscientious man discharged simply because a business can get along without him. Nor does the public at large have too much confidence in the job-hopper. Two or three changes in a career may be acceptable, but by the time an executive has shifted his allegiances eight or ten times, he is viewed with suspicion even in this higher competitive system. Conscience plays a part in this procedure, and up to now every effort has been made to prevent the public from realizing the ruthlessness going on behind the scenes in traditionally honored corporations. Big business wishes to convey the impression that it is "all heart" and overflowing with human kindness. The very fact that the new ethics is not publicized suggests that its practitioners realize that the policy is essentially wrong.

Today the only jobs that are interesting to ambitious young people are those which promise the highest financial remuneration and the best social standing. To be in the top brackets is the only measure of success. As early as high school, this is beginning to take a serious toll upon young people. Teachers and members of the educational structure are reporting that teen-age students are showing serious signs of nervous stress and psychic fatigue resulting from too strenuous courses of instruction and too much pressure forcing the student beyond his natural capacity. Ulcers used to be reserved for executives; now thousands of young people not yet out of school are developing these success symptoms. Heart ailments are increasing rapidly, and it is obvious that many will graduate from these highly technical courses of training in conditions of semi-invalidism before they are even employed. This is not just a passing notion. These findings are being reported

throughout the country. Again, there is a tendency to play down such findings, for they add further embarrassment to a situation toward which the public already holds a disapproving attitude.

It must be assumed that when probabilities of security disappear from employment, and the individual no longer believes that faithful service will guarantee him recognition and advancement, his health must suffer from the inevitable anxieties. The common denominator of modern business is anxiety. Nearly all careerists are frightened. They have permitted themselves to raise their level of living until they are completely dependent upon a high salary and continuing employment. Companies that specialize in loans on real estate, or who investigate potential home buyers, report that nearly everyone whose salary is above the twenty-five-thousand-dollar-a-year level, is living precariously. He has very little in the bank, few investments, and it is quite likely that he will have difficulty in creditably passing a complete physical examination.

The more his securities are undermined, the more the individual must fall back upon the law of the jungle. He must fight for survival, viewing his business associates as potential enemies. He knows that he will be the victim of jealousy if he is advanced, and will probably be eliminated if he cannot stand the heavy pressure. Inevitably, the older executive must lose the battle against young men coming up. He is fortunate if he can hang on until he can take advantage of some retirement plan.

It would not be so bad if we had retained some of our old policies of thrift. A good savings account used to be one of the most important status symbols. I remember definitely young men in the same office where I began to work, who were discharged because they did not save at least ten percent of their income. It is really sad to find a man who for many years has earned from twenty- to fifty-thousand dollars a year, but has been unable to provide any security for his future or the future of his family. Probably one of the difficulties is the very insecurity that now dominates the business world. The successful man wishes to enjoy his success immediately. The future is too doubtful, and extravagant families are not usually very patient.

Out of the whole situation, therefore, comes this new loyalty to hard cash. Money becomes the principal, if not the only, valuable consideration. It is true that to earn large wages, the executive must be highly efficient and well trained. Unfortunately, however, he is also both a dated and an expendable commodity. One mistake can bring down an entire career in absolute ruin. One ruthless enemy can upset a lifetime of careful planning. The situation is too strenuous for the human being. His physical and psychical organism cannot stand up under the strain, and one of two attitudes inevitably develops. Either the executive must struggle on with the full realization that his career may cost him his life and will certainly shorten it, or he must become completely irresponsible and live from day to day, hoping for the best and drowning his uncertainties at some fashionable bar.

This new program of complete sacrifice of ethics to the demands of opportunism, can add another heavy burden to man's life. It appears to be one more way in which materialism is relentlessly undermining human integrity. The whole concept has no place in it for the dignity of human dedications or allegiances. There is no respect for the rights of a person to have a personal life. All he is belongs to the business that is paying him at the moment. He must be on his toes every day. He must be outwitting his competitors actually or symbolically, even in his sleep. He must scheme, plan, and plot, for between him and disaster is only one flash of genius, which must always be available upon demand.

Perhaps this is one of the reasons why so many of the pleasant things of life are rapidly disappearing. There is no time to contemplate the reason for living, and certainly there is little incentive and less opportunity to cultivate any phase of one's nature that cannot be immediately capitalized upon in terms of dollars and cents. We live more and more superficially because our energies and resources are exhausted on the level of competitive survival. This means that if we do succeed in retiring with a comfortable income, we have developed no interests to sustain us when the pressures let down. The sudden slowing down of the life can be fatal, and according to the present program, there can be only one end—complete exhaustion.

Actually, man's life is superior to that of beasts because the human being is capable of creating for himself a higher standard of ethics than that which dominates the lower kingdoms of nature. Man is endowed with faculties that enable him to experience and value honor, to appreciate integrity, and to be strengthened by friendship and affection. Human health depends upon much more than success as we know it today. The healthy person must have a life that satisfies his personal needs as a conscious being, not merely as a cog in some industry. The human being who has no appreciation for art or music, no time for literature or culture, no incentive to develop religion and philosophy, and ultimately no awareness that he exists except as a money-making machine—such a person cannot be happy or build a life that satisfies the requirements of his own consciousness.

Let us therefore try, as individuals, to avoid as far as possible becoming enmeshed in any type of careerism that ultimately denies us the right to be kind, thoughtful, and considerate of other persons. As yet, fortunately, the trend we are discussing has not completely taken over, but we are warned that it will become more distinctly a policy within the next year or two. Several corporations are about to take the step into super-efficiency, regardless of the human tragedies that will result.

Nature has provided a certain protective mechanism, but the majority of persons are not psychologically or intellectually equipped for the intense competition now developing on executive levels. The really fortunate human being today is the one whose income is in the middle brackets, or who has what we call moderate means. It is probable that ambitions are not too keen, and it is unlikely that he will sacrifice honor, health, and family in some ruthless competition for high office. His family usually lives comfortably but without expectation of sudden opulence. The children expect to contribute something to their own education if they go to college, either by working or by earning scholarships. There is a great middle class pride which we are losing, and as this disappears, the strength of our nation is undermined.

All strong civilizations have depended almost entirely upon a substantial middle class. The aristocracy was nearly always decadent and corrupt, the wealthy contributed very little to the security

of the state, and the poor were in too many difficulties to do much more than undermine the social system to which they belonged. The middle class also enjoyed the greater health. These people expected to work; they expected to earn what they had; they looked for no dole or charity; they had pride in personal resourcefulness, and were seldom heavily in debt. Religiously they were perhaps overly conservative, but they kept the Ten Commandments and were, for the most part, not envious of their neighbors.

Today it is only on this level that there is still reasonable security. In the rush of ambition, quiet middle class jobs are not attractive to those building careers for wealth and status. It may well be that due to the abuses of our system of work and reward, it is truly the meek who will inherit the earth; the rest will probably exterminate themselves.

There are several ways in which the thoughtful person can defend himself against the present situation. Regardless of the practices, policies, and fashions of the time, integrities are the only protection we have against our own destructive tendencies. We know definitely that many styles are injurious to health, and that a great many acceptable social policies have never produced anything but trouble. We cannot change these prevailing customs, but we do not need to accept them in our own lives.

Many of the people who discuss their problems with me are living reasonably well, even in these times. They look forward to the same securities that their parents enjoyed, and probably will survive to elder years in comfort and peace of mind. Very often, the moderation of ambitions has resulted from some tragedy or disillusionment. A heart attack at forty can bestow a great deal of maturity upon an over-ambitious businessman. It is unfortunate that we have to learn the hard way, but at least it indicates that there is still some way in which we can learn.

Our major concern is young people. They will be indoctrinated with the new ethics while they are in school, and if they come from families suffering from the success psychosis, they will be established in bad principles at a tender age. Grammar school will probably not prove too dangerous, but high school will begin to set patterns and contribute to a shallow sophistication that is assumed to be a sign of approaching maturity. The university will

probably contribute heavily to dangerous indoctrination, simply because the student will be fitting himself for his chosen profession. This means that he must study long hours, accumulate a vast array of information or misinformation under the heading of "current practices," and probably develop a desperate fatigue syndrome during his undergraduate years.

The serious student may realize very quickly how shallow the entire project really is, but this will probably not prevent his being completely dominated by policies that are actually unworthy of the energy bestowed upon them. He will learn what is expected of the modern businessman, and because the university trains him for the executive brackets, he will soon be indoctrinated on the subtle subject of loyalty. So far as the college is concerned, only one complete sincerity is demanded of him—he must be forever loyal to his Alma Mater. He will go out into a world about which he was disillusioned even before he received a diploma. Educators are deeply concerned about this, but what can they do? As one dean told me not too long ago, give the student a high standard of integrity, and you condemn him to poverty for the rest of his life.

Is there really any defense against this continual encroachment of a creeping materialism that is eroding away the entire foundation of our civilization? It is useless to say that things are all right and that the new trends are themselves valid evidences of progress. The only answer we really have is not in our own hands at all. Solution must come from the intricate mystery of universal existence. Only natural laws beyond human corruption can dominate and direct the human estate to that destiny for which it was fashioned; and these laws are not failing at the present time.

All unethical institutions must ultimately destroy themselves; and individuals who put too much faith in selfish procedures, will find themselves sharing in the common ruin. Nature tells us very simply and frankly that selfishness is contrary to the purpose for which the human being was created. Because man has a mind of his own, he can be selfish; but he cannot be selfish and at the same time be healthy and happy. Something has to go wrong when natural policies of ethics are broken.

Man's moral code does not originate in tradition. It has not simply been handed down through the past; nor has it accumulated from the confusion of environment. Man's integrity is seated in himself. He is born with it. It is enthroned in his own heart, and his mind is the dedicated servant of the truth by which he lives and fulfills his proper purposes.

As the result of ambition and the perversion of his natural faculties and powers, man violates the code in his own consciousness. When consciousness says, "This thou shalt do," and the mind says, "I will not do it because it is not profitable," a serious crisis develops. Man is divided against himself, and if the lesser level of his integrity is victorious, he becomes a slave to his own excesses. The end is always demoralization and misery. The very conflict between faith in principle and dependence upon selfishness is the basic cause of psychosis. A psychotic is a person suffering from self-betrayal. He is breaking the harmony of the natural patterns of his own being, and the resulting conflict undermines his health, sickening his mind, and polluting his emotions.

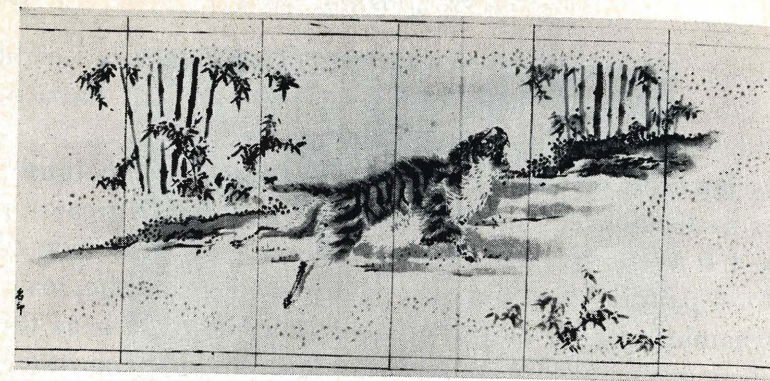
Religion teaches us that we are immortal beings, and that the essence of our nature is derived from an eternal God. There is much to suggest, therefore, that man cannot actually destroy himself; he can merely appear to do so. He can destroy his health and finally bring about the premature dissolution of his body. He can lower his standards of living until he becomes a disgrace to himself and a burden to others. He can break all the rules—but he cannot actually destroy his own consciousness.

The fact that a prominent executive drops dead is a happy event for those who want his job. It may also be profitable to those who collect his insurance. It is a definite loss to the deceased, who has spent years building a body and equipping it, to bring his physical life to ruin through his own excesses and intemperances. This is inconvenient and regrettable, but in terms of nature, it is a necessary correction. The real person in the body did not die and cannot die. It is hoped, however, that through a series of catastrophes brought about by lack of self-discipline, the consciousness itself will learn the lesson and will build a better way of life, closer to the plan that nature intends.

The tragedy of disobedience is the immediate ruin of projects. It is sad to see a good corporation fall apart from its own corruption, or a successful and honest person brought low by personal intemperances. These are the obvious and immediate unfortunate circumstances. The fall of the unethical does not, however, announce the end of the world. Actually, what the entire panorama reveals is that only the ethical and the essentially noble can build enduring structures even in the mortal world.

We are beginning to realize that there is a relationship between ethical deterioration, war, and crime. Also, by some coincidence, it seems that materialism is nearly always present in patterns that go wrong. There must be some reason why the individual who wishes to live badly must first dispose of his religion; he must reject it, deny it, and insist that the faiths of men are idle superstitions. Having lowered the threshold of his conscience, having denied within himself that which might preach common sense and moderation, the skeptic finds it easier to live badly with a certain amount of cheerfulness. The worse he lives, however, the less cheerful he becomes, and from the loss of his principles, it is only a step to a complete social disillusionment and anarchy.

If great business corporations really want to survive, if organizations wish to maintain a world of consumers who can buy products, engage their services, and pay their bills—and if the consumers, in turn, want corporations that will produce good products—public confidence must be restored. Unless we wish to live in perpetual suspicion of each other, unless we wish to spend much of our conversation condemning useless, misrepresented products, we have to maintain our standards of integrities. We have to be loyal to the merchant who serves us well, and the merchant must be loyal to faithful customers. Employees must have a certain sense of security, and companies must be able to depend upon the honesty of their executives. If we live only for our own advantage, we too will be exploited by others equally selfish. If we are faithful, others will be faithful to us. Let us do everything we can to protect our own principles from the corrosion of negative popular practices.



A NEGLECTED FIELD OF ART

THE IMPORTANCE OF PRELIMINARY SKETCHES

It is always exciting to find some neglected or little-known area of artistry where good things can be purchased at reasonable prices. When one of these untapped sources is discovered, the collector must move quickly. He may have only six months or a year in which to gather such material, for it will ultimately come to public attention. The price will then rise, and good examples of the work will disappear from the market. I have recently come across one of these comparatively unappreciated areas in Oriental art. The Japanese call these pictures "first sketchings," or "trial paintings." Such sketches also exist in Europe, and the market for them there has risen almost out of sight.

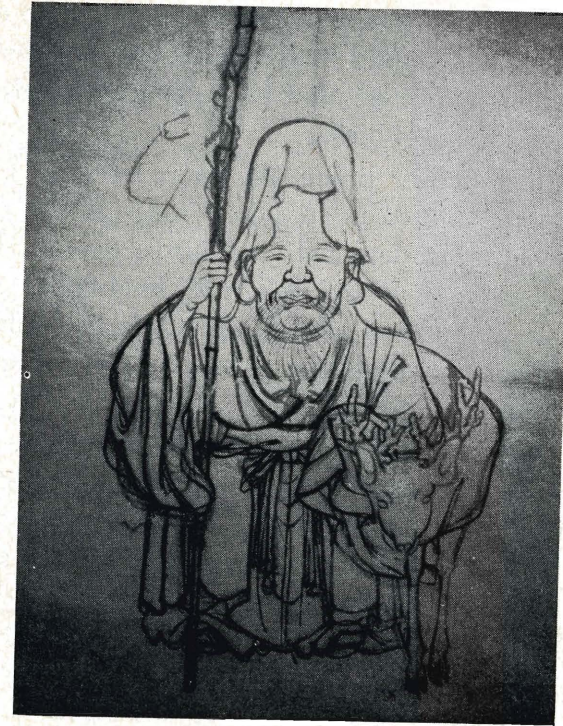
When an artist contemplates a picture or receives a commission to paint one, he usually prepares working drawings. From these he develops his finished picture. There may be several stages of such a drawing. For example, in the case of an elaborate work involving several figures, each one may first be drawn separately. In the process of combining the figures, some of them may be modified to make a better over-all arrangement. Sketches may then also be made of the group to improve balance or to prevent awkward overlappings. Many English portraitists made trial paintings or drawings to submit to clients for their approval. Today sheets of paper with three or four flourishes attributed to William Blake or August Rodin are proudly hung in our best museums. A

fine sketch by Michelangelo is worth many times its weight in gold. We know this about European material, but have never associated the idea with Asiatic painting.

The Japanese or Chinese artist is a master with his brush. He creates tremendous lines with a freedom equal to the greatest masters of the West. His first sketch is the original expression of his idea for a painting, and the final picture, while exquisite, may lack the dynamic strength of the original conception. It is as though the subconscious made those powerful lines, and then consciousness set about modifying them. The fine, strong sketch of "Jurojin and His Deer" reproduced herewith is a good example of this point. The adjustments the artist intended to make before he produced the finished picture are clearly shown in the design. The strokes reveal the artist's instinctive sense of balance and movement. In all probabilities, this experimental piece is more interesting than the completed painting.

All over Japan, groups of artists have been painting for centuries, and a great number of their original sketches have survived. They can be found in the most unexpected places—old bookstores, or establishments where lacquerware, ceramics, and fabrics are created. There are preliminary drawings for bronze incense burners, bridal kimono, Satsuma bowls, folding screens, kakemono, emakimono, weapons, netsuke, and the engraving on door hinges and drawer pulls. The sketch at the beginning of this article, for example, was a design for one of a pair of six-panel screens. The other screen featured a similar design, but with a dragon. The tiger combined with bamboo, is a symbol of courage, wisdom, and self-reliance. It will be noted that the area of the drawing has been lightly marked to indicate the folds in the screen. This is important because each single panel must be capable of sustaining interest or have esthetic value as a fragment of the complete work.

Preliminary drawings can be distinguished by the fact that they have been done on a very thin, tissue-like paper. Most of them are in small sheets; for larger sketches, several of the sheets may be pasted together. Such seams may appear detrimental, but actually, they are identifying marks of the product. The artist had no intention of selling such material. He catered to no one's taste and to no market. Thus, the items are free from all commercial



JUROJIN AND HIS DEER

compromise. They are usually tucked away in folded bundles, carelessly crumpled, and generally neglected.

It is not common for these works to be signed, but there are exceptions. In Japanese art, the signature is part of the picture, and therefore the artist may incorporate it into his first sketch; or he may suggest it by drawing an appropriate square to indicate where his seal will be placed. Sometimes the drawings show overpasting. The artist has corrected some immediately apparent defect by pasting a small piece of paper over the area and redrawing on it. Less fortunate is the habit of using both sides of the paper, no doubt for the sake of economy.

Preliminary sketches are usually in the sumi technique—that is, they are black and white paintings. In a more advanced sketch, color may be added to the whole picture or only to a section. One charm of these productions is that they are incomplete. Of several faces, one may be perfectly rendered, and the others may appear only in outline. The whole composition may be merely sug-

gested, with only a few shoots of bamboo brought to completion. Sometimes the artist would make notations on the sketch to remind himself of the pattern that he wanted on a sash or of color contrasts in the plumage of birds.

"Trial paintings" cover practically every area of Japanese artistic composition. Interesting religious subjects are occasionally found, folklore is often depicted, and birds, flowers, and animal studies are favorites. There are delightful landscapes, and a large group derives its inspiration almost directly from Chinese themes. Occasionally, the artist will add a poem or quotation that keys the mood of his picture.

A point of interest is that it is virtually impossible for two of these sketches to be alike; each is an expression of individual creativity. These pictures are nearly always products of mature genius, and should never be confused with albums or sketch books of students. I have seen some excellent preliminary drawings for designs to be used in such architectural adornments as temple columns and pediments. They are masterpieces in themselves. Of course, all such material is invaluable to art students.

It is seldom possible to date this type of art unless the sketches are signed. Actually, most of the better ones are quite old. The average may be from fifty to a hundred years, but in any large group, some can be found that may be two- or three-hundred years old.

Recently we held an exhibit of Japanese preliminary sketches in our Library, and considerable interest in the material was shown not only by art collectors, but also by persons who simply enjoy art and are looking for pictures with which to decorate their homes. To a degree, every homemaker is an art collector, for he must beautify his surroundings and impress upon them something of his own taste and insight. If he is thoughtful, he gathers objects that interest him because he gains from them a degree of psychic satisfaction.

Beauty is food for the soul, and to be the temporary custodian of great art is one of the privileges of living. Art can bring strength to the weary, comfort to the sorrowful, and companionship to the lonely. It deepens and matures character, and imposes upon the

MONK WITH A BROOM

So far as technique is concerned, this preliminary design is a complete and adequate work in itself. The old monk, with his odd-shaped shaven head, sagging garments, and dilapidated broom, reminds us of the Zen immortal who always carried a similar broom so that he could sweep himself up. Here is truly the unworldly one, captured in a quick sketch by a keen but deeply sympathetic artist.



impulses many useful disciplines. It raises our standards of value, and helps us to be better persons.

We like to think that furnishing a home is a kind of spiritual experience in the life of a person. A major change of residence is no common event, and the building of a new house may be a unique occurrence. Whatever surroundings we establish for ourselves should reflect the best and deepest of our sentiments, and a real home is a place where treasured and appreciated belongings are cherished for many years.

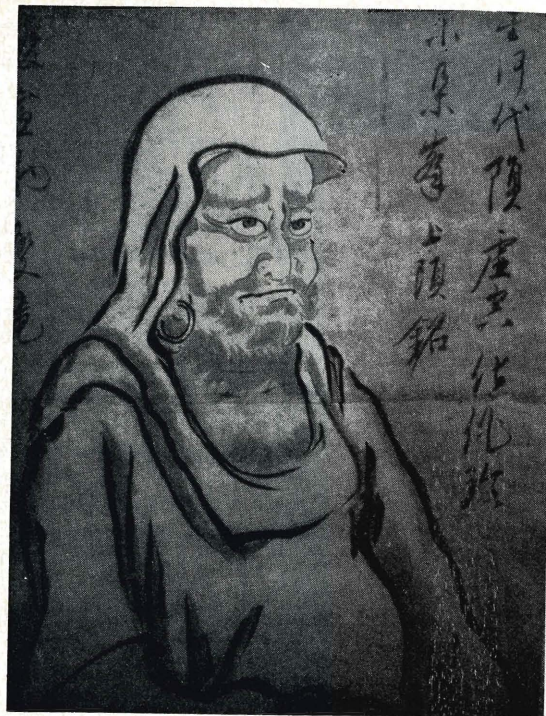
In past years, good art was frequently seen on the walls of better homes. In recent years, however, the trend has changed markedly. Either from choice or necessity, the sophisticated person feels that he must reveal his maturity by following the prevailing styles. Art is selected to complement the color scheme and upholstery, or to fit into some odd-shaped space on a wall or partition. Some decorators, unfortunately, feel that important and meaningful art will overwhelm the customer, who is afraid to acknowledge his own ignorance or does not want his friends to believe that he is old-

fashioned. Mobiles may be dangling from the ceiling, or a grotesque shape of some kind, perhaps combining chicken wire and old cylinder heads, will be proudly displayed above the fireplace. It is hard to resist the feeling that the owner is a victim of delusions of some kind, either his own or those of a local art dealer.

What has happened to homes, as indicated by files of home furnishing journals over the last decade, reveals the same cultural decline that is apparent in many other walks of life. More is spent less wisely than ever before. One difficulty may be that art has been subject to fashions that have resulted in a sharp rise in the prices of popular items. For example, a fine Japanese print that could be had for \$10 to \$15 thirty years ago, will now cost \$500. A good piece of Chinese bronze may have risen from \$200 to \$3,000. East Indian miniatures that could have been bought for \$20 in 1945, now bring ten times that price. For a time, Otsu folk painting intrigued many people, with the simple result that a picture priced in 1950 at \$30 or \$40, now costs \$1,000 in Tokyo. This is no doubt discouraging, and collectors, realizing that they are coming into the market too late, are looking for less fashionable items with a good future in the field of art.

One thing is certain: good art will always increase in value, and poor art will never be a good investment. Esthetically speaking, a fine Chinese stone head or a fragment of East Indian Nalanda sculpturing not only fits into any modern home, but creates an atmosphere of substantial meaning and refinement wherever it is placed. Those who wish to be a little thoughtful can still have a very interesting and profitable time selecting suitable objects to adorn their homes within a pattern they can afford. This is especially true if the individual's interest lies in Oriental art, which is not yet well understood in the West and is therefore not subject to the fabulous prices that would be asked for comparable works by Western artists.

Suppose for a moment that you are looking for an appropriate picture for one of your walls. You can visit a "picture factory" where countless works are on display, mostly copies or lithographic facsimiles. You may also have the opportunity to capture one of those little originals mass-produced on the Left Bank of the Seine. I am told that artists have been organized into shifts to paint



BODHIDHARMA, THE ZEN PATRIARCH

This fine sketch in sumi and light colors was probably intended as a design for a screen panel. While the artist has not attempted to capture the grimness of the old blue-eyed Brahmin, he has placed the face in an unusual frame of powerfully delineated robe and head covering. The tendency in Japan has been to associate Bodhidharma with kindly sentiments, rather than to follow the Chinese artists who emphasized his detached austerity.

these masterpieces. Sometimes they are done on a continuous roll of canvas and cut apart after they are dry. Favorite themes are a sidewalk cafe with the Church of the Madeleine in the background, or a Tower of Notre Dame rising above some trees. These, of course, are budget items, but by the time they are framed, they are not as cheap as one might imagine. Another alternative is the handsome lithograph reproduction in a specially designed decorated frame. The actual value of such a work is probably \$5, but it sells readily at \$50 or \$75. There is really more money than there is taste, and no one seems to care whether the picture is worthwhile



BUDDHA AS MENDICANT

This very famous theme in Chinese art reached Japan probably in the Kamakura Period, and found a powerful interpretation by those artists influenced by the Zen disciplines. Buddha is shown with emaciated body and rough, jagged garments to suggest his mendicancy as he wandered along the dusty roads of Bengal. He is distinguished by the ushnisha (the mound on the crown of the head) and the urna (jewel) on the forehead. The composition is very appealing and reveals considerable artistic skill.

or not. It is the right size and not really objectionable, so it soon hangs on a prominent wall.

In all fields of collecting, there are seven basic requisites. In the order of importance, these are as follows: appreciation, knowledge, experience, good taste, patience, tact, and cash.

Appreciation is sensitivity to esthetic values. It impels us to bring into our lives objects of meaningful excellence because we love them and need them, and because they satisfy the longings of the soul.

Knowledge is gained only through study, research, and increasing familiarity with the arts of various nations, schools, and periods. Usually, the accumulation of knowledge assists the individual to select the area most appealing to himself.

Experience is contact with art markets by which the collector learns the best way to find what he wants, and is able to detect misrepresentation and, most of all, to tell a genuine article from a clever facsimile.

Good taste results from comparison and the development of an instinct for color harmony, design, structure, and proportion, as these are present in works of art. A painting by a great master may be a poor example of his work. If so, you should instinctively feel this because it is lacking in some element of excellence. The work of an unknown artist or one of slight reputation, may be remarkable and outstanding. You alone can judge this.

Patience is the virtue of the collector. He must never be in a hurry to fill the vacant space on his wall or shelf. He may have to wait years to secure exactly what his insight tells him is best and most meaningful. He must deal with difficult merchants, temperamental collectors, and evaluate conflicting advice.

Tact is of the greatest help. A man once tried to get the price of an important piece of sculpturing reduced on the grounds that he was a dealer. The owner then declined to sell at any price because he wanted his treasure to pass directly to another appreciative collector. Tact tells us when to bargain and when not to bargain. This is especially important in Oriental transactions. Valuable things can seldom be acquired without lengthy social amenities. A good dealer may be reluctant to show a customer one of his real treasures until after several weeks or even months of cultivation.

Cash is indispensable, of course, but we assume that the average buyer cannot expend large sums. The higher the taste, the less money may be available. It is very important to find things that do not strain our resources or make it necessary for the monetary equation to become oppressive. This is not easy, but it is the secret of the contented collector.

Preliminary sketches are perhaps the last unexploited Japanese art form. Discerning collectors have selected outstanding examples and have had them framed or mounted as scrolls. For the present at least, they are less expensive than the average commercial reproductions now offered in America. They are originals, and carry the impact of a great, if unknown, artist. Religious themes are seldom signed even in completed paintings, and in purchasing Oriental art, the signature is less meaningful than in European and American painting. The illustrations in this article indicate the

strength and simplicity to be found in so many of these "first paintings." Appropriately framed, such pictures will add distinction to any home. There seems little reason why we should be content with inferior commercialized products when such gracious and valuable paintings are available.

The art treasures of Japan are being so systematically exported to other countries, that the dwindling supply will be exhausted in the not-too-distant future. Already, collectors say there is hardly anything left in Japan worth buying, as the better pieces cannot be exported. This may seem inconsistent in view of the fact that Oriental art, broadly speaking, is not properly understood or appreciated in the West. The problem seems to be that Westerners who do collect Oriental art do not buy just one picture here and one painting there—they gather groups of material, and may purchase twenty to forty items at a time when they discover a good source. Perhaps fate has permitted the preliminary sketches to remain unknown and unappreciated in order that serious art lovers without large wealth can still secure material with real merit.

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WHAT HAPPENS WHEN WE CHANGE WORLDS?

Although the doctrine of reincarnation is now familiar to many Western people, its philosophical implications are more important than may be generally believed. Actually, rebirth, as it is understood in Oriental religions, is necessary to the just operation of the law of cause and effect. Hinduism and Buddhism are founded in the conviction that the universe is a purposeful and lawful structure that arose in the Infinite Mind and is sustained in all its processes by infinite wisdom and infinite love.

This concept differs markedly from the popular thinking of Western people. Before the beginning of the present century, religion was very dominant, and exercised a strong influence upon Western thinking. It taught that the universe was the creation of a Divine Being, but this God was in some way separate from the cosmos he had fashioned. The separation between Creator and creation provided a possible means of further separating the two and finally discounting the spiritual factor altogether.

Science has continued to recognize the importance of the cosmos and its laws, but it has, at least by implication, totally neglected the development of any conviction supporting the existence or meaning of God. As a result, Western man has come to regard the world in which he lives as a field of energy alive in all its parts, but without any controlling consciousness or mental individuation. In substance, the creation is purposeless, its origin is unknown, and its ultimate is beyond human comprehension. Creatures of all kinds arise within this vast field of fertility, but as they come forth, so in due time they disappear.

Time, space, energy, force—these terms are used in Western scientific thinking to define mysterious equations for which no meaningful explanation is available. We strive for consistency, rationality, and what we like to call common sense. This means we must cling to the small amount of knowledge we feel that we possess, and to be courageous is to violate the canons acceptable to science. The sterility of this approach is revealed through the

consequences that are arising, and will continue to arise, unless something is done to strengthen the moral and ethical elements of man's existence.

Eastern thinkers have taken it for granted that the universe exists because it is supported by a universal life principle, and that within every unit of that principle, consciousness and intelligence exist. Thus, at a remote time, they sensed the operations of an evolutionary process. Everything arises from its own previous state, extends itself into new experiences, and when necessity arises, fashions new bodies for the continued expression of inner potentials. Man is therefore an unfolding being. His origin is too remote for meaningful speculation; his ultimate state can only be symbolically expressed; his present condition, however, is susceptible of careful analysis. The aim of such analysis is that the indwelling mind of man shall be more capable of advancing the true purposes of human existence.

In the doctrine of reincarnation, it is assumed that the true purpose of life is the release of man's spiritual, mental, and emotional resources through a sequence of bodies suitable to the needs of the evolving self which inhabits them. While many of the conclusions that arise from the acceptance of the law of reincarnation may be embarrassing and to a degree discouraging, we have no better or more honorable solution to the mystery of ourselves and how we happen to be captured in the net of mortal circumstances.

Every activity of which man is capable must arise from a cause and must result in a consequence. Man, coming into this world, arrives here as a proof that his embodiment is necessary and lawful. In simple terms, he is here because this is the only environment suitable to the requirements of his inner life. If he had been better, he might have passed on to some other region; and had he been worse, he could not have functioned among humankind. His vices and virtues, therefore, must fall within the boundaries of human karma. By this working of the Law, he comes into a family with a certain level of intelligence and a certain degree of integrity. He inherits, first of all, the psycho-physical organism, derived from the parents, but this merely supplies a garment or an instrument through which an invisible being can take on the experiences of visible physical life.

Thus, the law of karma tells us that we are born where we deserve to be born and when we deserve to be born. The latter implies that generations result in changes in social environment. We belong to a group of entities constituting a wave of generation. We arrive historically and chronologically at a time most suitable to the lessons we require, and we are born into a race or nation which most clearly provides us with the security or insecurity that we have earned for ourselves. We are also born at a certain stage in our own development, but our inner life is not clearly visible or knowable until the body we inhabit has reached physical maturity.

Having attained biological maturity, we begin to live on the level of our internal capacities. If we are comparatively highly evolved persons, we may always reveal a degree of seriousness, with characteristics that are more kindly and thoughtful than is common to our kind. When we begin individual life, we call upon our inner potential for economic adjustment, and later have recourse to our emotional integration in the responsibilities of marriage and the raising of a family.

Every step of the way, we must depend upon the degree of enlightenment we achieved before we came into this world in the present life. We must depend upon inner resources for judgment, character, integrity, and a moral standard that is acceptable because it is the best we have so far experienced. The whole purpose, of course, is to create a new situation that will demand from us a fuller revelation of our own inner capacity. In each embodiment, we must take one step beyond the previous level of achievement. This one step constitutes our evolutionary factor. It is because of this one step that we grow and build a new series of causations that will in future time contribute to a better embodiment.

In the course of living, however, the karma we have brought with us may set up patterns with which we have unusual difficulties. Perhaps for many embodiments, we have permitted selfishness to dominate our conduct. As selfishness must always result in negative karma, we may find ourselves the victim of the selfishness of others, or if we continue our own self-centered ways, we will bring new hardships and misfortunes upon ourselves. Nature is determined to teach us that selfishness does not pay; that it is contrary

to the universal ethics by which existence is maintained. If we have been unethical, we must pay the bill; there is no escape. If we remain unethical, we create new debt, which must be expiated in future lives. As of selfishness, so of all the defects of character and every type of ignorance with which the consciousness is burdened.

We observe, therefore, that some persons seem to unfold character even under the most severe adversity, while others, with splendid opportunities for a happy life, abuse their privileges and come in the end to suffering. Regardless of whether we succeed or fail in our effort to pay off a part of our karmic debt, we are moved along on the stream of life purpose. Whether we believe in such a purpose or not, there is no escaping the law that fashioned us and determines our destiny.

After a span of years, we come to the end of this embodiment, and the question of concern to many is: what happens to us when we leave here? How does the Law operate? What conditions must we face beyond the grave or in the interlude between embodiments?

In Northern Buddhism, there is a ritual called *The Bardo*, which has to do with the setting up of a special karmic pattern affecting the individual passing out of this life. This pattern, however, is only symbolic of a phase of mysticism that we should all understand. No matter what circumstances terminate the present life, it is very important that we leave here with a proper and constructive attitude. Children, for example, who pass on before they have developed wrong attitudes because they have not released their own karmic patterns, have a different after-death cycle than adults. All religions have recognized this, and hold children to be sinless in the face of divine law.

In our world today, the hazards of life are numerous. An individual can be struck down in an accident, or be afflicted by some strange illness that takes him out of life long before what might be considered his reasonable expectancy. But whether the person dies in youth or in advanced age, the most important thing is that he passes on without fear or regret. He must have accepted life as it is, without complaint. He must believe in universal justice, and recognize the lawfulness and benevolence of the circumstances

through which he has passed in this embodiment. In other words, the more constructive his thinking, the better prepared he is for both life and death.

Buddhism teaches that the last thought of the person before he leaves this world, becomes the psychic vortex around which the new body is to be fashioned. This thought or attitude channels the old karma into the new vehicle. Much can be done, therefore, to prepare for a fortunate rebirth by the control and direction of attitudes during the present life, especially those attitudes which have a tendency to intensify in advancing years. If the person wishes a better rebirth, therefore, he should become so involved with some constructive activity, in advancing years, that he actually hopes he can return to complete this project. He should live to his very last day as though he were going to live forever, with constructive interests occupying his attention.

According to Northern Buddhism, even the bodhisattva must be reborn without realization of its inner attainments. These attainments become revealed after the physical body has been conquered by the inner dweller. The last thought of the bodhisattva when leaving embodiment is: "It is my sole and complete desire to be reborn as immediately as possible in order that I may live entirely through another life of complete and unselfish dedication to the well-being and enlightenment of all that lives." This is held up as the perfect thought to be maintained in consciousness throughout life, and to be held especially as the hour of the transition approaches. It is this dedication that ensures the most perfect re-embodiment, free from all selfishness, self-purpose, or the gratification of appetites or desires. The only desire that is permitted is that of greater ability and possibility for service.

In some esoteric sects, particularly of Nepal and Tibet, religious objects are brought to the attention of a dying person in order that his hope in spiritual values may be strengthened. In some Christian sects, the Crucifix is held before the eyes as a reminder of the saving power of faith. The mandara, or meditation pictures, are used among the Northern Buddhist peoples, and the Amida Vision Scene is a favorite in Japan. The purpose of these beautiful religious symbols is to bring inner peace and the expecta-

tion of spiritual benefits. To pass out of this life in a state of exalted faith, is to create the nucleus of a future body in which faith will be strong and the individual will be endowed with love of beauty, veneration for the good, and devotion to the Divine Power.

Such endowments, caused by dedicated attitudes, constitute good karma, for they help the person to bear whatever other burdens the Law requires of him. One thing, of course, must be understood. The attitude of faith or devotion must be real. It cannot be assumed at the last moment. It cannot be merely a formula that is recited; nor does it work by some strange ritualistic magic. The deepest sincerity of life must be called upon, and in this moment of transition, illusional attitudes must be renounced, along with the world in which they appear to be valid.

The person leaving this life is actually retiring into the subjective part of his own nature. Here he experiences mystically, within himself, the convictions that have been dominant through his earthly career. According to the level of his insight, he is rewarded for the good that is in him, and this subjective mystical experience is the source for the many accounts that exist about the afterlife, its regions and its conditions. The person who sincerely believes throughout life that he lives in a universe of infinite good, and that there is nothing to fear in this life or beyond the grave, will experience peace in the after-death state. The symbols of whatever faith he believes in will appear to him, and he will receive the compensations which in his heart he knows he deserves.

When this subjective experience is exhausted, the pressure of karma will draw the psychic entity back into embodiment. The individual has already established the basic pattern for this rebirth, and into this psychic conviction, the structural elements will be built. He will be born in a family suitable to his own belief in value. If he died believing the whole world to be evil, he will be born to selfish, self-centered parents. If he believed that war is inevitable to mankind, he may well attain rebirth at a time when war threatens. If he was convinced that there is no God in this life, he will probably be born into an atheistic background, be quickly influenced by an atheistic education, and go through the embodiment with no faith in anything beyond himself.

It is useless to labor the situation by trying to point out all the different aspects of this rebirth pattern. For practical purposes, let us assume that we take up life again where we had left off, but in between, the consciousness locked within us has re-experienced its own eternity, has known with certainty once more its inevitable immortality. This does not prevent the continuance of karma, but it gives the inner life the strength to bear its proper destiny with courage and kindness.

Thus the things we believe inwardly in one life become the problems with which we must live outwardly in the next. Since it is impossible to explain all the steps, because some of them take place in a sphere where conscious faculties cannot function except after the death of the body, we cannot reconstruct the entire pattern. It is not necessary, however, to trace every step in order to justify the acceptance of the doctrine of rebirth and karma.

The final ground for accepting the doctrine is ethical. We know definitely that the average person is born in the midstream of a troubled existence. We know that he is burdened with one adversity or another throughout life, and that many times, he is unable to justify the disasters that descend upon him. He has only two choices: either he must accept a concept of life in which justice is real, though not obvious, or he must reject all concepts of universal integrity and try to create a worthwhile life without plan or purpose.

The main consideration is always what is best now, and what enables us to look forward to the future with some reasonable optimism. The law of karma is the only answer, not because it frees us from disasters, but because it proves that we can earn any happiness to which we are willing to dedicate our efforts. Whatever the happiness is, we have earned; therefore, we must accept it and its consequences. If the happiness is selfish, we may enjoy it for a little while, and suffer the consequences for a long time. The only attitudes and actions that produce no painful results are those which by their very nature can produce only good. The nature of such actions depends upon a strong ethical code. The whole world has such codes, whether they are secular laws, or spiritual commandments. To live the honorable life, and to live it with

contentment of spirit, is to do everything possible to bring about a fortunate rebirth.

There are many systems of belief as to what actually occurs at the moment of transition. From such evidence as has been accumulated physically—in cases where persons presumed to be dead have been revived, and from the philosophical speculations of the great religious instructors of mankind—it would seem that the actual transition itself is comparatively easy. There is no feeling except one of relief and quietude, and whatever was disturbing the body, has lost its dominion over the consciousness. The individual experiences a diffusion of light. He seems to be moving into some quality of radiance, and in this radiance, he feels the presence of a universal reality.

Actually, this is the equivalent of the *samadhi* of the Eastern mystic. The end to be attained in *samadhi* is the experience of Atman—absolute peace. In this radiant peace, reality is sensed as in the accounts of mystical experiences. The individual is aware of an infinite light that previously was locked from his consciousness by mental and emotional processes. This light seems to contain within it the very nature of God, for it radiates peace, quietude, protection, and a wonderful compassion. To the Buddhist, this light is Kannon, who has come to carry the soul to the Western Paradise of Amitabha. To the Christian, it is the Light of Grace, the proof of the eternal presence of the Father, made manifest in the radiant nature of the Son.

The subconscious of the person then invests this light with whatever attributes seem important or real. To the orthodox, this light is quickly transformed into heaven by the intensity of believing. There are legends about those who, not believing in immortality, have come into the presence of this light. If their skepticism was honest, they are in no serious difficulty, because the personal experience of the after-death state must convert them and relieve them of their wrong attitude.

Those, however, who are completely indoctrinated with the negative aspect of materialism, which nearly always includes the conscious cultivation of selfishness, egotism, and avarice—such may find this light unbelievable, and refuse to accept or recognize it with the inner faculties. These are the ones described by Plato

as sleeping in rows in the dark grottoes of the underworld. They are not dead, but they believe they are dead. They dwell in light, but their eyes are closed. In the desperate determination to sustain their own attitudes, they sleep through the after-death experience, only to re-awaken in a new body. The new incarnation becomes again an isolated span of years without meaning or significance, except in terms of physical consciousness.

Those who abide in the Light of Grace, find the fulfillment of all hopes and aspirations. They experience within themselves union with those whom they have loved; they discover the afterlife to be exactly what they had hoped it would be—or, if they are guilt-ridden, what they feared it would be. It is neither heaven nor hell; it is an experience of living with oneself, with all the wealth or poverty that this implies. Always, however, there is a certain karmic gain. With each after-death experience, the realization of the continuity of existence becomes a little stronger. During the interval of subjective, non-physical existence, the person integrates into himself all the achievements of his previous life—not as incidents, but as qualities of thought and feeling. In this way, the after-life becomes the archetypal design for future embodiment. Slowly, this sphere of life and light within is conditioned into a perfect representation of man's spiritual convictions, hopes, and fears. Here, also, the new mental entity is fashioned, which will later provide the mind of the newborn person. The emotional vortex is integrated, and all emotional experiences are brought together to form a new compound of desire that will regulate the attachments, affections, and antagonisms for the next embodiment.

Having transformed the works of one life into a new integration of karma, the individual is ready to continue his great evolutionary course by transferring the archetypes into newly generated vehicles. The very body itself bears witness to the respect or disregard with which the body was formerly treated, and it is the psychic archetype itself that determines when and where the new incarnation shall take place. When the new physical body is born, the physical karma from previous embodiments is transferred to it as a vibratory pattern. This transference is completed before the fourteenth year, for it also must include the transference of vital energies with their own karmic requirements.

At about the fourteenth year, in temperate zones—earlier in tropic zones—the emotional karma activates the emotional body. This is why this period is so very difficult for young people. They are being confronted with pressures that have descended through countless embodiments, and unless the emotional nature was matured and regenerated in the previous embodiment, the young person is faced with it again, and it may seem very chaotic. This emotional problem is not the result of glands, for the glands themselves are merely focal points of karma. The more evolved person has better ability to control the emotions, and will have protective conscience mechanisms even during the adolescent years. He will also respond more readily to control and direction, and will be less headstrong.

At about twenty-one years of age, the mental entity takes over, and this becomes the tyrant of a life. The karmic pattern brought forward by the mind is usually the determinator of individuality. Believing the mind to be himself, the person accepts its authority, not realizing that this mental pressure may be no more than many lives of accumulated opinionism, prejudice, and stubbornness. If, however, the mind has been reasonably well developed, and its pressures have been somewhat sublimated in previous embodiments, the person will be more open-minded and willing to seek knowledge with honesty and discrimination.

Let us go back, then, to the idea in Oriental philosophy, that the thoughts of the individual at the time of transition affect the vortices for the three bodies—physical, emotional, and mental—that will be formed in the next life. If his last thoughts are gratitude for the benefits he has enjoyed, thankfulness to the body which has carried his inconsistencies with patience, love for truth and for the Universal Power that guards and protects all that lives, and mental resolution to dedicate the faculties to noble endeavors, the person may expect that his next life will bring appropriate benefits.

Up to a certain degree of evolution, the individual is unaware that it is possible for him to cooperate consciously with the universal plan. If he does not know this, he is not responsible for his ignorance. He will simply be moved by the records of conduct alone. If he has lived a simple but conscientious life, he will advance his

destiny just as rapidly as the person with greater knowledge and therefore greater responsibility.

We know that some of the best thinking of the world is done by simple people. The backbone of a nation is not its intellectual minority, but the majority with its relatively normal and unsophisticated pattern of living. There is great strength in this simplicity, for while it may prevent the individual from accomplishing some extraordinary action, it also protects him from the possibilities of a serious evil action. Going along quietly, he passes quietly out of this life, through expectancies that are no surprise to him, and into a new embodiment in which he may have a better and more healthy body than those of more complicated destiny.

The tendency of karma is always to increase tension where the person's conduct is inconsistent with Universal Law. The more the individual resists karma, or resolves to misinterpret it, the more insistent the karmic process becomes. It is the pressure of inconsistencies that results in a great deal of the nervous tension that disturbs our present generation. As we strive desperately to live contrary to integrity, we find that life becomes more and more difficult for us. The rebellion ends in sickness. By over-complicating life, we obscure truths and increase personal conflicts. Nature is not in favor of complications; its truths are very simple.

The best way to prepare for rebirth is to live well, quietly, happily, and constructively, convinced that we belong to an honest plan, and resolved to adjust our own lives to the will and purpose of creation itself. Doing the good that comes to hand every day, and asking for more wisdom only so that we may do more good, we will find that our faith is strengthened and our insights grow stronger even while we are in this world.

Those who have quietly integrated their own resources, and live in perfect faith and trust, often experience the afterlife even while they are here. In their closing years, they experience the presence of the light that shines across the barrier between the worlds. When the time for transition actually comes, it is hardly noticeable. The individual simply takes up a more permanent residence in a peaceful realm which he has already known in sleep and vision.



THE "UNWORTHY" ONE

GATE OF THE FOXES



As we were leisurely enjoying a bowl of delicious noodle soup at Mr. Nakamura's favorite soba restaurant, he casually mentioned the mysterious crime wave that had developed in a small community on the outskirts of Nara. He explained that he had received a note from an esteemed acquaintance, who was also a business competitor, whose shop was in the vicinity where the robberies were occurring. The strange events had begun several weeks before, when the stone-cutter who carved the memorial tablets for the local Buddhist cemetery had

laid down his mallet and chisel and entered his house for the noon meal. When he returned to his work, the implements were gone, and no trace of them had since been found. In the days that followed, many of the local people were robbed of small possessions, and several children had their toys stolen. One boy told his mother that while he was playing with a brightly painted wooden horse, an old man in tattered clothes had picked up the toy and hastened away with it. A leading citizen possessed an old Waterman fountain pen, which had been given to him by a tourist for whom he had performed a small favor. Mr. Ieda was extremely proud of his pen, and always wore it when he put on his best suit. Coming home late one night from a sake party at the local tea house, something or someone brushed against him and made off with the precious pen.

My Japanese friend had decided that if the weather remained good, he would make a short trip to Nara the following day, and suggested that I might like to accompany him. My acceptance

was evidently expected, so I assured him that I would be at the Shichijo depot promptly at nine o'clock the next morning.

By the time I arrived at the station, Mr. Nakamura had purchased two tickets in the second-class coach as usual, and we were soon speeding along to the ancient capital of Japan. During the train ride, my friend filled in a few additional details bearing upon the program of the day. We would be met on the veranda of the Nara Hotel by Mr. Asa Fuchida, a very reputable dealer in curios and antiquities. Mr. Fuchida was one of those who had suffered an unexplainable loss. He had placed in the small window of his store an old iron tea pot, worth only a few yen. Before closing for the night, he glanced into the window, and was most surprised to discover that the tea pot had vanished. A child in the neighborhood said she had seen an elderly man looking in the window earlier in the afternoon.

The train arrived on time, as always, and a short walk brought us to the hotel. As we climbed the wooden steps of the rambling old hostelry, a spry little man with a bushy mustache hastened forward to meet us. I was introduced to Mr. Fuchida, and soon after, met his son, an amiable young man who was most anxious to practice his limited English vocabulary.

The younger Mr. Fuchida had investigated the robberies to the best of his ability. He had interviewed a number of the leading citizens, and had assisted the police assigned to the case. Several of the children whose playthings had been stolen were closely questioned. The boy who had lost his toy horse was the most helpful. He was able to give a detailed description of the thief. The man appeared to be very advanced in years, with bright brown eyes peering out from a deeply wrinkled face. His garments were like those of a Shinto priest, but much worn and discolored. On his head was a tall black hat, tied under the chin with a thick cord. He shuffled along on loose straw sandals, but was very quick and graceful in his movements. No such person lived in the neighborhood or had ever been seen there before.

It was decided to have lunch at the hotel, and then proceed to Mr. Fuchida's store. As the distance was considerable, rickshas were impractical, and it would be better to arrange for an auto-

mobile. While we were eating, an impeccably dressed gentleman approached our table, beaming and bowing. His name was also Mr. Nakamura, and he was the manager of the hotel. With his cooperation, a car was immediately placed at our disposal. It was a rather dilapidated vehicle, and the road was deeply rutted, but in due time, we drew up in front of the forlorn-looking, weather-beaten establishment where Mr. Fuchida had his shop.

As we entered, I noticed a whimsical painting hanging on the wall near the front door. It depicted a very plump cat with large, soulful eyes, seated on its haunches. One of its front paws was raised, as though beckoning strangers to come in. Mr. Nakamura examined the antiques that were arranged on shelves around the walls of the small room, and complimented the good taste of the proprietor. Then suddenly he turned to his business competitor and asked:

"If a series of mysterious robberies like those that have just occurred here had taken place during the time of your most honorable grandfather, how would he have explained the matter?"

Mr. Fuchida hesitated for a moment, and then replied: "Probably by insisting that the thief was an enchanted badger, a disgruntled tengu, a mischievous oni, or a magic fox with the jewel of good fortune balanced on the end of its tail."

Mr. Nakamura contemplated the ceiling, took a deep breath, and then murmured: "Very well, let us assume for a moment that your illustrious grandfather was a truly wise man."

Mr. Fuchida looked shocked and a little pained. "But surely you cannot take such old superstitions seriously; we live in an enlightened age."

Walking toward the door, Mr. Nakamura stopped in front of the picture of the beckoning cat. "If you no longer believe in the old folklore, I would like to buy this painting from you. What is the price?"

The storekeeper's discomfort was immediately obvious, but in a moment he regained his poise and laughed. "You have made your point. I would not sell the cat for any price because it brings good fortune to my store. So, what kind of a spirit do you think is robbing our community?"

Thus encouraged, Mr. Nakamura continued. "I believe we can rule out badgers, who generally disguise themselves as Buddhist priests, old women, or Zen tea pots. The tengu is far too noble for such common knavery; and since the oni have all been converted to Buddhism, I doubt that they would steal toys from small children. I am inclined to favor a magic fox as the culprit. Remember the old man was dressed like a Shinto priest, and the foxes are the guardians and messengers of the Shinto divinities. Where is the nearest shrine?"

"Just a few blocks down the street. It is new and very handsome. Everyone in this neighborhood contributed toward its construction."

My Japanese friend shook his head. "That will not be the right one. We are looking for an old and possibly deserted place, certainly one that has been long neglected."

The young Mr. Fuchida now hazarded a remark. "I know a place that answers your description. There is such a shrine in a grove of trees at the edge of the rice fields about a mile from here. It is seldom visited, especially since the new one in town has been dedicated."

Mr. Nakamura stood up and announced with firmness: "Let us go there immediately and pay our respects."

A narrow lane led to the shrine, which stood on the side of a densely wooded hill. Nothing was visible from below but a wooden torii gate, long weathered by wind and rain, and a steep flight of uneven stone steps winding upward among the trees. We had almost reached the top of the hill when we saw the foxes—two fine stone-carved figures about three feet high, each seated on a moss-covered granite pedestal. One of the foxes had an elaborate brass key in its mouth.

We paused while Mr. Nakamura thoroughly examined the stone foxes, and then continued on to the shrine. It was a plain, unpainted structure, about six feet square, in a sadly dilapidated condition. The roof had partly collapsed, the door of the sanctuary had fallen in, and the single room was empty. After bowing respectfully in front of the shrine, Mr. Nakamura shook his head sadly. "Very pathetic. This seldom happens in our country. It is a wonder that some great evil has not afflicted the community."

A thorough search of the premises revealed no sign of the stolen articles or any place where they could have been concealed. As we made our way down the treacherous stone stairs, Mr. Fuchida, who was walking ahead, stopped abruptly. On a little area of flat ground by the side of the steps sat an old man in a voluminous garment of dingy white. We all recognized him instantly as the culprit we were seeking. Before him, spread out on a cloth, were all the missing articles, including the wooden horse, the stone mason's tools, and Mr. Ieda's fountain pen.

Motioning us not to move, Mr. Nakamura advanced toward the venerable stranger and bowed three times. The conversation that followed was translated for me later. In a shrill voice, the old priest was trying to sell his wares by appealing especially to the nobler sentiments of the prospective customers. There was a desperate need to put a new roof on the shrine because the venerable god who dwelt there had no protection from the rain. The deity of the shrine was sad and lonely because no food was brought to him and no one came to receive his blessing. For centuries, he had protected the families of the neighborhood. He had made the rice to grow, had found husbands for the marriageable girls, and had pleaded with the greater gods to forgive the small sins of the good-hearted farmers and merchants. It was time for all the people to remember their spirit benefactor and honor him.

Mr. Nakamura respectfully indicated that he would like to purchase all of the items so tastefully displayed. There was no haggling over the price. My friend took several bank notes from his wallet, and wrapping them in his pocket handkerchief, handed them to the old man. Then, after much smiling and bowing, Mr. Nakamura packed the collection of stolen goods in the square of faded fabric on which they had been displayed, picked up the load, and motioned us to follow him down the steps. As we passed between the pedestals of the stone foxes, he pointed quickly without pausing. The fox with the key in its mouth had disappeared.

Back in Mr. Fuchida's store, it was decided that the proprietor's son should return the articles to their proper owners. He was to say that the mystery had been solved by a special pilgrimage to the Inari Shrine on the side of the hill near the rice paddies. The god

of the shrine was not angry because his children had permitted his house to fall into a ruinous state, but he was saddened by the neglect shown to him by his human neighbors. Through the gracious intercession of the god and the sacred foxes which were his messengers, each received back what he had lost. Those who regained their possessions would be expected to make a ceremonial visit to the shrine and express personal appreciation to the deity who dwelt there. They must repair his house and supply him with food at proper intervals, or something far more unfortunate might occur.

Later I learned that the stone cutter made a special tablet testifying to the power of the god, and this was placed at the entrance to his shrine. Mr. Ieda, overjoyed at the recovery of his fountain pen, promised to provide a new roof for the house of the divinity, and several of the children presented toys as votive offerings. Mr. Fuchida said, a little sheepishly, that he would contribute rice and other delicacies for the deity at regular intervals, if his son would deliver them.

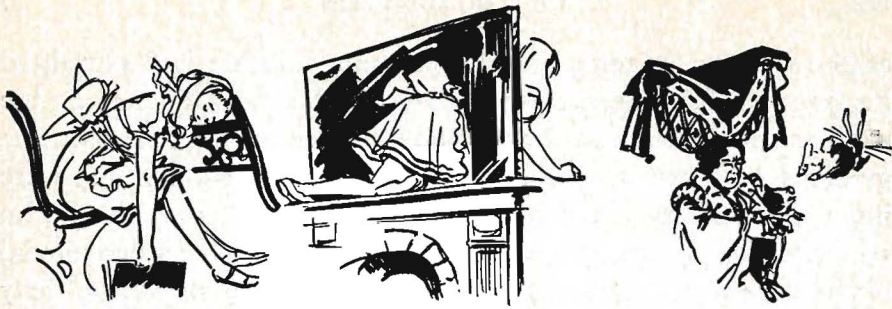
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Curiouser & Curiouser

A DEPARTMENT DEDICATED TO ALICE IN WONDERLAND

CELTIC FAIRY-LORE

Dr. W. Y. Evans-Wentz is recognized throughout the world for his contribution to the study of the religions and philosophies of Tibet. I met Dr. Evans-Wentz more than thirty years ago in San Diego, where I was giving a lecture on Lamaism with special emphasis upon the life and work of the East Indian guru and sage Padma Sambhava. After the talk was over, a quiet gentleman came up to me, introduced himself, and told me that he had devoted many years to the study of Padma Sambhava, but had never before heard him mentioned by a Western lecturer.

From that time on, until his recent death, I had occasional contacts with Evans-Wentz and always found him a charming and scholarly man with strong mystical convictions. It was only recently, however, that what is probably his first printed book came to my attention. Remarkable to say, it has nothing to do with his Oriental studies, but is devoted to Irish folklore.

The volume, *The Fairy-Faith in Celtic Countries*, was published in 1911, and was successfully submitted to the Faculty of Letters of the University of Rennes, Brittany, for the degree of *Docteur-es-Lettres* in French. In May, 1910, the substance of the essay was also submitted to the Board of the Faculty of Natural Science of Oxford University for the Research Degree of Bachelor of Science, which was duly granted.

We may say, therefore, that the book is especially remarkable because of the large number of brilliant scholars in many fields who assisted in the organization of the material, sympathized with the distinctly unorthodox opinions of the author, and made all possible efforts to bring it to successful publication. Dr Evans-Wentz dedicated his book to AE (George William Russell), an outstanding Irish writer, painter, and patriot, and William Butler Yeats, Pre-Raphaelite, Theosophist, and modernist, and in spite of these specializations, always a thorough and complete Irishman.

The 19th century brought with it an extraordinary flowering of Celtic culture, especially in Ireland. Writers, poets, and artists arose whose names were to be remembered and recognized throughout the world. Perhaps the first of these who should be mentioned is Oscar Wilde, who was followed in fame by his contemporary, George Bernard Shaw. This period also produced the greatest of all Irish poets, who is now considered one of the outstanding poets of all time—William Butler Yeats. Surrounded by a group of free-souled creative intellectuals, he inspired many changes in art and the theater, and with his associates, restored very largely the mystique which has ever distinguished Irish consciousness. Dr. Evans-Wentz had direct personal contact with the leaders of the Irish literary renaissance, and they certainly supported his own convictions about the folklore of the British Isles and Continental Brittany.

Evans-Wentz explains that his book is not merely a compilation from other authors, or a rearrangement of prevailing opinions. He resolved to explore the fairy faith of the old Celts by direct contact with the surviving bards and story-tellers. He travelled extensively, stopping in remote villages, sleeping in farmhouses, and joining families in their evenings of story-telling. He carefully recorded the opinions and beliefs of the learned and the unlearned. He interviewed farmers, old widow women, businessmen, college professors, and priests. From each he secured all possible information bearing upon his theme.

The findings of Evans-Wentz are most remarkable because they were accumulated in a deeply religious Christian community, yet dealt largely with survivals of paganism. The people were not il-



THE HERALDIC ARMS OF THE FAIRY EMPIRE

literate or extraordinarily gullible. They were the kind of folks to be found in any rural community. Yet nearly all of them believed beyond question in the reality of the "little people" and the "good people." There seemed nothing inconsistent with modern progress in the belief that processions of invisible beings wandered the moors and the fens every night. It was bad luck to build a house on a fairy path. If you did, you must always leave the front and back doors open at night so the "little people" can walk through. If you did not, they would destroy your house or make you sick, or your cows would no longer give milk.

I can fully appreciate the deep impression that Irish folklore made upon the consciousness of Evans-Wentz. In the course of years, I have met several of these mystically minded Irish people. One in particular was an unforgettable character. He is gone now, but when I knew him he was a strong man in his sixties, closely resembling George Bernard Shaw. He had the same sly but biting

wit. His eyes sparkled with the sheer joy of a good argument, and he spoke that perfect English spoken only by the men of North Ireland, which makes the language sound like music. Sitting under a tree one day, we talked about the "little people" and the leprechauns that guard the pot of gold at the end of the rainbow and the little shoemaker who can be heard at night pegging boots in some fairy dell.

My Irish friend explained that before human beings came, the blessed Isle of Erin was inhabited by races and tribes of fairy folk. Each group had its own ruler. Some were good and some were bad, and many had their habitations among the ancient Druid monuments or those prehistoric heaps of massive stones that survive as testimony to the faith of peoples long since dead. Some of the little people dwelt in caverns beneath the earth; others, in crannies of old walls; and still others found shelter from the rain by hiding under a toadstool.

The Irishman's eyes grew bright and wide when his stories poured from him with the solemnity of a preacher quoting the Gospel. Of course he had seen the little people—one of his own brothers was a changeling—a very sad state of affairs. One night when his brother was a little boy, he went to sleep and his spirit went out to roam among the flowers of the unseen region. While he was away, a fey slipped into his body, and the poor little fellow could not get back. At first the family did not realize what had happened, but a madness came upon the child. It was no longer an earthly being, but more like a sprite or some playful gnome. Finally, with incantations, the fey was induced to leave, but for a time the prospects appeared most dismal.

Any good Irishman who went out at night could see spirits or hear the music from the troubadours playing in the phantom ruins of Tara's Halls. When the Irish came to Ireland, and set up their mortal habitations, they frightened the little people. They used some bewitchments and magic spells to protect themselves from humans, but as communities grew, the fairies could only retire into the peatbogs and the lakes and springs, or hide themselves under enchanted hills. But they still shared with man a common existence, and the two worlds mingled more often than the skeptic might suspect. It was simply impossible to question the veracity of

this good Celt, who had obviously and most evidently kissed Blarney's fabled stone.

The fairy faith is actually a kind of religion. It survived St. Patrick and all the early missionaries who could only declare the "little people" to be imps of darkness or the ghosts of the restless dead. Instead of the old enchantments, the Christians recited the Pater Noster, but both the convert and the unconverted agreed that space was inhabited by spirits of good or evil, most probably both. The fairy lore is part of the subconscious of the Irish people, and it is doubtful if any advancement of civilization can actually overcome this ancient faith. The Irish will accept every form of knowledge and will advance themselves politically and socially, but the real son of the old sod will never forget what he already knows. He knows there are fairies, and he will fight for his belief just as surely as he will resist, with every means at his disposal, political interventions from England.

Evans-Wentz lists four interpretations, or perhaps explanations, for the belief in fairies. The first theory he calls naturalistic, which means that the belief in the reality of invisible creatures is the direct result of the Irish terrain and the people who inhabit it. The country is very beautiful, dotted with lakes and watered by charming little streams. It seems very easy to accept the supernatural in an atmosphere in which the pleasant countryside as it is today is marked by the weird monuments of ancient beliefs. The contrast seems to require more than an ordinary explanation, and when the commonplace will not suffice, we always have recourse to some kind of psychic solution.

The second explanation finds little favor with Evans-Wentz, but he lists it. Perhaps at some remote time, Ireland was populated by a race of Pygmies, and these diminutive people have survived as nature spirits or elementals in the memory of the modern Celt. The only objection to this theory is that there is no actual evidence that pygmies ever inhabited Ireland, nor have any remains been found to support the idea. Even more significant is that Pygmy tribes on earth today also believe in fairies who are smaller than themselves.

The third explanation has to do with the old traditions and legends of the Druids. There is no doubt that these old wise men



THE ENCHANTED PLOUGHMAN
An original painting by George W. Russell (AE)

possessed some type of mystic power. They could work enchantments upon mortals, bestow the gift of second sight, and the legends that grew up around them are rich with secret symbolism. Most of these cycles of myths include superphysical elements. While this may have exercised some influence, it does not explain the present situation in a satisfactory way. Most children of this generation and the last have been exposed to fairytales from infancy, but they seldom grow up with any solid belief in gnomes or pixies. The unbelief of their elders may be to a degree responsible for this, but the Anglo-Saxon has a different blood in his veins, and lacks the sentimentality of an Irish poet.

To Evans-Wentz, the last theory seems the most appropriate. This is simply to accept the fact that the fairy faith is a legitimate religion. Evans-Wentz summarizes his feeling thus: "Most of the evidence also points so much in one direction that the only verdict which seems reasonable is that the Fairy-Faith belongs to a doctrine of souls; that is to say, that Fairyland is a state or condition, realm or place, very much like, if not the same as, that wherein civilized and uncivilized men alike place the souls of the dead, in company with other invisible beings such as gods, demons, and all other sorts of good and bad spirits. Not only do both

educated and uneducated Celtic seers so conceive Fairyland, but they go much further, and say that Fairyland actually exists as an invisible world within which the visible world is immersed like an island in an unexplored ocean, and that it is peopled by more species of living beings than this world, because incomparably more vast and varied in its possibilities."

When I asked one of my Irish friends if he believed that sylphs or undines, or their equivalents, existed in other parts of the world too, or were reserved for the Irish, he replied that certainly, every nation had its fairy-lore, and this was found in the literature of their early writers. The reason the Irish have kept a more complete memory of their invisible neighbors, lies in their own peculiar psychic structure. There is something fey, or a little mad, in the soul of the Irishman. He has a wild free spirit, and he is moved by impulses that have gone to sleep in the people of most other races. He has an affinity for the earth and its creatures, but at the same time, his mind escapes from the commonplace into realms of high fantasy.

If Evans-Wentz's theory is essentially correct, he shares the conviction of many mystics of ancient and medieval times. Even scientifically speaking, there is no proof that the invisible world around us is uninhabited. Some very materialistic scientists suspect that some day we will break through into other dimensions of awareness, and when we do, we may truly discover that we share existence with a variety of other beings.

It is hard to estimate the effect of fairy-lore upon the moral and spiritual life of the Irishman. Certainly, he seems to be given to intuitions, hunches, and premonitions. He is well known for prophetic dreams, for faith healing, and for countless little mystic rites that seem to bring comfort and consolation to his soul even when he is far away from his native country. Perhaps he is a little lonely because the "good people" in the land where he was born could not join him in his journey to the western land of opportunity. There are no places for leprechauns in New York or Boston or Chicago. In any event, the wild mysticism of his soul is expressed through the literature, poetry, and painting that he has produced, most of which is, like himself, a little fey, or unworldly.

MY PHILOSOPHY UP TO NOW—M.P.H.

PART IV: THE HIGHEST STATE OF CONSCIOUSNESS

In trying to work with people who have personal problems, everything depends upon communication. We have to express our own ideas and recommendations as clearly as possible, and the individual seeking advice must be able to accept correctly the advice that is given. While such exchanges of ideas and opinions are among the commonest of human occurrences, they depend entirely upon what we call consciousness. Only a conscious being is capable of having an attitude. We must say, therefore, that consciousness is the power to know, to feel, to experience, and to communicate. When we look inside ourselves, and try to discover the focal point of consciousness, we can experience only a kind of luminous capacity by which we are aware of ourselves and things that are not ourselves. We cannot isolate consciousness, and we are in no way sure how dependable it is or what circumstances conspire in the process of comprehension.

It is my opinion that consciousness cannot be considered as a divine faculty or principle established in man as an infallible instrument of knowledge. In some ways, consciousness is very personal, and it sustains a wide diversity of highly specialized attitudes that differ with every person.

Philosophically considered, consciousness, like every other phenomenon, must have a cause, and must in turn lead to effects of various kinds. In Oriental philosophy, what we call the center of awareness is no more nor less than the present state of man as a composite creature. Consciousness is the result of previous evolutionary progress. It is the sum of the experiences through which we have passed, brought forward to form the subjective foundation for new patterns of experience which will result from the present embodiment.

To understand the continuity of consciousness, let us remember that according to science, the physical body of man is completely changed every seven years. In this length of time, every cell dies and is replaced by another. It is noticeable, however, that this change does not break the continuity of personal consciousness.

If consciousness were entirely a by-product of body and function, we might reasonably expect a continual and gradual modification of consciousness through the years of life. There is no marked difference, however, between the consciousness of the person of twenty and the same individual when he reaches sixty.

We may infer from this that the restoration of the cell complex continues to provide a structure that can maintain the flow of consciousness without any interference with the continuity of attitude patterns. If we apply this on the level of rebirth, we may therefore say that re-embodiments do not necessarily break the flow of consciousness, even though the consciousness itself is very largely the result of the chemical compound of body function and inner mental experience.

One proof that consciousness is not the same in all persons is the wide diversity of interests, aptitudes, and preferences. If we all had the same core consciousness, it would be inevitable that we should all like the same things or react in the same way to the stimulation of circumstances. We must assume, therefore, that the consciousness itself differs with various individuals at different degrees of evolution, or that it is heavily conditioned by attitudes and reflexes arising from the body.

We may ask—if consciousness is the same as mentality, is reason a mental faculty or an attribute of consciousness? I am inclined to differentiate between consciousness and mind, taking the position that thought and emotion arising in daily life may modify the consciousness pattern which has been brought forward over a sequence of lives. To summarize this point: each personality that the consciousness inhabits must become a channel for the expression of the cognizing power. These bodies also provide the experience that must be conveyed back into the center of awareness, thus changing its own essential nature gradually over a long period of time.

All this means, in practical terms, that it is almost impossible to reach the consciousness of another person with any ideas that are contrary to the mental and emotional allegiances of that person. We can convert the mind to a new point of view, but this accomplishes little good unless the consciousness behind that mind vitalizes the new convictions. This is very difficult for all concerned,

because no individual seems to possess the capacity to go against what he calls his basic life awareness. Consciousness is curiously related to will. Whatever we wish to do, we immediately vitalize with the power to perform that action. What we do not wish to do, we do not vitalize.

We now have two difficulties bearing upon the communication of useful knowledge. First, the consciousness must be able to accept the knowledge correctly, which means that the person in some previous life has already been aware of this knowledge, and therefore can cope with it through a developed self-awareness. Second, the idea must be compatible with the immediate tastes, opinions, and convictions of the mind, or it will be rejected before it can even reach the consciousness at all.

In metaphysics, for many years, there has been much talk of cosmic consciousness. Truth seekers have convinced themselves that just behind the veil of mortal mind, with its limitations and infirmities, there is an infallible faculty capable of the direct experience of reality. Such an experience is called illumination, or a mystical participation in the substance of eternal truth. While it is not fair to say that such extraordinary attainment of inner insight is not possible, most of what passes for it is obviously inadequate.

We all have our own peculiar shortcomings, and one of the more common faults is a fanatical determination to be right in every opinion and situation. As such infallibility is not possible to an imperfect creature like man, some kind of a concept must be evolved by which the unreasonable is made to at least appear reasonable. The individual who wishes to be infallible can gain a certain comfort if he wishes to assume that the spirit of God within him is all-perfect and all-knowing. It then becomes necessary to tune into this indwelling Divinity, and all will be well.

Many have come to me for advice as the result of this desperate effort to establish contact with inner truth. They were in serious trouble because what they thought was an initiation into cosmic consciousness was actually only a fortification of personal egotism. Convinced that they had found God in themselves, they had decided that they were right in everything they did, and were divinely entitled to everything they wanted. One such individual, who be-

lieved he had discovered union with Deity, developed a sense of personal infallibility that led to a series of immediate disasters. He became too spiritual to earn a living by ordinary means, and the result was a broken home. Since labor was beneath his dignity, he decided to build a career teaching others how to tune into the Infinite, becoming involved in a program that finally led him into serious conflict with the law.

Many persons who are quite sincere believe that they can transcend the natural weaknesses of their minds and emotions by a sudden transference of allegiance to some spiritual mystery locked in their own subconscious. It is all part of the peculiar psychology of Western man, who desperately desires to be important in his own right. He is continually trying to conquer something or exercise over-influence on someone. He must be more successful, more brilliant, more important than his neighbor. As he sees no way of immediately attaining this end by his own thoughtfulness or industry, he calls upon religion to work miracles, supporting his belief with the old Biblical adage, "With God, all things are possible." Actually, if there be a cosmic consciousness available to man, it must bestow upon him the resolute determination to live constructively, benevolently, and unselfishly. Any other so-called illumination is a delusion.

I have always tried to teach self-reliance. This does not mean that I do not have a profound respect for the divine powers that govern the world. But it seems to me that we have no right to expect God or his ministering angels to take care of those problems which we have been well equipped to solve for ourselves. I have never advocated any kind of prayer by which we seek to gain worldly prosperity or ask to be relieved of those responsibilities which belong to us. To me, religion means to accept the idea that we are created to unfold the powers latent within us, so that in the course of time, we can become good and faithful servants of truth.

As long as our worldly affairs are all-important, and we focus the spiritual potentials of our own natures upon the advancement of our physical estates, our consciousness is not very highly evolved. We have been given a mind, which we are inclined to believe is a manifestation of the mind of God. If it is such a manifestation, it

possesses within itself the power of attaining a state of wisdom, insight, realization, and integrity. The Divine Mind should be concerned with divine matters, and the higher mind of man should serve the higher life of man.

There are phases of intellect which are appropriately used for the advancement of scientific, philosophic, religious, industrial, or economic skills. We are entitled to develop abilities by which we can maintain ourselves in an honorable manner and provide all reasonable needs for personal living. When, however, we permit the mind to become totally absorbed in material progress, we contribute toward building the kind of world that is now frightening us. The intellect becomes a great conspirator, striving after the fulfillment of unreasonable ambitions and the control of the minds and lives of others. Such procedures certainly do not reveal God at work in the human mind.

The illumined mind is dedicated to beauty and truth and self-improvement. It is seeking to understand the reason for man's existence, and to cooperate with this reason for the enlightenment of humanity and the attainment of world peace and tranquillity. In other words, enlightenment is not merely becoming more skillful in the attainment of selfish projects. The same is true on the emotional level. Divine love is not a mere extension of human emotions. No individual can claim to have regenerated his emotions unless love for God has brought with it love for his fellow man. Love cannot be selfish, and that which is motivated by selfishness cannot be love, no matter how much we try to glamorize the terms.

We must all sometime unfold the faculties we possess, so that we can come to understand our own place in a universal program of eternal growth and improvement. Once we have accepted the basic principles of enlightenment, we will not only obey them, but we will set up a benevolent cycle of circumstances within our own compound natures. More generous living will unfold consciousness, and this will add further generosity to our way of life. Growth consists of building constructive convictions into consciousness. These convictions then truly become part of ourselves and we cannot live contrary to them. If we have really sincerely determined to live from principles, they will certainly be available when we need them.

As our concept of God expands, it seems as though the Divine Nature moves in upon us. Actually, however, we are the ones that are growing, and our growth is causing us to have a new appreciation of the Divine Nature and the divine purpose. We do not actually rise into some stratum of cosmic consciousness in the way that we might launch a man into outer space. This consciousness is ever present, for it is nothing but reality. It is the thing as it is, rather than the way we had thought it to be. It is common sense, normal attitude, proper emotion. These together, lead to a true religion and a correct interpretation of the reason for existence, personal and collective. The moment we cease to be dishonest, we begin to appreciate that honesty is the only answer, and that the universe is honest in all its parts. We find honesty by being honest; we experience universal love by the simple action of loving; and we discover God by defending the integrity of Deity against the selfishness in ourselves.

A man climbing a hill gains an ever better view of the world below. Arriving at the summit, he sees the countryside with its villages and towns spread out below him. Most of all, he notices that the higher he ascends, the less important the human equation becomes in this panoramic view of life. The Chinese realized this. In their paintings, they showed great mountains and valleys and rivers, but the man walking along the road was very small, barely a speck on the landscape. There is something of cosmic consciousness in the discovery of the Chinese—that the Infinite is vast and majestic, and man is small and humble. Yet in his humility, man can paint a great picture that reveals his true relationship with the total pattern of life.

Mystics who have experienced cosmic consciousness have always said that they felt themselves to be united with some vast serenity that pervades all things. What they were telling us is that they discovered their true source of strength. The foundation of life is not in the earth, but in the mysterious atmosphere of spirit. Man has indeed his roots in heaven, for he depends completely upon universal life moving according to its own laws, always and everywhere.

In this vast pattern, human purposes are not very important. Yet nature is wonderfully indulgent. We can have our little games

of living, develop our own preferences and choices, and find simple enjoyments in various ways, so long as we do not conflict with the pattern of existence which fashioned us. As long as we remain child-like, nature is paternal; but when we grow sophisticated, and attempt to force the universe to do our bidding, it reminds us of our folly.

We may therefore define consciousness in a little different way than previously. It is a capacity by which it is possible for man to experience the will of Heaven. It is a kind of link between the finite and the Infinite. It is a bridge across which we can pass—a door that can open so that the cycle of material life is not endless, nor ignorance inevitable. The best use of consciousness, therefore, is the effort to capture within it something of the revelation of the infinite plan.

Lao-tse, the Chinese sage, found that if he sat very quietly on the side of a hill, universal reality flowed in upon him, bestowing a kind of enlightenment that no formal material education can give. Of course, Lao-tse had to earn the right to have this experience, for he brought with him this capacity for inner wisdom. All of us, however, have this capacity to some degree, for we have all lived long and journeyed far.

The chances are, therefore, that we can experience, at least to a degree, our kinship with the Divine Power. As in Zen, however, spiritual enlightenment must result from the ordering of material life. We cannot tune in while our personal affairs are in utter confusion. Most of all, we cannot depend upon cosmic consciousness to correct this confusion.

Many persons take the attitude that if they could tune in with the Infinite, all their ordinary difficulties would evaporate. Under this condition, however, they will never be successful in discovering this divine part of themselves. First of all, the mind and emotions must become capable of interpreting consciousness, for it cannot manifest directly to us except through the symbolism of thought and feeling. If the mind is addicted to false attitudes, and the emotions are enslaved to false appetites, consciousness cannot manifest and must remain enveloped in its own protective obscurity.

This is not quite as discouraging as it sounds, however. I have noticed that very simple people, who have no great ambitions and

who have never developed false standards, have a natural sensitivity to spiritual things. There is an inner grace, a sincerity, and a basic integrity that gives them a wonderful intuitive participation in what the old theologians called consolation in the presence of God.

Those whose lives are more complicated learn through experience that every step of self-improvement is attended by an enlargement of the inner consciousness of truth. We do not have to become perfect because reality unfolds to us by degrees. It is not as though we must break through a single wall, with illusion on one side and reality on the other. There are countless illusions, which fade away slowly, and as each lessens, realities become stronger and more apparent. One simple act of self-discipline earns for the conscientious person a new degree of insight. No effort is in vain, for all progress must begin with the first simple determination to outgrow some undesirable characteristic.

Those who have previously developed greater insight, and have already overcome many weaknesses in themselves, may be born into this world with a powerful resolution to renounce material attachments and physical honors. Some of these mystics enter holy orders or go to some remote place where they can serve the needs of their suffering brethren. To such as these, illumination is merely the reclaiming of an inner realization attained in previous embodiments.

According to the ancient law, man cannot enter the world in the state of illumination, because he is building a vehicle for embodiment. He must build a physical body, and then unfold within it emotional and mental characteristics. Until the body matures, and the incoming entity again reasserts its discipline, the individual cannot be aware of his destiny. This is the reason why Jesus was baptized by John, at which time his higher consciousness asserted its control over his body. The same thing is concealed beneath the symbolism of the illumination of Buddha. As a young Indian prince, Gautama had no realization of his destiny, except the longing in his heart to be of benefit to others.

If enlightenment is brought forward from a previous life, it is revealed when the entity has attained once more perfect control over the mental-emotional structure. The only way anyone can be sure, therefore, of the degree of enlightenment he has already

attained, is by observing the ease with which he is able to control his thoughts and appetites. If he finds that his every instinct is toward the renunciation of this world and unselfish dedication to the service of truth, he may assume that he has advanced considerably in previous lives. If it is very difficult to control his own personality, then he has not gained so high a degree of insight in former existences. We can, however, add to our previous attainment by the immediate effort to improve ourselves.

What has all this to do with troubled individuals who want immediate help, and for whom, at best, cosmic consciousness is a remote hope? Here the answer is simple. Cosmic consciousness is all degrees of all consciousness, for there can be but one. In practical manifestation, the greatest degree of ignorance reveals the smallest degree of consciousness. The individual is in trouble because he is locked within a level of insight. He is suffering because he is in conflict with realities that are necessary to his growth.

When a child who is in the first grade of school is asked a question for which the answer is given only in the second grade of school, there is a great probability that he will try to guess and will give the wrong answer. In life, trouble comes to people who are trying to guess the solutions to problems and the way out of difficulties. If we want to be sure of answers, we must be one step ahead of our difficulties. We must always know a little more than what appears to be necessary at the moment.

Nature, in order to force us forward, always confronts us with problems that we can answer only by growing wiser. This does not mean that we must become all-wise—only a little wiser. To be in control of the situation, therefore, we must never be content to remain inadequately informed. It may be that we must temporarily turn to others for help, but only in order that they can direct us so that we can solve our own problem. In spite of all the advice we get, we must do the work ourselves, or it will never be done.

One thing we are all neglecting at the present time, is the spiritual equation in life. Our success depends upon the building of an archetypal conviction. We must have a vision of that which is truly next for ourselves. We must know clearly that degree of consciousness which will lift us out of our present inadequacy. The Chinese taught this mystery under the symbolism of the image of

a transcendent being. This is the "saving self," the projection of our present state of development into the being that we desire to become through effort and self-discipline.

In a sense, this is also Emerson's oversoul. It is not only something superior within ourselves that already exists; it is the attainment of conscious identification with the next degree of our own development. When we say to ourselves "I can do better than I have done," we establish a new standard of excellence. Every creative artist knows that some day, he will improve upon his present technique; every scholar hopes some time to be wiser; and every human being should be sustained in part by the conviction that some day he will be better.

If we do not have this instinct to outgrow ourselves, we lack a very powerful instrument of encouragement and inspiration. This instrument might be termed creative imagination, and it is also a dimension of consciousness. Imagination is the power that helps us to break through the boundaries of levels. It lifts our awareness above our present achievement, and therefore inspires us to achieve more completely, to inwardly sense the better person we wish to create.

When we work with human beings, we are dealing with manifestations of consciousness. We learn how much more man can be than even he himself realizes. All we can do at any given moment is to inspire the other person to grow and to transcend the limitations which have become afflictions upon the spirit. Sometimes we can help; sometimes we cannot; but we know from the great record of human evolution that ultimately, every creature will help itself to conscious immortality. As long as nature continues to penalize us for our weaknesses, we can remain perfectly confident that in due time, we will all find our sufficient strength.

From a certain degree of insight, then, we develop a complete optimism about the future. We know that it is inevitable that man will fulfill his own destiny. He will achieve that which he was created to achieve, and he will build the consciousness within himself that will finally make it possible for him to understand and become one with the infinite consciousness of space.



In Reply

A Department of Questions and Answers

QUESTION: Please discuss the increasing trend toward birth control, and what effect this has on entities waiting to come into embodiment.

ANSWER: There are always problems that seem confusing, but they generally solve themselves if we think things through in a reasonable way. Not long ago, many people were much disturbed by the population explosion. Now another group, or perhaps the same one, is perturbed by the birth control program. In the first place, the present outlook toward family planning does not really have as its primary intention the childless home. The idea is to bring the situation under sufficient control so that children will arrive under conditions most likely to prove favorable for all concerned.

The uncontrolled family of a hundred years ago was about as frustrating, in terms of natural law, as the plan now under consideration. The large family, in a home without adequate means, often ended in disaster for the children as well as the adults. Many children died for lack of proper nutrition and care, and of those who did survive, the majority was not able to enjoy proper education or a home environment suitable to psychological maturity.

In many parts of the world where birth rates are high, the death rate is also appalling. Furthermore, prevailing ignorance of eugenic principles dooms many children to physical, emotional, or mental deformity and comparative lack of opportunity to build useful careers in a well-organized society. Through a birth con-

trol program, it may gradually become obvious that while fewer children will be born, a larger percentage will fulfill their life expectancies and have a better chance to unfold the potentials with which they are endowed.

All this may be an expression of a universal process working through the mental experience of humankind. Assuming that there are many entities waiting for embodiment, we may then ask if at least some of these entities do not require a better environment than will be their lot unless society becomes more conscious of parental responsibilities. Where are advanced children going to be born? In what level or stratum of society are they going to enjoy loving and thoughtful parents? How are we going to assure them proper medical care, the highest possible educational advantages, and the possibility of gainful employment?

We cannot assume that the so-called leisure class, the comparatively small group with sufficient financial independence to raise a large family, will accept this responsibility. Up to now, the larger families have been in the moderate or low-income brackets. Many of these children are on relief before they are old enough to go to school. A considerable number of them are illegitimate, and it is unlikely that they will ever enjoy even a reasonable degree of personal affection or moral instruction.

If our world is to mature and unfold and become a better place, there has to be some intelligent program to stabilize the home and to bring children where they are wanted, when they are wanted. I think we will find that the parental instinct of humanity is strong enough to assure that families will be of proper size in terms of prevailing conditions. The modern family can plan for two to four children, but beyond this number, it is no longer a matter of personal sacrifice, but of insurmountable world pressures. Unless a family has more than adequate funds, it must use its resources very carefully.

It is also evident that there will always be opportunities for the incarnation of relatively young souls. There is little probability that primitive people will cease to have large families, or at least provide numerous vehicles for souls that must experience the earlier stages of their own humanity. It may well be that the population explosion will slow down as the result of birth control, but if it

does not, a larger and more distressing prospect looms ahead. If man does not regulate these processes himself, it is inevitable that nature will take over. With overpopulation must come the further exhaustion of the natural resources of the planet, and the recurrences of such tragic episodes as epidemic diseases, famine, war, earthquakes, and the like. Nature must bring the creatures of the planet within the supporting power of the earth on which they live.

While we can develop various ways of increasing the food supply, and may look forward hopefully to the time when we can colonize another planet, it is evident that we must also use a fair measure of common sense. The urbanization process goes on. Every day, valuable farm land is turned into building sites. It is only a matter of time until we will encroach so heavily upon agricultural properties that we shall find the amount of food produced lessening even as the population increases. The end of such a policy must be malnutrition, if not starvation.

Even if science meets the problems of food supply, it must face others that are by-products of congestion. The vast number of people now inhabiting the planet results in serious crises in national policies, contributes to crime and delinquency, burdens educational and recreational facilities, and hazards economic futures at the very time when we are doing everything possible to transistorize our industries.

Now let us consider the other side of this problem. Entities waiting to come into birth are also evolving and growing, generation after generation. Those coming in today need a better environment than they had two- or three-thousand years ago. Most of them are also more highly organized nervously than their remote ancestors. Refinement results in sensitivity, and sensitivity is a new responsibility that parents must carry.

The child of a hundred years ago, if it survived the diseases of infancy, was a sturdy little creature. It grew up to take its place in the labor pool of its generation, to work in a shop or on a farm, or to practice some trade which it probably learned from its parents. These entities were not overly concerned with politics; they had simple religions, which they accepted without question; they assumed wars to be inevitable; and they had little time or energy for expensive pleasures or extravagant indulgences.

The child coming in today has a very different temperament. It feels much more keenly the antagonisms of family life. It is hurt desperately by a broken home, neglect, or lack of sympathetic understanding. It has the advantages of much more education, and therefore may not be prepared to maintain itself adequately until the middle twenties. It demands as its birthright luxuries that were unknown to its grandparents when they were growing up.

We cannot deny that evolution requires ever higher environments for children coming into birth. The less fortunate environments have always been abundant, but only certain types of egos could incarnate through them. Assuming that we used no control methods, and continued the old, rather haphazard attitude toward propagation—what would we accomplish that would really solve the problem of evolving entities seeking better opportunities?

Most persons are beginning to question whether birth into this world is an especially fortunate circumstance. If this doubt is to be clarified, we must take hold of the situation in some way and try to work out a practical solution. Religion recommends moral self control, but unfortunately, this cannot be depended upon in actual practice. The individual has little interest in building a better world for the future. He is far more concerned with indulging his immediate emotions without consideration for consequences.

Several countries that have provided suitable educational material about birth control have noticed constructive results. There seems to be no real danger that these controls will ever lead to racial suicide; but it does seem that a well-regulated program will protect both the living and the unborn. We are no longer in a generation in which parents will submerge themselves completely in the problems of parenthood. They wish to have a personal life as well as children. This is a difficult pattern to achieve at best, but statistics indicate that we are no longer in a mood of extreme self-sacrifice.

Parents raising families today are themselves well educated people—that is, if we wish to assume that they can offer opportunities for more highly evolved entities. The modern parent is

nervous, tense, high strung. He is easily irritated and quickly discouraged. He is willing to share with family, but is not willing to be a martyr for the sake of the family. Parents want more freedom than ever before. They would like to think that they can continue their careers, advance their educations, enlarge their sphere of social activity, and raise their standard of living at the same time that they are trying to bring up their children.

It is perfectly possible to criticize the prevailing tendency, and to consider these parents selfish, self-centered, and all too ready to shirk their proper family responsibilities. The fact is, however, they do not feel this way. They believe that they have a perfect right to be happy and to have as good probabilities for the future as the children they raise.

In addition to the other complications, it is becoming increasingly difficult to hire good nurses or guardians for the young. In the last century, nearly every family had a faithful "nana" who loved the children as though they were her own. Often she remained to care for the children's children in their turn. She was not expensive, but was regarded as an honored and utterly invaluable member of the family. All this has changed, and even a baby-sitter is a luxury that not everyone can afford.

Another practical consideration is that the cost of living has risen so sharply as to discourage many prospective homemakers. The larger the family, the larger the house must be. We also have to realize that it costs as much to put one child through college today as it used to cost to maintain an entire family through its adult years; and we are assured that the cost will probably double within the next ten years. These problems are tremendous pressures in the lives of nervous and insecure people, who may come to look upon a family as they would a prison sentence. They would like to enjoy parenthood and find in it a rich fulfillment of their normal instincts, but under the present conditions, this is almost impossible.

The world itself has created a situation which it must now face. It has allowed inflation to work a vast hardship upon hundreds of millions of its human population. It has also undermined health and brought the home into a most precarious condition. Some say that one out of four homes ends in divorce in

the United States; others believe that the figure should be one out of three. It is accepted that the rate would be still higher if it were not for some religious barriers to divorce and remarriage.

It is not possible for any child to do well in a neurotic, psychotic family, and entities waiting for rebirth must find environments suitable to their needs. With the home in its present condition, we are going to have many entities themselves heavily problemated coming into incarnation at one time. There is also a lack of a stabilizing level by means of which those unable to direct their own lives would have the advantages of strong ethical leadership from better integrated groups. If a hundred children with heavy karmic debts are born, there should be at least a dozen or twenty advanced types who come into embodiment at the same time. It is only in this way that some kind of sound leadership is available. If we present opportunities only for those who have much to learn and little to give, the present confusion will simply increase. Psychotics will bring in psychotics, and those better integrated entities who try to come in will have a very difficult time surviving the pressures of adverse environmental conditions.

It might, then, be well to say—are we really solving anything simply by continuing to provide a vast number of opportunities to be born into unhappy, unstable homes? Is it not important that we also provide more advanced types with the opportunity to make their dynamic contributions to the progress of all humanity? While there is no certainty that birth control will accomplish all the ends desired, it can very possibly do something to counteract the prevailing discouragement and anxiety.

Regardless of what we think, contraceptive drugs have become a part of our way of life. As in every other instance where science has contributed something for the purpose of making life easier and more efficient, these contraceptives will be abused. I think it is also important to bear in mind that any drug strong enough to serve that purpose, can be viewed with a certain amount of anxiety. It is too soon to know what the side effects will be, but it is perfectly obvious that some people will be allergic to them, and that they may have unexpected long-range consequences. The continual use of these drugs over a long period of time has not been declared completely safe. Also, it is inevitable that new prep-

arations will be placed on the market in increasing numbers, and will finally be available without prescription or supervision.

Thus we do have a possible health threat, and perhaps it is in the area of health that the person who is really attempting to evade family responsibility will ultimately come to grief. We must also expect an increase in juvenile crimes offending morality. We are providing a kind of safety that cannot fail to intrigue the adolescent, and a by-product of the decline in pregnancies may be a sharp increase of venereal disease.

All these elements go to indicate that the final problem of family planning, like every other major decision of the human being, must be solved by personal integrity. Unless the person is willing to use wisely the advantages that come to him, and refrain at all times from abusing these advantages, we will simply exchange one difficulty for another.

Perhaps we should pause to consider that in various countries where man does not slaughter cattle for food, the number of animals does not markedly increase. As the area receives the amount of animal life that it can support properly, the birth rate declines, or the natural hazards increase to regulate the situation. I do not believe our greatest concern about the overpopulation situation need be on the level of endangering the balance of nature. The real danger lies in the conflict between increasing population and the industrial-economic environment we have built up.

We have created a society that could be destroyed by a population explosion. By scientific means, we have reduced infant mortality, saved many persons from the sicknesses and diseases of middle life, and extended the life expectancy of the aged. In this way, although our motives were purely humanitarian, we have upset the operation of the processes by which nature controls population. Having thus established our own way, we must now provide education, food, shelter, medical care, business opportunities, and old age security. To make this possible, in turn, we must control propagation in some way. The pattern is therefore rather clear, but as in the case of many patterns that man has set up, we are not at all certain how nature intends to react to our policies. If nature does not wish us to have the final say in these matters, we will learn this in due course.

We must also realize that the number of entities coming into birth requiring primitive experience, must be decreasing. This means that the progress of the underprivileged nations of the past will result in better opportunities for embodiment in these new and growing social structures. In other words, there is no reason why suitable embodiment should have to take place within a small social group, or within a few selected countries in order to give the best possible opportunity for growth and the unfoldment of character. Opportunities are being diffused more rapidly than we realize. Therefore I do not think we have to be too fearful that the American home will no longer provide bodies for brilliant young people.

New nations are arising in many regions with new concepts of education, new opportunities for young people to serve ideals which they could not serve in an environment as sophisticated as that in Europe or America. There are wonderful people coming into other races, fired with the resolution to build better ways of life. The problem of human embodiment does not look quite the same in the universe as it does to some single segment of human society. Perhaps we should wonder whether we can any longer offer the best opportunity for young people to come in; and perhaps, through birth control, we will deflect some of these entities into other cultural systems where they can have a much greater probability of a fine, noble life.

In any event, we can be certain that what the universe considers right and necessary, this will be accomplished. There may be minor delays. In the past, men have damaged the generations in which they lived. They have torn down advanced societies and demoralized noble institutions; but they were never able to prevent progress. There was always some place where souls could come in if they had jobs that needed doing.

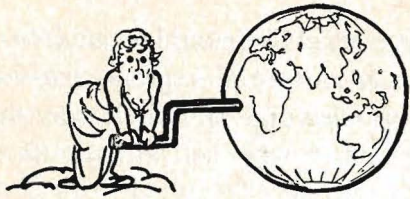
It is interesting that several of the world's great teachers came into races which in their times were regarded as backward, or socially unacceptable. Yet these races are remembered today, when their conquerors and administrators have been to all practical purposes forgotten. The great soul, the enlightened leader, the entity that comes in to serve, rather than simply to dictate to his generation, is by nature humble and self-effacing. It is per-

fectly willing to come in even in the most unfavorable environment, for in these underprivileged areas are the great opportunities to advance human good. The wise will find their way to the places where they belong; those not so wise will always have their chances.

As the truly untutored entity is becoming rare, the very backward cultures will slowly disappear or be absorbed into the streams of higher progress. The plan goes on; things are working out—sometimes because of us, but more often in spite of us. Both the devout religionist who has faith in God, and the idealistic philosopher who has faith in truth, realize that this plan is not left to the accidents of human behavior. No matter what we try to do, we are not going to change the infinite purpose. We will do as we please for a while, but we will do that which is necessary forever.

The best thing the thoughtful person can do today is to plan a life in which he assumes full responsibility for that which he can reasonably and properly accomplish. He should moderate selfishness as much as possible, and have as good a basic understanding of life as he can gain, so that he will transmit at least something of these attainments to those who come after him. If he loves children and wants them, he should have as many as he can reasonably support. If he fails to play his part in the plan, he will be deprived of that privilege of sharing and giving which is important to the maturity of consciousness. Doing the best he can, he will be able to determine to what degree it is wise to practice some plan for limiting the size of his family—not in order to indulge in irresponsibility, but in order to be a more conscientious and intelligent parent. Thinking these things through for himself, he will remain ethical in spite of the behavior of those around him.

We can all be sustained by the earnest conviction that the larger responsibilities of the universe are in the keeping of those well qualified to see the necessary ends accomplished. That power which planned the way of life to which we belong, should certainly be able to see that its plans come to proper fulfillment. Thus, with a little wisdom, a little unselfishness, and a great deal of faith, we can bear all our duties with dignity and serenity of spirit.



HAPPENINGS IN THE WORLD

Religious Crisis in Vietnam

The combined land area of North and South Vietnam is somewhat less than that of the state of California. The population is about twenty-seven million, divided almost equally between the communistic and the democratic areas. Vietnam is extremely rich in natural resources, including strategic metals. Its people are industrious, and they have advanced their rice economy to a degree that they achieve a satisfactory balance of trade with other powers. The country is also important politically because it provides a major center of communication, exchange, and security for all East Asia. If it fell into the communist camp, South Vietnam would be a severe loss to the free world.

Racially, the Vietnamese may be regarded as of Mongoloid stock, with a strong admixture of Chinese and Maylasan blood. The religion of the people is exceedingly complex. First, there is the indigenous ancestor worship, which was gradually refined and dignified by the Chinese, who ruled the country from 111 B.C. to the closing of the tenth century A.D. The Chinese also brought with them Confucian ethics and morality and Taoist mysticism. From other parts of the Indochinese complex, Buddhism penetrated the country and is now practiced according to the customs of the Chinese.

During the French occupation, Christian missionaries reached the area, and conversion became a status symbol among the Vietnamese aristocracy. The cultured class thought of Saigon as the Paris of Asia, studied the French language, avidly assumed French manners and styles, and gradually came to look down upon the proletariat with disfavor and even open disdain.

According to the best information we can secure, there are about two million Christians in South Vietnam, or perhaps in the

entire country. Most are Roman Catholics, and there seems reasonable support for the belief that Christians of better families enjoy privileges and opportunities denied to non-Christians, even though they might be members of the ancient aristocracy.

The overwhelming majority of the Vietnamese people is Buddhist, belonging to the Hinayana, or Southern School. Up to recent years, Chinese Buddhism was decadent in China and all the areas under its influence. Lately, however, religion has received strong support, and the Buddhists are being generally accepted into the world family of beliefs outside of communist controlled countries.

It is almost certain that the Buddhists did have a bad time under the Diem regime, but the difficulty may well have been exaggerated by agitators from North Vietnam. In Buddhism, there are few formalities of membership, and a person claiming to be a Buddhist would probably be accepted without question if he followed the regulations of the community. It seems likely that some agitators have associated themselves with the Buddhist groups for the purpose of maintaining discord in South Vietnam.

The condition of religion in North Vietnam is obscure, but if we may judge from North China, the earlier persecutions seem to have been discontinued. It is now customary for the Chinese government to protect religious monuments—Buddhist or Taoist, and to consider them archeological curiosities worth saving, but without spiritual significance.

The Hinayana Buddhism practiced in Vietnam is far less colorful than that of the Mahayana, or Northern School, and its followers adhere to strict rules of discipline and daily conduct. Still, the Vietnamese Buddhists must be fully aware of the threat to their faith if the communist group comes into power. More than this, the Vietnamese people in general have always been exceedingly suspicious of China, and have little love for its institutions. They would scarcely desire to find themselves in the predicament of the Tibetan Buddhists.

A newspaper analyst, not long ago, referred to the suicide of Buddhist priests and nuns in South Vietnam as an example of extreme religious fanaticism, and stated that if such occurrences took place here, repressive laws would be enacted against them. We do have a law against suicide, but it is completely meaning-

less, and there is no reason to believe that suicide can be legislated out of existence.

There is certainly no doubt that suicide constitutes an extreme action, which must be regarded as regrettable by foreign observers, but it is about the only means the Buddhists have of bringing their troubles to world attention. It is part of their philosophy that they cannot destroy the lives of other persons. They have no right to engage in dangerous violence likely to end in murder or manslaughter. The Buddhist does believe, however, that he is justified in making any sacrifice necessary for the protection of his religion, so long as his action is not injurious to others. While his convictions may be regarded as fanatical, have we any right to consider him more fanatical than some other person or group that is perfectly willing to kill countless other persons, destroy property, and take part in mob violence?

It seems most unlikely that these Buddhist suicides are staged by communist demonstrators. Certainly many communists are dedicated persons, willing to give their lives for their beliefs, but not many of them would drench themselves in gasoline and perish slowly and painfully amidst the flames they had lighted themselves. When a Buddhist nun will do this, I am afraid we are in the presence not only of complete sincerity, but also a strong resolution to correct some real and desperate difficulty.

It now seems that the Buddhists themselves are organizing a movement suitable to control the actions of their own members and to present their cause more clearly to other people. The nations in the Indochinese area, including Laos, Cambodia, and Thailand, and somewhat more remotely, Burma, are all Buddhist countries. They have suffered actually or psychologically, as have most countries that came under foreign colonization. Like minority groups everywhere, the citizens of these smaller countries are resolved to free themselves from foreign domination even though this domination might be essentially benevolent. The violence of today is the result of repressive measures extending over more than a hundred years of East-West relationships in Southern Asia.

We are prepared to cope with political problems, but when religious elements are involved, we find ourselves seriously em-

barrassed. Gandhi's non-violence program in India undoubtedly ended in the liberation of his people. It is almost impossible to destroy a deep spiritual conviction, especially when it is the only support of the underprivileged person.

Communism has assumed the proportions of a religion, and has gained the emotional allegiance of millions of human beings. In South Vietnam, therefore, the conflict between Buddhism and communism is actually the impact of one faith upon another. The communists state that their ideology is one of social progress. The Buddhist still believes that his eternal destiny is more important than his immediate condition. Both sides stand ready to defend their beliefs to the bitter end, for the simple reason that no one can betray his own beliefs without seriously injuring his own inner life.

Every religious person in all countries today is to a degree in the predicament of the Buddhist of South Vietnam. If he stands firmly upon his opinions, he is a fanatic. If he objects in any way to the relentless motion of a dominant materialism, he is criticized and condemned. Yet many of us are deeply hurt because we feel that as long as the majority of human beings are essentially religious, and members of religious organizations outnumber atheists and agnostics at least ten to one, the idealist should have something to say about the pattern of life in which he lives and in which he must raise his family.

The truly religious person, however, cannot resort to violence without breaking his own faith. Perhaps it would be well to consider how the religious person in the West can present his legitimate claims without recourse to violence or law-breaking. How can he help to preserve the spiritual integrity of the world without bringing down upon himself the censure of those who do not believe that religious idealism is necessary for the advancement of society?





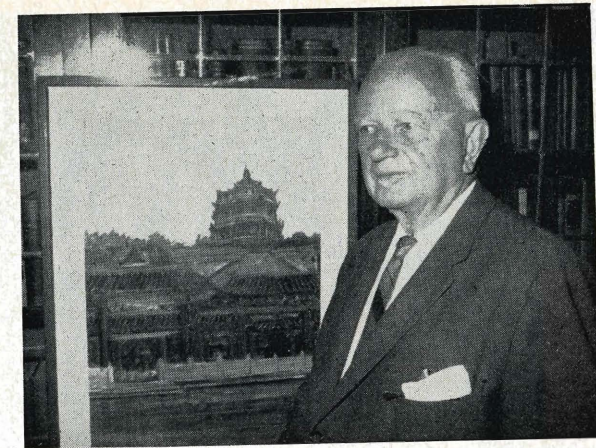
Happenings at Headquarters



Our summer program of lectures and activities opened soon after the July 4th holiday, and continues through September 25th, with a Labor Day recess on September 4th. Mr. Hall takes the Auditorium platform on Sunday mornings, except on September 25th, when Henry L. Drake, our Vice-president, will speak on "Living with a Neurotic: How to Keep Well in an Unhealthy Atmosphere." Mr. Hall gave two Wednesday evening seminars in July and August: three classes on "Wonders of the Book of Thoth," and three on "The Concept of Nirvana in Oriental Philosophy." Our fall activities at headquarters will begin after Mr. Hall's return from San Francisco, and will include a series of lectures by Dr. Framroze A. Bode.

An important activity on our calendar was the annual Summer Open House, on July 31st, when visitors were welcome at headquarters from 10:00 a.m. to 4:00 p.m. Mr. Hall gave a special afternoon talk, "Adventures in Otsu," in which he described his visit to the Miidera Temple in Japan, and discussed the religious and philosophical meaning of the Otsu paintings featured in our July-August Library Exhibit. Other highlights of the day were the delicious luncheon served by the Hospitality Committee, and a Thrift Sale with bargains to delight the hearts of all economically-minded philosophers. Our thanks and appreciation go to the many friends who worked to make this occasion an outstanding success.

The program of Workshops in Philosophical Psychology and Psychotherapy, of which Dr. Henry L. Drake is coordinator, is continuing to develop. The enrollment in these intensive group sessions at our headquarters indicates that this activity is meeting a real need. On Friday and Saturday, July 22nd and 23rd, Dr. Henry L. Drake conducted a psychotherapy workshop, under the title "Self-Awareness and Group Interaction." These seminars are open to both professionals and laymen, but enrollment is limited so as to encourage group participation.

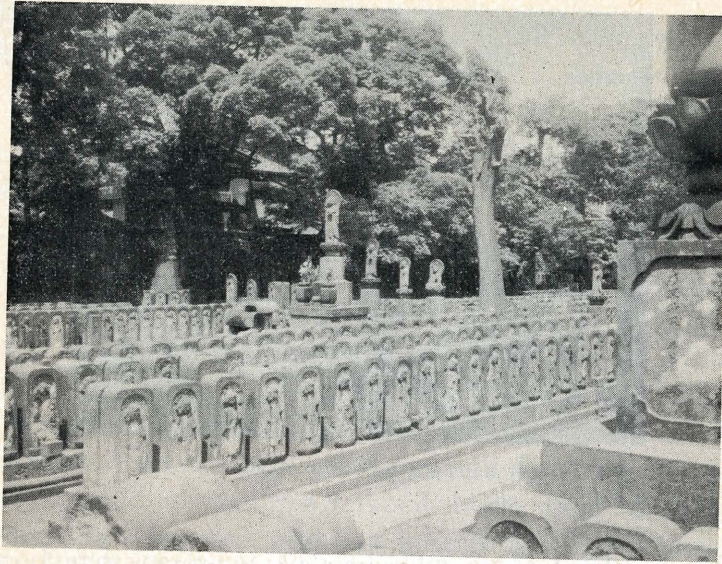


Mr. Powell with his painting of the Summer Palace in Peking.

In the months ahead, Dr. Drake plans to present some prominent psychologists whose interests lie in the philosophical and religious aspects of psychotherapy. Dr. Hobart Mowrer, scheduled for a Workshop at the end of October, is especially interested in relating theological concepts to psychotherapeutic techniques. Arrangements are in process for a January 20th-21st Workshop by Dr. Abraham Maslow, who is nationally known for having brought into focus the importance of values for psychotherapy. Both Dr. Maslow and Dr. Mowrer are past presidents of the American Psychological Association.

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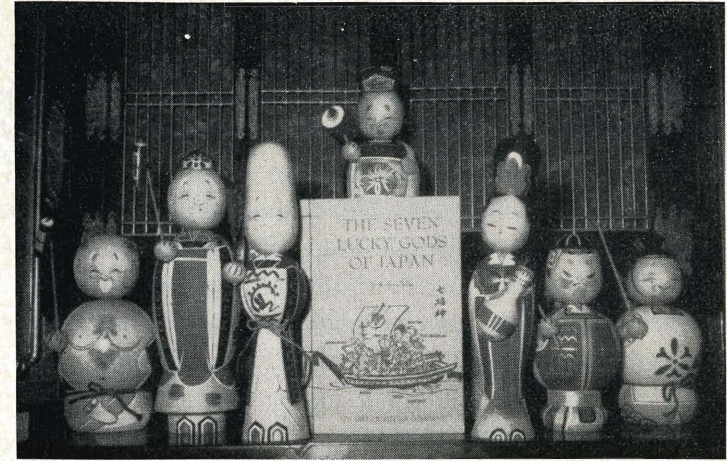
Mr. Hall will give a series of lectures in San Francisco on September 20th, 23rd, 25th, 27th, and 29th, at the Scottish Rite Temple (Sutter at Van Ness). The Sunday lecture will be at 2:30 p.m.; the other four, at 8:00 p.m. Programs giving the lecture titles will be in the mail soon, and we will be glad to supply additional copies for those who wish to distribute them among their friends. While in San Francisco, Mr. Hall will also address the El Cerrito-Albany Chapter, Order of De Molay (Monday, September 26th), and speak at the California Scottish Rite Memorial Temple on Friday evening, September 30th. He will also give a Saturday afternoon lecture (September 24th) at the Theosophical Society, San Francisco Lodge, at the Native Sons Building.



GARDEN OF THE JIZO TEMPLE

Our Library Exhibit for September 6th through 25th will feature a group of pastels by the contemporary artist, Mr. Clarence L. Powell. Over a relatively short span of time, this talented local artist has produced an unusual collection of his impressions of landscapes, buildings, and figures of the Orient and America.

In October we will display photographs of Japanese temples and gardens taken by Manly P. Hall in 1964 and 1965. This group of photographs tells much of the story of the present condition of Buddhism among the Japanese people. Many prominent sanctuaries are included, and one in particular, dedicated to Jizo, the protector of the souls of children, seems to have been completely overlooked by other photographers. In the gardens of this temple are more than five thousand figures of Jizo, which have been contributed by devout persons in the last hundred years. Our exhibit will also show fine photographs of the Phoenix Temple at Uji, and the Temple of the Healing Buddha at Nara. One point of interest to photographers should be mentioned. These pictures were taken with a polaroid camera that does not provide a negative. Therefore, the small print has to be re-photographed and enlarged. The pictures for the exhibition are enlargements, 11 x 14 inches, and the detail and clarity are quite remarkable.



The felicitous group of divinities shown above is so quaint and amusing that we arranged for them to pose for a special photograph. From left to right, the cast of characters is as follows. The Honorable Hotei, a kindly old monk who is supposed to have wandered the roads of China a thousand years ago. He carries a pilgrim's staff with a scroll book tied to the end. Next to him is the imposing figure of Jurojin, probably derived from Taoism. He is very wise, and also has a book attached to the end of his staff. The gentleman with the tall forehead is Mr. Fukurokujiu, who may be described as an authentic high-brow. He stands for wisdom, for truly the wise man is ultimately the most fortunate. Peering over the book is Daikoku, a folk divinity of Hindu origin. He carries a mallet in his hand, and guards the fate of small business enterprises. He is often accompanied by a rat, for it is assumed that this rodent will live only in a house where food is abundant.

The gracious lady carrying in her hand a musical instrument resembling a mandolin, is Benten, also originally a Hindu divinity. She is the patroness of music, art, and literature, and bestows intuitive wisdom upon those who venerate her. Next to her is the rotund figure of Bishamon. He is dressed in armor and wears a little helmet. He is the guardian of the Buddhist religion, and although he has a fiery mustache he is great-hearted and loves all living creatures. Last but not least, is Ebisu, the master fisherman. He is Daikoku's brother, and they are often represented together. He is the patron deity of those who go down to the sea in ships.

In the center is a little book, recently published, explaining at some length the symbolism of these intriguing figures. There are whimsical illustrations, and on the front of the book is a picture of the seven Immortals crossing the ocean in the ship of good fortune. The reason for the appearance of these delightful items as news in our Happenings at Headquarters is that we have recently secured them for our gift shop. The dolls are five to seven inches high, hand-turned in wood, and attractively colored. Those interested in the figures or the book are invited to write in for further information.

* * * * *

We were happy to cooperate with radio station KPFK, Los Angeles, in its project of presenting programs with a spiritual emphasis. During March, April, May, and June, this station broadcast Mr. Hall's recordings *My Philosophy of Life*, *Why I Believe in Rebirth*, *Personal Security in a Troubled World*, and *The Spirit of Zen*. On June 28th, the sister station in Berkeley, KPFA, presented Mr. Hall's recording *The Face of Christ*.

* * * * *

In a recent letter, Dr. Framroze A. Bode tells us that he and Mrs. Bode will return to Los Angeles in the early part of September. Dr. Bode writes: "On our way to Kashmir we stayed at New Delhi for one day, where we had the honor to meet our worthy President, Dr. Radhakrishnan and our young and very vital Prime Minister, Indira Gandhi. We had the opportunity of acquainting them with our association and work at the P.R.S. and its aims and ideals. Our eighteen-day holiday in Kashmir was very pleasant and rewarding . . . Now we are back in Bombay delivering lectures and involved in many affairs of the Parsi Community and public duties. On our return we will have a good deal to tell about our experience in India."

Lead Us Not Into Temptation

Because he believed Phocian, the statesman, to be the most honorable man in Athens, Alexander the Great sent him a large gift of money. Phocian returned the present, saying, "If you value my honesty, do not tempt me."



LOCAL STUDY GROUP ACTIVITIES



It is always a pleasure to announce the formation of a new P.R.S. Local Study Group. The new group is in Huntington Park, California, under the leadership of Mr. A. Gilbert Olson. Meetings are scheduled for once a month, and each program will consist of an hour of open discussion and a regular study project. Mr. Olson tells us that most of the members of the group are old friends with many congenial interests in philosophy and comparative religion. Those who wish to secure further information should address Mr. Olson at 7101-A Seville Ave., Huntington Park, Calif. 90256. We certainly wish the members of this new group all success in their studies.

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

Article: CELTIC FAIRY-LORE

1. Discuss stories and legends that have descended through your own family or are associated with places you have visited. Relate such material to the fairy-lore concept.
2. It has been suggested that the Celtic faith in supernatural beings may be considered a legitimate religion. If so, what do you believe would be its basic teachings?

Article: PATTERNS OF LOYALTY

1. How can you adjust your personal standard of integrity with the policies of modern business? Is this possible without compromise?
2. Do you believe that extreme self-centeredness in matters of career is of permanent value to industry, or is this attitude only an excuse for selfishness?

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

Library Notes

by A. J. HOWIE

KABIR

A Mystic Poet of 15th-Century India

There is a vast Asiatic literature which never has been translated into any Occidental language. The bulk of it is not on the sublime level of the ancient classics. In Indian literature, the Vedas are an unexplained high plateau of cultural excellence; but there are uncounted, poorly catalogued, inspiring works whose Hindi titles and names of authors rarely are mentioned. It is only when we extend our reading into byways suggested by casual references that we become somewhat aware that there are literary treasures concealed in books written in Hindi dialects.

There is a tendency to consider the few translated works as evidences of superstitious mysticism. Many of the translators were Christians, so there was every opportunity to express wonder and deprecation in the same paragraphs. When we encounter the ideas of a mystic like Kabir, we may find our interest aroused sufficiently to look further, to realize that perhaps we are the losers by not becoming more familiar with the 14th and 15th-century Hindic poets and authors.

Kabir, or Kavir, was born at Benares in 1398, the year that Timur began his plundering and devastation as he swept through India on his way to Delhi and beyond under the pretext of correcting the toleration of idolatry. Kabir's parentage is uncertain. The accounts vary. Some say that his mother was a Brahmin widow, others that she was a virgin, who abandoned him immediately after his birth. They agree that he was saved and adopted by Niru, a Muslim weaver, who reared him as a son. Thus he became a craftsman who plied his craft throughout his life, never abandoning the practical necessities in spite of his mystical ecstasies.

Rural India of the 15th century was a vast complex of isolated villages. The people were country folk who lived simply, devoted

to agriculture and the basic crafts. They seldom traveled outside of their own village, and certainly no further than gatherings at the nearest fairs. The few travellers provided limited news or awareness of a political world of wars, struggles for power, religious differences, lust for wealth. Their little villages were largely self-sustaining. Many escaped during an entire lifetime the ravages of the frequent princely wars. Those who suffered usually did not live to recite their woes.

Local dialects were rich in vivid, direct nouns and verbs in spite of few refinements of language. We might compare them in vitality to the aptness of modern slang. Even the priests and gurus knew little of the classical Sanskrit that was prized and practiced at the courts and cultural centers. A comparative few ever learned to read, and fewer to write. But from the way in which religious ideas have been preserved, their memories for the spoken word must have been tenacious.

Hence it should not seem too contradictory that the author of an impressive wealth of poetry, considered important enough for Rabindranath Tagore to translate, should have had no schooling and never wrote out a verse. According to K. B. Jindal, in *A History of Hindi Literature*, "He only recited and his disciples took it down." Kabir thought and recited in the peasant vernacular of the time. His audience was probably small, a few friends, who understood his colloquialisms, the imagery of common experiences in which they all shared. Unconsciously he spoke a vital, growing language, perhaps contributed to its evolution. *The Cultural Heritage of India* quotes Kabir: "Sanskrit is the water in a well, the language of the people is the flowing stream."

As part of the pattern of cottage industries, Kabir well could have treadled his loom in solitude during the daylight hours. His thoughts would have been free to roam to the accompaniment of the rhythmic throwing of his shuttle. It would have been thus that he built up the emotional intensity that brought the mystic enlightenment that illumined him. In the quiet of the evening, surrounded by sympathetic friends and a fringe of the devout who longed to find their guru, he might sing in cadenced phrases the thoughts that had welled up from within himself during the day.

From *The Songs of Kabir*, translated by Rabindranath Tagore, The Macmillan Company, New York, 1916, we have tried to extract some appreciation of the nature of Kabir's revelation and the ideas that were in conflict with the orthodoxies of his time. Kabir was not a rebel against either the Hindu or Muslim teachings; he had found what to him was the True Way. It may seem irreverent to condense or paraphrase the beauties of the translation, but after all, we merely are sampling the original to induce you to quest for yourself.

- XXVII It is the mercy of my true Guru that has made me to know the unknown. I have learned from Him how to walk without feet, to see without eyes, to hear without ears, to drink without mouth, to fly without wings great is the good fortune of the disciple.
- XXIX When He whose forms are manifold had not begun His play, when there was no Guru and no disciple, when the world was not spread out, when the Supreme One was alone, then my love was drawn to Brahma. Brahma did not hold the crown on his head; the god Vishnu was not anointed as king; the power of Shiva was still unborn; when I was instructed in Yoga, I became suddenly revealed in Benares, and Ramananda illumined me. I brought with me thirst for the infinite and I have come for the meeting with Him. In simplicity will I unite with the Simple One. My love will surge up.
- XL He is dear who can call back the wandered to his home. In the home is the abiding place, is reality; the home helps to attain Him Who is real. So stay where you are and all things shall come to you in time.
- XLII There is nothing but water at the holy bathing places; they are useless for I have bathed in them. The images are all lifeless and cannot speak; I know for I have cried out to them. The Purana and the Koran are mere words; lifting up the curtain, I have seen. Kabir speaks from experience; he knows that all other things are untrue.

- XX To what shore would you cross, O heart? There is no traveller before you, there is no road. Where is movement, where is rest on that shore? There is no water, no boat, no boatman, not so much as a rope to tow the boat nor a man to draw it. No earth, no sky, no time, no thing, no shore, no ford is there. There, there is neither body nor mind. Where is the place that you will quench the thirst of the soul? You will find naught in that emptiness. Be strong and enter into your own body, for there your foothold is firm. Consider it well, O my heart, go not elsewhere. Kabir says: "Put all imaginations away, and stand fast in that which you are."
- XXI Lamps burn in every house yet you cannot see them. One day your eyes shall suddenly be opened and you shall see. The fetters of death will fall from you. There is nothing to say or to hear. There is nothing to do. It is he who is living, yet dead, who shall never die again Alas! the true fountain of life is beside you, and you have set up a stone to worship.
- III Hope for Him whilst you live, know whilst you live, understand whilst you live, for in life deliverance abides.
- XV There the Unstruck Music sounds of itself, there the streams of light flow in all directions. Few are the men who can cross to that shore. There—millions of Krishnas, millions of Vishnus, millions of Brahmas, millions of Shivas, millions of Indras, demi-gods and munis unnumbered, millions of Saraswatis. There is my Lord self-revealed. The scent of sandal and flowers dwells in those deeps.
- XVII This song is one of the longer and most ecstatic of the hundred translated by Tagore. Kabir runs a gamut from universal adoration, to human error, to the supreme accomplishment of the few:
- The whole world does its works and commits its errors, but few are the lovers who know the Beloved. The devout seeker is he who mingles in his heart the double currents of love and detachment. In his heart the sacred

water flows day and night and thus the round of births and deaths is brought to an end There falls the rhythmic beat of life and death Look upon life and death, there is no separation between them There the wise man is speechless, for this truth may never be found in the Vedas or in books. I have had my seat on the Self-poised One, I have drunk of the Cup of the Ineffable, I have found the Key of the Mystery, I have reached the Root of Union. Travelling by no track, I have come to the Sorrowless Land. Very easily has the mercy of the great Lord come upon me. They have sung of Him as infinite and unattainable, but I, in my meditations, have seen him without sight Knowing it, the ignorant man becomes wise, and the wise man becomes speechless and silent.

XXXIX This body is His lyre. He tightens its strings and draws from it the melody of Brahma.

LV Subtle is the path of love. Therein there is no asking and no not-asking.

LXXIV O my heart! you have not known all the secrets of this city of Love; in ignorance you came and in ignorance you return. O my friend, what have you done with this life? You have taken on your head the burden heavy with stones, and who is to lighten it for you. Your Friend stands on the other shore, but you never think in your mind how you may meet with Him. The boat is broken, and yet you sit ever upon the bank; thus you are beaten to no purpose by the waves. Who is there that shall befriend you at the last? You are alone, you have no companion, you will suffer the consequences of your own deeds.

LXXVI There is an endless world, and there is the Nameless Being of whom naught can be said. Only he knows it who has reached that region. It is other than all that is heard and said. No form, no body, no length, no breadth is seen. How can I tell you that which it is?

He comes to the Path of the Infinite on whom the grace of the Lord descends. He is freed from births and deaths who attains to Him. It cannot be told by words of the mouth, it cannot be written on paper. It is like a dumb person who tastes a sweet thing—how shall it be explained?

LVI He who is within is without. I see Him and none else.

LVII Receive the Word from which the Universe springs. That word is the Guru. I have heard it and became the disciple. How many are there who know the meaning of that Word? O Sadhu! practice that Word. The Vedas and the Puranas proclaim it, the world is established in it, the Rishis and devotees speak of it. But none knows the mystery of the Word. The householder leaves his house when he hears it. The ascetic comes back to love when he hears it. The six philosophies expound it. The Spirit of Renunciation points to that Word. From that Word the world form has sprung. That Word reveals all. But who knows whence the Word cometh?

XC To whom shall I go to learn about my Beloved? As you may never find the forest if you ignore the tree, so He may never be found in abstractions.

LXXIX I am neither pious nor ungodly. I neither live by law nor by sense. I am neither a speaker nor a hearer, bond nor free, detached nor attached. I am far from none; I am near to none. I shall go neither to hell nor to heaven. I do all works yet I am apart from all works. Few comprehend my meaning. He who can comprehend it sits unmoved. Kabir seeks neither to establish nor to destroy.

XCVII How blessed is Kabir that amidst this great joy he sings within his own vessel. It is the music of the meeting of soul with soul. It is the music of the forgetting of sorrows. It is the music that transcends all coming in and all going forth.

After reading various ways in which Kabir expressed his ecstasies, any comments suffer the same inadequacies that he mentions so frequently. However we might note that Kabir was giving voice to opposition to suttee, caste, the destructive austerities of the Hindu holy men almost a century before Columbus discovered the Americas. He taught that spiritual attainment was within the self, at home, in an age when the Christian world was sending Crusaders to wrest the Holy Land from the infidel. Kabir was gentle, industrious, and thought only of love before Europe spawned the Inquisition. Whether we think with a Western or Eastern viewpoint, Kabir's ideas were far in advance of his time and environment, were modern, perhaps timeless, acceptable in reason to the basic tenets of any faith. He taught that many of the orthodox Muslim and Hindu practices were devoid of purpose or result.

It makes one think how long it takes mankind to awaken to self-evident truths that have been voiced from time immemorial. Progress is slow toward the common awareness that the Truth that men profess to seek may be found within the microcosm of each self, each for himself alone. When the mind and heart merge to free the self from any dependency upon the efforts and sacrifices of others, the pattern of a vicarious atonement, a dependency upon a World Savior will come to have a different meaning from what we now know.

Kabir taught that the Great Work is accomplished at home within the self—although he neither read nor wrote. This is an interesting thought to consider when one approaches any one of the countless books on religion, philosophy—perhaps also science.

The "Pursuit of Happiness" Department

A reader has sent in this translation of Goethe's idea of happiness:

Yes, run after happiness,
You're not alone, you'll find,
They all run after happiness
Which runs along, behind.

Basic Education

When asked what boys should be taught in school, Aristippus replied, "That which it will be proper for them to practice when they are men."

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